

## The Iconography of Elephants on Egyptian Coins during the Græco-Roman Period

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### Abstract

This article focuses on the representation of different types of elephant on coins uncovered from Egypt in the Græco-Roman period. It equally highlights on the iconography of the Ptolemaic kings and Roman emperors on such coins. The representation of four elephants on numismatic evidence uncovered from Græco-Roman Egypt may have served as an emblem of the victory of Alexander the Great over the Persian king Porus in Hydaspes battle which occurred in May 326 B.C. This coincides with the representation of the Macedonian king wearing the elephant scalp headdress which signified his conquest of India. Later on, the elephant skin headdress began to be associated with a female figure as a remarkable sign of Alexandria. Unlike their depictions on the Roman-dated coins, it will be concluded that accurate details of the representations of facial features of the Ptolemaic king and the elephant are remarkable features of the Ptolemaic coins. The four Indian elephants driven by the king or the Roman emperor are mostly represented on coins to symbolize the victory of Alexander the Great over the Persian king and his successful conquest of India. The elephant scalp representing the Indian species may have similarly been used to refer to the Macedonian conquest of India. Later, the appearance of the skin of the African elephant accompanied with the female figure was meant to symbolize Alexandria city.

**Keywords:** Elephant- elephant scalp - elephant's skin- elephant tusk - African elephant - Alexander the Great -*quadriga*.

### Introduction



Elephants played a vital role in Ancient Egyptian culture. During the Græco-Roman period, this animal was used in battles against the enemies of Egypt. The main reason behind using elephants in battlefield is to break the opponents ranks and to frighten the horses. Elephants were no longer used in the Ptolemaic wars, after the Ptolemy IV Philopator got disappointed from the performance of the African elephants in the Raphia battle on 22<sup>nd</sup> of June 217 B.C. This study aims to identify the different elephant species on the Ptolemaic and Roman coins in Egypt. It will also analyze the symbolism of this interesting animal, elephant-shaped scalps and elephants' skin on the Egyptian coinage system during the Ptolemaic period. By the Roman times, the facial features and anatomical details of this animal who was sometimes depicted pulling a quadriga were executed in a less standard of accuracy on the coins of Egypt. This transformation in art will be traced and analyzed in this paper. Limited recent studies recorded the elephant's iconography on the Roman coins in Egypt. A brief description of such coins was recorded by the staff of GRM.

Few previous studies threw the light on the iconography of elephants on Egyptian coins during the Græco-Roman period without further explanation. For instance, Zahi Hawass refers to a golden coin depicting a chariot pulled by four elephants in the catalogue of Bibliotheca Alexandrina the Archaeology Museum (Hawass,2002). Joseph G. Milne described the shape of goddesses Isis wearing the elephant's skin on one of Alexandrian silver coin (Milne, 1917). This paper presents an analytical study of the different types of elephant species that were depicted on the Egyptian coinage system. Moreover, the study aims to trace the association between the shapes of depicted elephants with Ptolemaic kings or Roman emperor and deities.

## Using Elephants in the Battlefield during the Græco-Roman Period

Elephants<sup>1</sup> were mainly used in the wars either for frightening the horses or destroying buildings or constructions such as forts, walls and houses. The elephants also carried the so-called *Howdaj* which was used to preserve weapons in it (Bagnall, 2004). The warriors used spike-studded frame, known as *tribulus*, modern equivalent to caltrop. These tools were placed in the elephant's hooves to control their movements either forward or backward. Elephant's trunk, tusks and limbs played a crucial role as fighting weapons during battles. The trunk was used for throwing the opponents. Their tusks were acted as swords and their limbs could kick in all directions to crush the enemies (Murphy, 2016).

Alexander the Great was the first Macedonian one who encountered the Indian elephants of the Persian king Darius III at Gaugamela Battle in 331 B.C. The war ended with the triumph of the young leader who captured fifteen elephants from his opponent. Alexander used the elephants in his upcoming wars mainly at Hydases battle on May 326 B.C. Using elephants in wars continued till the reign of Ptolemaic kings (Trivedi, 2016). Indian elephants were captured by the Ptolemaic kings in order to use them in the battlefield. For example, Ptolemy I Soter probably captured forty-three Indian elephants in the battle of Gaza<sup>2</sup> in 312 B.C from the army of his opponent Demetrius I (Burstein, 1898). Ptolemaic kings also used African elephants in the wars against the enemies mainly Seleucid kings. The forest type of African elephants<sup>3</sup> were used for the first time in the elephant battle of Raphia, which occurred near south west Gaza between Ptolemy IV Philopator and Seleucid king Antiochus III in 217 B.C. Antiochus III prepared his army to conquer Syria, in return, Ptolemy IV Philopator marched from Pelusion and reached near Raphia<sup>4</sup>

<sup>1</sup>The word  *3bw* refers to the elephant in ancient Egyptian language. The same word but with using a different determinative  *3bw* was used to mean 'ivory' (Faulkner, 1991). There were two types of elephant species appeared in Egypt during the Græco-Roman period mainly *Loxodonta Africana* and *Elephas Maximus indicus*. The extinction of the Asian elephants (*Elephas Maximus Maximus*) in ancient Egypt, was because of over hunting and killing them. The African elephant species are classified into Forest elephant (*Loxodonta Africana Cyclotis*) and Bush elephant (*Loxodonta Africana Africana*). Forest elephant is smaller from the second one especially the ears and head. The forest elephant's tusk is directed downwards, thinner and longer in size. On the other side, the tusk of Bush elephant is totally curved. The Indian elephant is smaller in size than African elephant. It is characterized with small ears, convex back, less wrinkles, bulging forehead, large skull and short neck (Charles, 2008).

<sup>2</sup>Gaza Battle (312 B.C.) occurred between the two armies of Demetrius and Ptolemy I Soter. When Demetrius heard about the movement of Ptolemy I Soter for capturing Syria, he moved rapidly in order to protect the city from danger. The two armies confronted at Gaza in 312 B.C. The army of Ptolemy I consisted of 4,000 cavalry, 18,000 Phalanx infantries, while the army of his opponent consisted of 4,400 cavalry, 11,000 Phalanx infantry, 2,150 light infantry and 43 elephants. Although, the forces of Ptolemy I were less in number and power, he won the battle depending on the tactical mistake of the right wing of Demetrius' army. At the same time, Ptolemy I Soter captured number of elephants and Syria became under his control; (Devine, 1984).

<sup>3</sup>The reasons for not using the Bush elephant (*Loxodonta Africana Africana*) in Ptolemaic wars was the size of its species which did not reach up to 13 feet. This may not be handled in training elephants in wars (Cervicek, 1974).

<sup>4</sup>The army of Ptolemy IV Philopator consisted of 65,000 men including 25,000 phalanx infantrymen, 6000 cavalry and seventy-three forest African elephants. On contrary, Antiochus III's army had 30,000 phalanx infantrymen, 6,000 horsemen, 30,000 mercenaries and one hundred two Indian elephants. The phalanx infantrymen in the centre of the battle and flanked by troops on the two wings of each army. The royal Ptolemaic guards were commander by Polycrates and Lybic Peltastson the left side, fronted the Antipater, the commander of Antiochus guards. Furthermore, Mercenaries and other troops on the right wings and two elephant species were placed in front of each cavalry army. Antiochus III put forty-two Indian elephants on the left wing and sixty elephants on the other wing. Meanwhile, Ptolemy IV Philopator placed forty African elephants on the left wing and thirty-three elephants on the right wing. Antiochus III's Indian elephants attacked those African elephants of Ptolemy IV Philopator. The forest African elephants of the Ptolemaic army were apparently afraid from the battle noises made by the well-trained

in 217 B.C. Although, Ptolemy IV Philopator defeated his opponent, but he was disappointed from the performance of the African elephants in the battle (Bevan, 1968). Thus, Raphia battle put an end the king's program for training the African elephants. Despite of being larger, African elephants could not stand against the Indian elephants as the second species were well trained (Mahaffy, 1899). The representations of elephants in the Egyptian coinage system reveal the artistic features and symbolism of this interesting animal during the Græco-Roman period. Elephant-shaped scalps and elephants' skin are also depicted on the Græco-Roman coins being associated with various kings and deities.

Yet, in the Eastern and Western culture, it was found that various work outcomes and individual behaviors are correlated with organizational justice perceptions (e.g., Lam, Schaubroeck, & Aryee, 2002; Liao & Rupp, 2005), very few studies have been conducted on testing the impact of organizational justice's perceptions on individual behavior in the hospitality industry especially in the Egyptian hotels' context. Much prior work (e.g., Brockner, Chen, Mannix, Leung, & Skarlicki, 2000; Tyler, Boeckmann, Smith, & Huo, 1997) supposed that different societal and cultural settings had diverse effects on the associations between employees' work behaviors and employees' organizational justice perceptions and work results.

### **The Iconography of the Chariot pulled by Four Elephants on the Coins of Egypt during the Græco-Roman Period:**

Numerous examples of elephant iconography appeared on the Ptolemaic coins. Ptolemy I Soter used the image of this animal over quadriga<sup>5</sup> to show their assimilation with Alexander the Great. The invader took possession of the Indian elephants and commemorated his victory by depicting himself driving a chariot pulled by four enormous elephants. Thus, the depiction of Alexander the Great and elephants symbolized his triumphant return from India (Lanefox, 1996). In Greek myth, Dionysus travelled from his home place Thrace to Gaugamela using his own magical spells to control over the opponent troops of Alexander the Great in Hydases battle in May 326 B.C (Lonsdale, 2007). Therefore, the great leader left vine in this place as a kind of blessings from god Dionysus. His victorious helped Alexander to enter India peacefully. A golden Ptolemaic coin depicts the portrait of Ptolemy I Soter who wears a royal insignia diadem band around his curly hair on the observe side.<sup>6</sup> The Ptolemaic king is depicted in profile with

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Indian elephants. The Historian Polybius gave detailed information about the African elephants used in this battle as following; "*Accordingly, when the African elephants went into disorder and backed into their troops, the agema of Ptolemy, in cumbered by these elephants, gave way ; and meanwhile Antiochus, riding round his victorious elephants*". This led to flee the Ptolemy's royal guard and cavalry on the left wing. Thus, Antiochus III wing could defeat left wing of Ptolemaic army. On the right wing, the cavalry and troops of the Ptolemaic army began to attack Antiochus III's wing and the African elephants were in the middle of the battle field. Polybius continued his description by saying "*When he saw the dust-cloud moving on towards his side, and that the elephants on his wing would not even come near their opponent- that is, the elephants, already in action-sent order to Phoxidas to attack with his Greek mercenaries { inside the 33 elephants, which were left standing in their original array}*". This caused fleeing the Syrian unit. On the other side, both of the Ptolemaic and Syrian Phalanxes faced each other in the center of the war. The Ptolemaic Phalanx were stronger and began to take over the battle. Antiochus III's army began to lose the ground and finally fled. Ptolemy IV Philopater lost 1,5000 infantry, 700 cavalry and sixteen elephants. In return, Antiochus III's army lost 10,000infantry, 1,000 cavalry and five elephants (three Indian elephants died and two wounded elephants) (Mahaffy, 1898).

<sup>5</sup>The quadriga is round file chariot and completely open-walled with a rail and doesnot have wings at the rear. The king or the emperor himself was the charioteer who used to pull the four mainly elephants or horses(Feldman, Sauvage, 2010) ; (Schlieter, 2016).

<sup>6</sup>There are several interpretations for the origin of this diadem. Some scholars confirm that it is mainly Alexander's diadem as a traditional Macedonian insignia. Other scholars rather believe that this crown is a Persian item, or

remarkable facial features; almond eye, straight nose, straight eyebrow and thick lips. The other side shows Alexander the Great holding reins or a thunder bolt and riding a quadriga pulled by four Indian elephants. Those animals are characterized with small ears, short bent tusks, chubby body and legs, and short tails. The Macedonian king is completely naked except for the *aegis*<sup>7</sup> over his left shoulder. He holds in his hands an olive branch called laurel to symbolize his triumph. The elephant's mouth is adorned with a small object which is apparently a horn probably related to Zeus Ammon (Fig1) (Hawass, 2002). Alexander the Great was depicted with Ptolemy I on the same coin to legitimize the rule of the latter as the descendant of Egypt's Macedonian conqueror. The four Indian elephants depicted on this coin reflect Alexander's victory over his enemies and his success to conquer India. Concerning the four depicted Indian elephants, they reflect Alexander's victory over his enemies and his success to conquer India (Lanefox, 1996). Another two golden coins with the same iconography of Ptolemy I Soter on the obverse and Alexander the Great pulled four elephants on the other side. Those two coins were minted in Alexandria ANS 1967015.621 (Fig 2) and ANS 1944.100.75732 (Fig 3) <http://numismatics.org/> (Accessed: 8/1/2019).

The depiction of the chariot pulled by four Indian elephants consequently became a remarkable motif in Egyptian coinage down to the Roman period. The elephants' quadriga is depicted on Trajan's (98-117 A.D) coins to commemorate the emperor's Parthian<sup>8</sup> victorious campaign in 113-117 A.D. The emperor had a great success against the Parthian's elephants and captured Mesopotamia city (Burnett, 1989). One of the Alexandrian drachma bronze coins shows the bust of Trajan who is represented wearing the royal diadem over his curly hair. Trajan's head is surrounded by Greek inscriptions ΑΥΤ-ΤΡΑΙΑΝ -ΣΕΒΓΕΡΜΔΑΚΙΚ means 'Autocrat Trajan Sebasos Germanicus'. The appearance Trajan on the reverse reminiscent of Alexander the Great as he is standing here in profile and riding a quadriga pulled by four Indian elephants. He holds an eagle-topped staff and olive laurel to symbolize his victories. Each elephant's head is clearly depicted with a slightly bent trunk and convex back. Furthermore, the frontal and back legs for every elephant are clearly represented (Fig 4) (Record of the Græco-Roman museum at Alexandria, 16/8/2018). A bronze coin represents the bust of Hadrian (117-138 A.D) wearing a royal diadem from the second century A.D. The reverse side appears emperor driving quadriga chariot pulled by Indian elephants. However, the previous scene is now in a bad state of preservation. The coin is now preserved in Græco-Roman museum store at Alexandria (N. Alex.167) (Fig5) (Record of the Græco-Roman museum at Alexandria, 16/8/2018).

### **Coins with Elephant Scalp and Elephant Skin**

Alexander the Great was the first one to wear the elephant scalp, which was adorned with tusks. There are two interpretations for symbolizing this headdress. The first opinion suggests that this scene symbolized conquest of Alexander the Great to India. The other suggestion is that the

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associated with god Dionysus. The last opinion is almost the right one as this deity wears ivy wreath like a diadem on his forehead (Fredrickmeyer, 1997).

<sup>7</sup>*Aegis* was known in Greek *ἀίγες* means "skin goat". The shield of Zeus was covered with the skin of the goat-Nymph Amaltea. Zeus shook the shield produced thunder and lightning. Thus, this shield represented the power to terrify and also as a sign of protection. This *aegis* is also worn by Athene. *Aegis* is characterized by a yellow or gold shining metal to represent the beauty and sparkling of the deity. The dark or black *aegis* express the dark side of the god (Vassilika, 1998; Deacy and Villing, 2009).

<sup>8</sup>Trajan's army prepared themselves for Parthian War in 113 to 117 A.D and reached Ctesiphon on the Tigris river. The Roman emperor captured Parthian capital and had a great success against the Parthian's elephants -They were able to capture other provinces such as; Mesopotamia, Assyrian (Babylon), as well as Armenia to the north. Unfortunately, Trajan died during his campaign. Parthian war was a great and aggressive war as new territories were annexed to the Roman empire (Burnett, 1989; Kennedy and Riley, 1990)

representation of Alexander the Great with the elephant scalp recalls the Syrian elephants' hunt of Tuthmosis III near Niya in the Orontes Valley. This is evidenced by the stelae of Armant<sup>9</sup> and Gebel Barkal<sup>10</sup> which show the Egyptian pharaoh captured a herd of one hundred and twenty elephants at Niya (Qalat-El Madiq) on the Orontes river (Redford, 2001). Alexander's title *Meryamun Setepinreis* associated with Tuthmosis III in his *3h-mnwAkhmenufestival* Hall of in the temple of Amun-Re at Karnak. The relief is certainly located on the northern wall of chapel SK.4 shared with chapel SX.4, which is called "*the chapel of Alexander the Great*". Like the Greek leader, Tuthmosis III conquered Asia. The Macedonian king is depicted making an offering to Amun-Re and receiving millions of years and hundred thousand of Sed festivals on the throne of Horus. In this scene, Alexander as the predecessor of the Egyptian Pharaoh may recall the victory of the Pharaoh who allegedly used elephants in his expeditions (Masquelier-Loorius, 2015).

Alexander's head is depicted on a *tetradrachma* silver coin from the fourth century. He is wearing the elephant scalp which is adorned with the two horns of Zeus Ammon (Fig 6). These horns refer to Alexander's visit to the temple of Zeus Amun in Siwa Oasis in 331 B.C. to consult the oracle. In response, God Amun gave him the control of foreign countries under his unification of upper and lower Egypt, and it is inscribed with "*He gave Alexander the nine bows of people under your soles*". The reverse side of the coin represents the Greek war goddess Athena who holds sceptre and shield on both of her hands. Behind the goddess, an engraved Greek inscription *ΑΛΕΞΑΝΔΡΟΥ* means Alexandria. An eagle standing over the branches is found beside the warrior goddess (Record of the Græco-Roman museum at Alexandria, 16/8/2018). Another bronze coin shows Alexander the Great wearing the horns of Zeus Ammon and an elephant scalp over his head (Fig 7). The reverse side represents an eagle the emblem of Zeus standing over the thunderbolt and dates back to second century B.C (Record of the Græco-Roman museum at Alexandria, 16/8/2018).

It became a tradition for Ptolemy I Soter and his successors to be depicted wearing the elephant scalp on the coins to legitimize their rule as one of descendants of Alexander. The Ptolemaic king identified himself with the invader Alexander the Great (Tam, 2010). Ptolemy I Soter is represented wearing the elephant scalp on the observe side of *tetradrachma* silver coin. The ram's horns of god Zeus Ammon and royal diadem are depicted at the forehead of the king. The reverse side represents the Greek god Zeus in profile seated on the throne and carrying his scared animal, namely the eagle in one of his hands (Fig 8). This coin dates back to the fourth century B.C. and was excavated in Alexandria. It is now displayed in Arthur M.Sackler Museum of Harvard University (<https://www.harvardartmuseums.org/>, / (Accessed: 7/11/2017). Furthermore, the Roman excavated bronze coins in Naukratis shows the head of Vespasian (69-79 A.D) on the observe side. The other side shows Alexander the Great wearing elephant scalp and the royal diadem. The king is also dressed in tied clothes probably the chiton and himaton. (Fig 9) <http://www.mfa.org/> (Accessed :13/4/2018).

After the revolution of the provincial governor of Africa Lucius Clodius Macer against Nero in 68 A.D, the coinage began to depict a woman wearing elephant scalp or skin to personify the city

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<sup>9</sup>*Armant Stela* of TuthmosisIII was discovered in temple of Montu at Armant city. The temple is located fifteen kilometers of Thebes, on the western bank of the Nil. Armanstele recorded the campaigns of king and his victories in several places as in Meggiddo at western Asia and Memphis (Thiers, 2003).

<sup>10</sup>*Gebel Barkal Stela* of ThutmosisIII was excavated by Harvard University in Temple of Amunat Gebel Barkal in 1920. Gebel Barkal is situated in 365 kilometre north Khartoum and twenty- three kilometre south Meroe kingdom at thefourth cataract at Sudan. This granite stela was is now exhibited in Boston museum at Massachusetts, no.23733 (Kendall , Mohamed, 2016).

of Alexandria. This is clearly appearing on one of the *tetradrachma* silver coin shows the Roman emperor Septimius Severus (194- 211 A.D) holds a scepter and the other hand is stretched to a female figure who is wearing elephant's skin and short chiton. At the same time, she offers two ears of corn to the emperor. The corn is here symbolizing the prosperity and fertility of the city of Alexandria. Goddess Isis is here represented to personify Alexandria itself (**Fig 10**). The cult of this deity spread from Egypt mainly in Alexandria to the whole Græco-Roman world. The coin apparently commemorates the visit of the emperor and his son Caracalla to Egypt in 199 A.D. The observe side shows the head of the emperor with deep eyes, thick eyebrows, and straight nose. He has a thick beard, moustache and curly hair (Milne, 1917).

### Conclusion

There were three main iconographies of the elephant on the coins of Egypt during the Græco-Roman period. The first type (Type A) is the depiction of four elephants pulling the chariot. The second type (Type B) is the elephant scalp worn by Alexander the Great or Ptolemy I Soter. Concerning (Type C), it is the elephant scalp worn by a female figure, the personification of the city of Alexandria. The iconography of the Alexander the Great pulling the chariot with four elephants is mostly depicted on the Ptolemaic coins (Type A). The accuracy of details is revealed through the facial features of the Ptolemaic king, the bodily details of the elephant, and the minted Greek inscriptions as well. Most of the Ptolemaic examples are mainly from silver tetradrachma. On the contrary, the emperor Trajan is the Roman emperor whose figure was frequently depicted with the Alexander and his elephant-pulled chariot. Coins of other Roman emperors were minted bearing this chariot and four elephants. These emperors are Trajan and Hadrian. Most of the Roman coins of this type are made of bronze.

The iconography of the four elephants drove by the king or Roman emperor is mostly represented on golden or bronze coins from third century B.C till the second century A.D. The depicted chariot was usually a *quadriga*, and the figure riding the chariot is holding laurel olive branch in one hand and an eagle-topped staff in other hand. The Indian muscled elephants were mostly depicted pulling the chariot of the Græco Roman coins in Egypt. This animal species is characterized with small ears, short bent tusks, small eyes, heavy legs, and short tails. The remaining coins show the iconography of elephant scalp represented on bronze or *tetradrachma* silver coins from the second century B.C till the second century A.D. The head of the emperor or Ptolemaic king is depicted wearing the elephant scalp adorned by the two horns of Zeus Ammon. As for (Type B) of the elephant coins, the elephant scalp represents merely the Indian specie of this animal on the Ptolemaic and Roman coins. This remarkable headdress was confined to the image of Alexander the Great on the Greek and Roman monetary system to reveal Alexander's victory and authority over the Indian regions. This iconography was found on Ptolemaic coins dating back to the reign of Ptolemy I Soter. Other Roman examples were discovered in Egypt. They were minted during the reign of Vespasian. The last type of the elephant coins (Type C) reveals the importance of the elephant whose figure became a motive for the city of Alexandria. The elephant scalp or skin began to be depicted as a remarkable headdress for a female figure representing Alexandria. This depiction appeared by the Roman period. Mainly the skin of an African elephant was used on this type of coins

Table I: The Iconography of the Elephant Species in Egyptian Coinage System during the Graeco-Roman Period

Type of coin	Exhibition	Date	Material	Portrayed king or emperor	Elephant's type species	Elephant's iconography	Symbols with elephant
<b>Type A.</b>	Alexandrian	2 <sup>nd</sup> or	Gold	Alexander	Indians	Muscles	Serpent,

Coins depicting chariot pulled of four elephants	Bibliotheca Museum at Alexandria, no. BAAM.1037, (Fig1)	3 <sup>rd</sup> century B.C	coin	the Great	elephants	body ears, legs, tusks, tails	small huge bent short	laurel-Olive, branch, <i>Aegis</i> , quadriga	
	ANS 1967015.621, (Fig2)	3 <sup>rd</sup> century B.C.	Gold coin	Alexander the Great					
	ANS 1944.100.75732, (Fig3)	3 <sup>rd</sup> century B.C.	Gold coin	Alexander the Great					
	Græco-Roman Museum store at Alexandria N.Alex. 5455, (Fig 4)	3 <sup>rd</sup> century B.C.	Gold coin	Alexander the Great					
	Græco-Roman Museum store at Alexandria N.Alex. 167, fig. 5	Second century A.D.	Bronze coin	Hadrian					
<b>Type B</b> , the elephant scalp on Egyptian coins during the Græco-Roman Period	Græco-Roman Museum store at Alexandria N.Alex. 7, fig. 6	2 <sup>nd</sup> century B.C.	<i>Tetradra-chma</i> , silver coin	Alexander the Great	Elephant scalp adorned with Indian elephant's tusks			Zeus' horns	
	Græco-Roman Museum store at Alexandria N.Alex. 1481, fig. 7.	2 <sup>nd</sup> century B.C.	Bronze coin	Alexander the Great					
	Arthur M. Sackler museum of Harvard University (no.1.965.2733), fig 8	4 <sup>th</sup> century B.C.	<i>Tetradra-chma</i> , silver coin	Ptolemy I Soter					Zeus' horns, royal diadem
	Museum of Fine art Boston no.86, Fig 9	2 <sup>nd</sup> century B.C.	Bronze coin	Alexander-the Great					Royal diadem
<b>Type C</b> . Elephant scalp or skin and Personification of Alexandria on Coins	Fig. 10		<i>Tetradra-chma</i> , silver coin	Septimius Severus	African elephant's skin			Diadem, <i>Toga</i> , scepter, ears of corn	

**Figures**

**Figure1:** Alexander the Great riding a chariot pulled by four Indian elephants, reverse side of a golden coin, Alexandrian Bibliotheca Museum, Alexandria BAAM.1037



Hawass, 2002

**Fig 2:** The depiction of Ptolemy I Soter on the observe side of golden coin and Alexander the Great ride a chariot pulled by four elephants on the reverse side ANS 1967015.621.



<http://numismatics.org/> (Accessed :8/1/2019)

**Fig 3:** The depiction of Ptolemy I Soter on the observe side of golden coin and Alexander the Great ride a chariot pulled by four elephants on the reverse side ANS 1944.100.75732



<http://numismatics.org/> (Accessed :8/1/2019)



**Fig. 4:** Trajan driving Indian elephants' chariot on the reserve side of bronze coin, Græco- Roman museum at Alexandria store no.N.Alex.5455



Record of the Græco-Roman museum at Alexandria, 16/8/2018.

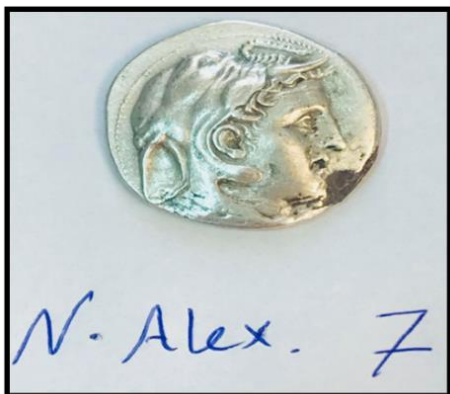
**Fig.5:** Hadrian driving quadriga chariot pulled by Indian elephants on the reverse of bronze coin, Græco Roman museum store at Alexandria no. N. Alex.167



Record of the Græco-Roman museum at Alexandria,

16/8/2018

**Fig. 6.** Head of Alexander the Great on the observe side of silver coin, Græco Roman museum store at Alexandria no.N.Alex.7.



Record of the Græco-Roman museum at Alexandria, 16/8/2018.

Fig. 7: Alexander the Great wearing the elephant scalp on the observe side of bronze coin Græco-Roman Museum store at Alexandria no. N. Alex.1481



Record of the Græco-Roman museum at Alexandria, 16/8/2018

Fig. 8: Ptolemy I Soter appears on other observe side of silver coin and Zeus seated on the throne and carried eagle in the other side, Arthur M.Sackler Museum of Harvard University no.1.965.2733



<https://www.harvardartmuseums.org> (Accessed :7/11/2017).

Fig. 9: Alexander the Great wearing the elephant scalp and royal diadem, Museum of Fine Art Boston no.86.841



<http://www.mfa.org> (Accessed :13/4/2018)

Fig. 10: Emperor Septimius Severus on the observe side and the other side shows the emperor stretching his hand to goddess Isis manifesting Alexandria.



(Milne, 1917).

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