


ART. IX.—*Notes on Indian Coins and Seals.* Part V.
By E. J. RAPSON, M.A., M.R.A.S.

INDO-PARTHIAN : GONDOPHARES (*Indian Coins*, §§ 61, 62).

1. *Obv.* ΒΑΣΙΛΕΩΝΒΑΣΙΛΕΩΝ | ΓΟΝΔΟΦΑΓΟΥ.
King r. on horseback, holding whip (?) in r. hand
extended; to r., symbol¹; between horse's hind
feet  (Kharosthī, *jham*).

Rev. | רררררררררררר
שסש

(*Maharaja - rajaraja - mahata - dhramia - devavrata* |
Gudupharasa). Śiva facing, with r. hand extended,
 and holding trident with l.; l., mon.²; r. }
 (Kharosthī, no).

Mr. R. W. Ellis.

Bil. 9; Wt. 143.5. Pl. 1.

This coin belongs to Professor Gardner's class (γ), "*Base silver; type, Śiva*" (Brit. Mus. Cat., *Greek and Scythic Kings*, etc., p. 104), and to the latter of the two subdivisions into which the coins of this class naturally fall. The broad characteristics of these subdivisions are as follows:—(1) King on horseback l.; name $\text{V}\text{N}\Delta\text{O}\Phi\text{E}\text{P}\text{P}\text{O}\text{Y}$; title *trātārassa*; rounded forms ϵ , O , P , Φ , ω ; correct Greek: (2) king on horseback r.; name $\text{P}\text{O}\text{N}\Delta\text{O}\text{M}\text{A}\text{P}\text{O}\text{Y}$; title *maha(m)tassa*; square forms E , \square , Γ , \boxplus , \sqcup ; corrupted Greek. A further distinction is that, in the former, the name and all the titles

¹ As on B.M. Cat., p. 103, Gondophares, No. 1.

² As on B.M. Cat., p. 104, Gondophares, No. 10.

by Professor Franke as occurring on a coin of Kujula-Kadphises in the Berlin Museum.¹ The sixth *akṣara*, here read as *-sya*, is like the form given in Bühler, *Indische Palaeographie*, Taf. i, xii, 36. The Sanskrit genitive termination *-sya* seems not to be found elsewhere on these coins. Taken together with the form *dharmathida*, which is sometimes found as an alternative to the more usual *dhramathida*, one of the titles of Kujula-Kadphises, it seems to show that the Prakrit of these coins has a tendency to approximate to Sanskrit.

AYODHYĀ: KUMUDASENA (*Indian Coins*, § 44).

3. *Obv.* 'Tri-ratna' symbol within railing.

Rev. (In incuse square) Humped bull to l.; in front, triangular symbol (?) on the top of a pillar surrounded by a railing; behind, curved staff; beneath, **राज्ञः कुमुदसेनस** (*Rājñah Kumudasenasa*).

B.M.; Mr. H. Nelson Wright, 1900: 1-2: 1.

Æ .85; Wt. 125.5. **Pl. 3.**

This unique coin, which was presented to the British Museum by Mr. H. Nelson Wright in 1900, adds a new member to our list of the kings of Ayodhyā.² The inscribed coins attributed to Ayodhyā fall into two classes, (1) square cast, and (2) round struck. The present specimen belongs to the latter, and, like the coins of this class generally, it has the side bearing the name of the king struck in incuse, but with this peculiarity, that in this case the incuse is square while in all other cases it is round.

The incuse square is characteristic of some of the coins of Kausāmbī, Mathurā, and Pañcāla,³ and is probably the result of impressing a square die on a lump of metal in a semi-molten state.⁴ It is, therefore, not of Greek origin, as might

¹ *Z.D.M.G.*, 1896, p. 604, in the word [*yav*]*ug*[*a*]*ssa*. But is it not rather *-sya*?

² For the coins of Ayodhyā, v. Cunningham, *Coins of Ancient India*, p. 90.

³ *Indian Coins*, §§ 49, 52, 53.

⁴ v. *Indian Coins*, Taxila, § 56.

at first sight be supposed; but it is the outcome of a method of coining which seems to have been peculiarly Indian, by which the die was impressed on the softened metal almost like a seal on sealing-wax. It never occurs on Indian coins which are manifestly of Greek origin, such as the Græco-Indian and the various Indo-Scythic series, with the solitary exception of the square copper coins of Pantaleon and Agathocles, in which the influence of the earlier native coinage of Taxila predominated.¹ These coins of Pantaleon and Agathocles, the dates of which, in all probability, fall within the first twenty years of the second century B.C., are, therefore, most important as affording a fairly fixed point in the chronology of Indian numismatics from which earlier forms and later modifications of the coinage may often be approximately dated. The Indian incuse square was certainly used in the coinage before this period, and, no doubt, persisted for a length of time which can only, at present, be very vaguely estimated, afterwards; and it may, perhaps, be laid down as a general rule that it is deepest on the earliest coins on which it occurs, and becomes less and less distinct as time goes on—*cf.*, for instance, the early coins of Taxila with some of those struck by the Śaka Satraps and the Hindu Princes of Mathurā.² Moreover, as the earliest form of this incuse, like the shape of the earliest Indian coins, is square, it may, perhaps, be assumed generally that coins having a circular incuse are later in date. If so, our coin must be placed first in the series of the struck coins of Ayodhyā as known at present. The ‘*tri-ratna*’ symbol, which forms the obverse, is found also on the coins of Vijayamitra.³

SATRAPS OF MATHURĀ: ŚODĀSA (*Indian Coins*, § 32).

4. *Rev.* . लपुत्रस[——. Standing figure with r. hand raised; to l., wavy line.

B.M.; Bhagvānlāl, 89: 1–5: 1173.

Æ 65; Wt. 41. Pl. 4.

¹ *Ibid.*

² Cunningham: *C.A.I.*, plates ii and viii.

³ *C.A.I.*, pl. ix, 19.

This coin and another, in the British Museum, acquired from Lady Clive Bayley in 1889, show that Śodāsa is called 'the son of Rājuvula' on his coins, for there can be no doubt that the first part of the inscription on them must be restored as *Rājuvulaputrasa*. The latter part is, unfortunately, quite illegible. It may have been either *Khatrapasa Śodāsasa* or *Mahā°*. Śodāsa was, of course, known to be the son of Rājuvula from the inscription of the Lion-Pillar discovered by Paṇḍit Bhagvānlāl Indrājī,¹ but it has not hitherto been noticed that the same fact is recorded on his coins.

Similarly, it has not hitherto been noticed that Śodāsa struck coins as *Mahākṣatrapa*, although it is well known that he appears with this title on inscriptions.² A coin, presented to the British Museum in 1892 by Colonel Sir (then Major) R. C. Temple, reads quite clearly *Mahā-khatrapasa Ś[o]d[ā]sasa*.

The known coin-legends of Śodāsa, all in Brāhmī characters, are, therefore, as follows :—

- (1) *Mahākhatripasa putrasa khatripasa Sodāsasa*.³
- (2) *Rājuvulaputrasa* [———].
- (3) *Mahākhatripasa Śodāsasa*.

Ś SATRAPAS OF MATHURĀ : [UNCERTAIN].

5. *Obv.* Twelve dots in four rows of three each.

Rev. ब्रह्मणा[न गो(?)ड व(?)—थ(?) . न]. Standing figure with r. hand upraised; l., a water-jar; r., tree within railing.

Mr. L. White King.

Æ .6; Wt. 20.5. Pl. 5.

¹ *J.R.A.S.*, 1894, p. 546.

² *E.g.*, Bühler, *Ep. Ind.*, ii, p. 199.

³ *J.R.A.S.*, 1894, p. 547. The *akṣara tra* seems to be invariably found on these coins—not *ta* as previously read. On coins, whenever the name is legible, the first *akṣara* seems to be *Śo*. The alternative forms *Śu°* and *Śau°*, given by Bhagvānlāl and Cunningham respectively, cannot be certainly read on any of the specimens in the British Museum.

The general similarity of this coin to those of Śoḍāsa makes its attribution to the Satraps of Mathurā not improbable; but, unfortunately, only a portion of the inscription can be read with certainty.

The first three *akṣaras* are plainly *bra-hma-nā*, and the fourth is apparently *-na*. If this reading be correct, we have here a title (*brāhmaṇānām*) in the genitive plural; and it would not be unreasonable to expect after it a compound made up of at least two names also inflected in the genitive plural.¹ As there are traces of what seems to be a *na* (*nām*) at the end of the inscription, it is not improbable that such a compound actually did form the latter part of this coin-legend; but, unfortunately, it is impossible from the existing traces to restore the actual names. After *brahmaṇā[nām]* there are traces of three *akṣaras*. The first may be *go* or *śo*, the second seems to be *ḍa*, and the third may be *va*. It is tempting, of course, to suggest the name Śoḍāsa; but it seems impossible to read the last *akṣara* as *sa*. After these three *akṣaras* there are very doubtful traces of others, including, perhaps, a *tha* before the final *na*.

The 'twelve dots in four rows of three each' of the obverse-type are not easy to explain; but there seems to be a tendency of the obverse-types on the coins of the Satraps of Mathurā, indistinct and confused as they are at the best, to degenerate into clusters of dots.²

The title *brāhmaṇa* may be compared with [*ma*]*ha-*

¹ In the parallel instance *Khatapāna Hagānasa Hagāmaśasa*, we have a gen. pl. in apposition to two genitive singulars. (Mr. Burn, referring to Cunningham's description in *C.A.I.*, p. 87, first pointed out to me that the first name, as well as the second, was in the genitive. He also observed that on one of his own specimens the standing figure which usually appears on the coins of the Satraps of Mathurā is shown horizontally above the first line. This figure also appears on the specimen published by Cunningham, but in the plate (viii, 7) it is represented as upright, with the inscription in three vertical lines to the left of it. An examination of the actual coin also shows that on the other side of the inscription a tree is represented. It may be observed that the standing figure and the tree, here represented separately, occur together on the coins of Rājuvula, Śoḍāsa, and Hagāmaśa.)

² This tendency is shown, for instance, in the coins of Balabhūti. Cf. two specimens in the B.M.—Cunningham, 94: 5-7: 181 (= *C.A.I.*, pl. viii, 8, indistinctly photographed), and Major R. C. Temple, 92: 10-8: 195. Somewhat similar is the cluster of dots seen in the representation of the six-headed deity on certain coins of the Yaudheyas; v. Cunningham, *C.A.I.*, pl. vi, 9, 11, 12.

bra[hmana], which seems to occur as the *latter* part of the inscription on another specimen of this class in the collection of Mr. White King. It was read by Cunningham also on some coins of the Yaudheyas,¹ but the correct reading on these coins seems undoubtedly to be *Brahmaṇya* (*Deva*), the name of the Yaudheya king to which the type of the 'six-headed' deity (*Saḍānana*, *Brahmaṇya*, or *Kārttikeya*) also alludes.²

? KANAUJ : JAYA-PURAHĀ (*Indian Coins*, § 110 (1)).

6. *Obv.* Figure of Garuḍa to l.

Rev. Viṣṇu represented in his boar-avatāra to r.;

जयपुरहा (*Jaya Purahā*).

Mr. Vincent Smith.

Æ 75. Pl. 6.

The title *Purahan* is applied to Viṣṇu as the slayer of the demon Pura,³ and the types of both obverse and reverse of this coin refer to him. It has, therefore, characteristics in common with those coins which bear the title *Śrīmad-Ādi-varāha*, with the figure of Viṣṇu in his boar-incarnation, and those with the legend *Śrī-Trivi*—almost certainly to be regarded, with Cunningham, as an abbreviation of *Śrī-Trivikrama*—and a prostrate figure, probably that of a slain demon.⁴ *Śrīmad-Ādi-varāha* has been shown by Dr. Hultzsch⁵ to be a title used by King Bhojadeva of Kanauj (c. A.D. 850–900); and it would, therefore, seem not unreasonable, in the lack of definite evidence, to attribute provisionally the other coins of this class to the same dynasty—the Raghuvamśin dynasty of Kanauj—although it is not yet possible to identify the monarchs who bore the titles *Jaya-Purahan* and *Śrī-Trivi(krama)* on their coins.

A question arises as to the meaning of the first part of the legend *Jaya-Purahā*. Is *Jaya* simply part of a compound

¹ *C.A.I.*, p. 78, pl. vi, 9, 11–13.

² *Indian Coins*, key to pl. iii, 15.

³ *E.g.*, in the *Bhāgavata Purāṇa*, vii, 1, 68.

⁴ *C.M.I.*, p. 54, pl. vi, 22.

⁵ *Ep. Ind.*, i, p. 155.

name, as in *Jayadeva*, *Jayacandra*, etc., or is it the 2nd singular imperative of the verb *ji*? Perhaps more probably the former, since, if it were a verb, it should, strictly speaking, be in the 3rd person, as we have the nominative *Purāhā*, not the vocative *Purahan*; cf. the legends on the coins of the Hūṇas, *jayatu Vṛṣadhvaḥja[h]*,¹ etc.

? AHICCHATTRA : Pū— (Smith, *J.R.A.S.*, 1897, p. 862).

7. *Obv.* Wheel with spokes.

Rev. In incuse, पृ (Brāhmī Pū) within circle of dots.

B.M.; Cunningham, 94: 5-7: 1328. Æ .6; Wt. 46 grs. Pl. 7.

When I wrote my *Indian Coins* I hazarded the conjecture (§ 101) that the Acyuta, who is mentioned in the Allahabad inscription of Samudragupta, and to whom certain coins reading *Acyu-* had then recently been attributed, might have been one of the Nāga kings of Padmāvati (Narwar). Mr. Vincent Smith subsequently showed that he was more probably king of Ahicchattra (Ramnagar).² The present coin may, perhaps, belong to another member of the same dynasty. The type of the wheel, although of a somewhat different form in each case, seems to form a connecting link between these two classes. Pū is probably the initial *akṣara* of the king's name—possibly some compound beginning with *pūrva* or *pūrṇa*.

[UNCERTAIN]: RĀYA MURĀRI.

8. *Obv.* Man, holding an elephant-goad, riding on an elephant running to r.; circular border of dots.

Rev. श्रीराय । मुरारि । ? square border of dots.

Mr. Vincent Smith.

Æ .75; Wt. 56. Pl. 8.

¹ Cunningham: *N. Chr.*, 1894, pl. x, 4. *Vṛṣadhvaḥja[h]* is, no doubt, to be taken as a *bahuvrīhi* compound = 'He, whose banner is the bull'; cf. *Makaradhvaḥja* and *Makaraketu*, epithets of Kāmadeva. The legend of the bronze coins of Mihirakula, *jayatu Vṛṣa[h]*, is probably an abbreviation.

² *Loc. cit.*

This coin has already been published by Mr. Vincent Smith in the *Journal of the Asiatic Society of Bengal*, 1897, p. 309 (pl. xxxviii, fig. xiv), but there can be no doubt that the reading of the inscription should be given as above. It is not quite certain whether the traces remaining on this coin are those of a third line of inscription or of some ornament—perhaps the conch-shell, an emblem of Viṣṇu. As Mr. Vincent Smith rightly says, the characters are late mediæval. They may be, perhaps, of the ninth or tenth century A.D.

Murāri, like *Purahan*, is an epithet of Viṣṇu, the slayer of the demon Mura.¹ It is possible that this coin may also belong to Kanauj. It is like the coins with the inscriptions *Śrīmad-Ādi-Varāha* and *Jaya-Purahā* in having a name of Viṣṇu, which may possibly have been adopted by some king as his title. It seems, at first sight, to be unlike them in not having for its type the representation of some avatar of Viṣṇu. What exactly is meant by the type, "a man, holding an elephant-goad, riding on an elephant," is doubtful; but it must be borne in mind that the obverse of the coin is somewhat rubbed, and it is quite possible that there may have been originally some other figure as well as the elephant-rider—some demon, perhaps, whom he is slaying—and that, after all, the type may refer to some incident in the history of Viṣṇu, perhaps even to his slaying of the demon Mura. These and other doubts can only be solved by the discovery of other and better specimens of this coinage.

The form *Rāya* for *Rāja* is common enough in different parts of India and at very widely separated periods, for instance occasionally on coins of Gondophares (Indo-Parthian, 1st cent. A.D.)—*maharayasa rayarayasa*²—and regularly in the names of the kings of Vijayanagar (14–16th centuries), Kṛṣṇa-Rāya, Acyuta-Rāya, etc. This being the case, no argument can, apparently, be drawn from its use on the

¹ See the references given s.v. in *P.W.*

² Gardner: *B.M. Cat.*, p. 104, Gondophares, No. 9.

present coin to help in determining the locality in which it was struck.

[UNCERTAIN] (*Indian Coins*, § 122 (1)).

9. *Obv.* [श्री] । [र] यम ।

Rev. Degraded representation of the Sassanian Fire-Altar.

Mr. L. White King.

Æ ·7; Wt. 59·5. **Pl. 9.**

This coin belongs to that class of mediæval Indian coins derived from the Sassanian type which cannot as yet be attributed with much exactness as regards either locality or date. It is interesting as having an inscription which has not hitherto been noticed in this series; but this inscription, unfortunately, cannot be read with any certainty. The top line is quite doubtful. There are, apparently, traces of श्री; but this is by no means certain, and there may have been one or more *akṣaras* before it. The character conjecturally restored as *ra* in the second line is equally uncertain. It is possible that, as in the case of the coin just noticed, we may have the title *Rāya*, and *Ma* may be the initial *akṣara* of the king's name or title; but, perhaps, when so much is doubtful, it is better to abstain from conjecture altogether.

As in so many other Indian series, we have here an example of the debasement of coinage. The coins of Sassanian derivation are originally, like their prototypes, of good silver. Later specimens often show more or less of alloy; and some, like the present, are not to be distinguished from bronze pure and simple. These sometimes, too, show traces of a thin silver plating, and it is not improbable that they were all originally plated and intended, as is the case so often with Roman coins also, to pass as silver.

[UNCERTAIN.]

10. *Obv.* Head to r.

Rev. A sort of *svastika* with five curved arms within a circle, to the outside of which are attached bars, each surmounted by a crescent with horns turned inwards; border of dots.

Mr. L. White King.

Æ ·65; Wt. 56. Pl. 10.

The attribution of this strange coin, which seems to be different from anything hitherto published, is quite doubtful. The head is not unlike the degradation of the Sassanian head on the coins of the *Gadhiya-paisā* class.¹ At the same time it seems to resemble the head on some of the Hūṇa coins.² Its resemblance to heads found on coins of both these classes is not to be wondered at in view of their common derivation from a Sassanian source. Its resemblance to a head of any description has, however, not always been recognised. It was at first described as an "elephant walking to right," and compared with the coin published by Cunningham (*Coins of Ancient India*, pl. x, 21); and, if the coin be held sideways, its likeness to this description will be seen to be very curiously true.

Nothing quite like the symbol which forms the reverse-type seems to occur on any other Indian coins; but symbols somewhat similarly formed with circles having various external attachments are not uncommon on the punch-marked coins.

[UNCERTAIN]: ? KIDĀRA KUṢANA (*Indian Coins*, § 76).

11. *Obv.* Male bust, full-face, wearing head-dress, with long streamers rising up from the shoulders. In margin, traces of inscription or ornamented border.

Rev. Inscription of two lines in Brāhmī characters struck over some type, or possibly another inscription, with ornamented border.

Electrotype in B.M.

Æ ·55. Pl. 11.

¹ *E.g.*, Cunningham, *C.M.I.*, pl. vi, 7.

² *Cf.* Cunningham, *Later Indo-Scythians (Ephthalites or White Huns)*, Num. Chron., 1894, pl. x, particularly, perhaps, fig. 3, a silver coin of Mihirakula.

Perhaps the nearest analogy to this coin is presented by the coins of *Kṣatrapa Tarika*, published by General Sir A. Cunningham in *Num. Chron.*, 1893, p. 201, pl. xv, 8, 9. It is, indeed, not impossible that this coin may bear on its reverse the same inscription with the letters much confused owing to the double striking. The *akṣara pa* seems to appear clearly where we should expect it, at the end of the first line of the inscription, and *ra*, perhaps with its vowel-mark erased, where we should expect *rī*, in the middle of the second line. The other *akṣaras* are all more or less confused—indeed, the first and second of the first line admit of being more easily read (as *ma-rmī*) if the coin be inverted and they be taken to be the second and third of the second line. That this cannot be the correct position seems, however, to be shown by the *akṣara pa*, which appears to be quite clear and not to admit of any intelligible reading if inverted. But, quite apart from the inscription, the bust on the obverse offers the most striking resemblance to some of those which appear on coins of the Kidāra Kuṣanas, and, particularly, on one class of the coins of *Kṣatrapa Tarika*. This resemblance, shown in such points as the facing position of the bust, the streamers flying upwards from the shoulders, the head-dress and the ear-rings, will be apparent if our coin be compared with several of those (Nos. 1, 2, 5–8) illustrated in the plate of Cunningham referred to above.

‡ NANDA KINGS OF KĀRWĀR: MAHĀRATHI S—.

12. *Obv.* Humped bull to l., [सव?]लय महारथि (? ठि)स स[—
= [*Sava?*] *laya Mahārathi* (? *thi*) *sa Sa*—.

Rev. l., tree within railing; r., Caitya surmounted by crescent.

Mr. R. Sewell.

Lead, 1·05; Wt. 211·5. Pl. 12.

The reverse-type of this coin connects it with those published first by Elliot¹ and subsequently by Cunningham.²

¹ *Coins of Southern India*, p. 31, pl. ii, 41, 42.

² *Coins of Ancient India*, p. 111.

These were acquired by General Pearse at Kārswār (North Kanara, Bombay Presidency); and, as they seem to bear names ending in -nanda,¹ they are at present usually described as coins of the 'Nanda kings of Kārswār.' This title, however, must be regarded as purely tentative. It may serve as a convenient designation only until a more accurate description is possible. There seems to be no other evidence of the existence of such a dynasty; and, at first sight, the evidence of the present coin would seem to indicate that it, and, presumably, the very similar coins discovered by General Pearse, were struck by a dynasty the members of which called themselves 'Lords of Mahārāṣṭra.'

Such, at first sight, would seem to be indicated by the designation 'Mahārathi' or 'Mahārāṭhi.' But, on further examination, it will be seen that the precise meaning of the word must remain, for the present, somewhat doubtful. It occurs frequently in inscriptions, but this is the first instance in which its occurrence on a coin has been noticed; and, as we may assume that only rulers struck coins, this additional piece of evidence must have very considerable weight in any attempt to determine the status of the 'Mahārathi.'

The evidence from inscriptions (Bühler, in *Arch. Surv. West. Ind.*, vols. iv and v) is as follows:—

(1) Nānāghāt (vol. v, p. 60, pl li, 1): . . . *laya mahārāṭhīno Aṃgiya-kula-vadhuṇasa.*

Dr. Bühler restored the first word as *bālāya*. He remarks that, on the photograph, "the letter -la- is faintly, but still distinctly, readable before -ya" (p. 60, note 3); but there seems to be no evidence whatever for the *bā-*, although,

¹ Cunningham read the name as (1) *Mula-*, or *Mudra-nanda*, and (2) *Vadala-nanda* respectively. He gives the legend of No. 1 as *Rājña Mudra-nandasa*. It should probably be corrected to *Raño Muḷana(m)ḍasa*. About the cerebral *ḷ* in the second *akṣara* of the name there seems to be no doubt, but its vowel may perhaps be *i* or *ī*. The legend of No. 2 may, perhaps, be *Raño Vaṭu[ga]na(m)ḍasa*. The third *akṣara* of the name is quite doubtful, but it seems to be one which opens at the bottom—*ga*, *ta*, or *bha*. The name may, perhaps, be the Sanskrit *Vaṭuka*, a name of Śiva (see the quotations from Purāṇas given in the *Śabda-kalpadrūpa*, s.v.).

of course, the conjectural restoration *bālāya* is, in itself, extremely plausible. The evidence of the coin, however, on which the same two syllables *-laya* precede the title *mahārathi*, is rather against this. The restoration *bālāya* on the coin is improbable. If it were struck by a queen styling herself 'daughter of the Mahārathi,' as Bühler interprets this passage in the inscription, we should certainly expect, in accordance with the general usage, *Mahārathi-bālāya*. On the whole it seems more probable that *-laya*, both on the inscription and on the coin, is what remains of some name—perhaps of a people or of a place—specialising the title 'Mahārathi.'

With the abandonment of Bühler's restoration would cease his objection to the identification of the *Mahārathi* with the *Dakhi[nāpa]tha[patino]* mentioned in the previous line of the inscription. The whole inscription is far too fragmentary to admit of any proof of this identification; but its possibility should be borne in mind.

Unfortunately, no certain information can at present be obtained from the Mahārathi's title *Aṃgiya-kula-vadhana*. Bhagvānlāl's suggested correction *Andhriya*, tempting as it seems, is quite impossible (Bühler, *id.*, p. 66). Can *Aṃgiya* = *Angika* refer to the Aṅgas, who are placed by Varāhamihira together with the Andhras in the south-eastern district? ¹

(2) Nānāghāt (vol. v, p. 64, pl. li, No. 6): *Mahārathi [Tra]nakayiro*.

This is the inscription of one of the relievos in the cave. The *tra* is not certain; but, in any case, it seems impossible to read the *akṣara* as *ga*, and to translate with Professor Bhandarkar (*Hist. Dek.*, p. 15, second edition), "the heroic Marāṭhā leader or the hero of the Marāṭhā tribe." But although the name is not certain, this inscription is most important, for, taken together with the inscriptions of the other relievos, it shows the 'Mahārathi' in the company of two kings, one queen, and three princes, and,

¹ Cf. Fleet, *Topographical List of the Br̥hat-Saṃhita*, Ind. Ant., 1893, pp. 171, 173, 179.

apparently, in order of precedence, after one of the princes and before the other two (Bühler, *id.*, p. 66).

(3) Kanheri, No. 29 (vol. v, p. 86): *Mahārā[ja]bālikāya Ma[hābhōji]ya bā[hkā]ya Mahārathiniya Khamdanāgasātaka-mātuya.*

(4) Bhājā, No. 7 (vol. iv, p. 83, pl. xlv): *Mahārathisa Kosikīputasa Vinhudatasa.*

(5) Bedsā, No. 3 (*id.*, p. 90, pl. xlvii): *Mahābhoyabālikāya Ma[hā]deviya Mahārathiniya Sāmadinikāya.*

(6) Karle, No. 2 (*id.*, p. 90, pl. xlvii): *Mahārathisa Goti-putrasa Agimitranakasa.*

(7) Karle, No. 20, dated in the seventh year of the Andhra king Vāsithīputa Sāmisiri-[Puṣumāyi] (*id.*, p. 107, pl. liv): *Okhalakīyānam Mahārathi (? thi)sa Kosikīputasa Mitadevasa putena [Ma]hārathinā Vāsithīputena Somadevena.*

These inscriptions show the 'Mahārathi' and his wife the 'Mahārathinī' in the most intimate association with royal titles. That the Mahārathis were feudatory to the Andhras is, as Bühler pointed out, shown by inscr. (7), which is dated in the regnal year of an Andhra king. That they were further closely connected with the Andhra kings by family or by caste seems to be shown, as Paṇḍit Bhagvānlāl observed, by the use of metonymics which they have in common with them. That their general title was sometimes further defined by the name of the people or of the country over which they ruled is clear from inscr. (7), and probably also, as we have seen above, from inscr. (1) and from the coin. Lastly, the fact that they struck coins seems to show that they were occasionally, at any rate, sufficiently powerful to assert a certain degree of independence.

Dr. Bühler explained the title as perhaps originally the same as the Sanskrit *mahāratha*, 'a great warrior,' and Paṇḍit Bhagvānlāl, in his note on Bhājā Inscr., No. 7,¹ states that it is "a Paurāṇik title of a great warrior: it is

¹ No. 2, in *Cave-Temple Inscriptions*, p. 24.

common in the families of Rājas." The dictionaries seem not to know of *mahārathi* in this sense, but *mahāratha*, of which it may be an equivalent, is of course quite common.

Professor Bhandarkar, on the other hand, holds that it is "clearly . . . the name of a tribe, and the same as our modern Marāṭhā."¹ His objection to Paṇḍit Bhagvānlāl's view is founded on the occurrence of the feminine form *mahārathinī*, which, he holds, could not properly be used to denote 'the wife or daughter of a great warrior.' But this objection seems to be scarcely valid. Surely *duchess*, for instance, means 'the wife of a duke,' and not 'a feminine leader.'

But, whatever the derivation of the term may have been, such an expression as *Okhalakiyānam Mahārathi* (inser. No. 7) shows conclusively that it denoted the governor over a part of the kingdom.

Unfortunately, a great portion of the inscription on our coin cannot be read with any certainty. If read from the bottom left, traces of what is apparently a *sa* are first seen, followed by what may be traces of a *va*, a *dha*, or simply some symbol in front of the bull. After the legible portion which follows (*-la-ya-ma-hā-ra-thi (ṭhi)-sa-s[a]*) there may have been several *akṣaras*, but no adequate traces of them remain.

It is scarcely safe, therefore, to attempt to extract any further information from the inscription on the coin; but, as has been already observed, its reverse-type seems to show that it is connected with a class of coins already known. The form of the 'tree within railing,' which is the chief feature of the reverse-type, is strikingly similar to that which occupies the same position on the 'Nanda' coins—very nearly approximating to that of Vatu[ga]nanda, and somewhat farther removed from that of Muḷananda. All three reverse-types are, however, distinguished from one another by the symbol or symbols which appear to the right of the main type. These subsidiary symbols may,

¹ *Hist. Dek.*, p. 12, note 2.

perhaps, be characteristic of the individual ruler; or they may, on the other hand, denote historical facts such as victories won or territories annexed. Their precise meaning must, for the present, remain quite doubtful. The 'Mahārathi' coin is further distinguished from the 'Nanda' coins by its obverse type. It has the 'humped bull,' while they have the 'caitya.' There is, therefore, nothing to show the precise connection which existed between the princes who struck these coins. They may have belonged to the same dynasty, or they may have been connected merely as feudatories of the Andhras.

From the epigraphic point of view, the clear, well-cut letters of the 'Mahārathi' coin would seem to be earlier than the clumsy, ill-formed letters of the 'Nanda' coins, but too much stress must not be laid on this point. The roughness of the letters may be due to local workmanship. The letters of the first are strikingly like those of the inscriptions, and they are no doubt of the same period—first or second century A.D.—a period to which also the coins of the Andhras belong. We may therefore provisionally arrange the coins of this series in chronological order as follows:—(1) Mahārathi S—; (2) Vaṭu[ga]nanda; (3) Muḷananda.

ANDHRA: ? SAKASENA (*Indian Coins*, §§ 85–88).

13. *Obv.* Lion to right; [—न?] स[—].

Rev. Plain.

Mr. L. White King.

Lead, .95; Wt. 244. **Pl. 13.**

This coin may be compared to the one published by Elliot, *Coins of Southern India*, pl. ii, 47, pp. 23 and 152*b*, which has as its type a 'lion to left.' Both coins have the reverse plain; and on both traces of an inscription, in Brāhmī characters of the Andhra type, are to be read. Sir Walter Elliot, in his description, says "the letter *sa* alone is legible"; but, in reality, five *akṣaras* are more or less visible—*r. r. sa ra ña*. The two last, no doubt, form the

ordinary beginning of an Andhra coin-legend = *rājñah*. The three first are the last part of the name or title of the king, possibly *-vīrasa*.

There are fewer traces of an inscription on Mr. King's coin, but, such as they are, they seem to be relics of a coin-legend similarly arranged. The only *akṣara* which can be read with certainty is a *-sa*, occupying the same position as the *-sa* on Sir Walter Elliot's coin, and this is preceded by traces of a letter which cannot be restored with any certainty. It may possibly be the letter which is doubtfully read as *-na-* on the coins about to be described.

These two coins also come from the same district, the Kistna District of the Madras Presidency. Mr. King's specimen is more particularly described as having been found in Guḍivāḍa, a site from which probably more Andhra coins have been acquired than from any other.

These Andhra coins, having for their obverse-type the figure of a lion turned either to the right or to the left, have been called 'Simha' coins by Elliot¹ and Thomas; but while the former extends the term to all coins of Southern India which bear a 'lion' for their type, the latter uses it especially of the leaden coins of the Andhras.

In the *Indian Antiquary* for 1880 (p. 61) Thomas published eleven specimens of this class belonging to Mr. Sewell, through whose kindness I have been able to make an examination of the originals. The inscription, read tentatively by Thomas as *sakasakasa* or *-sya*, seems to me, judging from the two specimens on which the most distinct traces remain, to be more probably *sakase[na]sa*. All the *akṣaras* seem to be certain except the last but one, which may be the later looped form of *na*.

If the reading of the name 'Sakasena' could be established beyond question, it might be possible to identify, as Professor Bhandarkar has already identified,² the striker of these coins with the Māḍhariputa Svāmi-Sakasena of the

¹ *Gleanings*, No. 1, pl. iii.

² *Hist. Dek.* (2nd ed.), p. 35.

Kanheri inscription.¹ So far as the name is concerned, Professor Bhandarkar's conjecture that Thomas's reading *Sakasakasa* should be corrected to *Sakasenasasa* seems to me to be almost certain.

Professor Bhandarkar places this Māḍharīputa Sakasena quite late in the Andhra series (c. 190 A.D.).² This attribution seems to receive some support from the fact that the *-na-* of the name on the coin, if correctly restored, can only be a *-na-* of the later form, in which a loop or a curve took the place of the original straight line at the base. In the inscription, too, the later form seems to occur in the name, while the earlier form is seen in other words. But, if Māḍharīputa Sakasena be placed so late, it is difficult to see how he can be identified with the Māḍharīputa Sivālakura of the coins, the letters of which seem to be undoubtedly of an earlier date.³

Mr. Sewell's coins agree with the specimen now published, not only in type, size, and weight,⁴ but also in having a plain reverse—a feature which has usually been supposed to be characteristic of early coins. Altogether, it will be seen that the precise attribution of the coins of this class cannot be determined until several difficulties have been solved.

ANDHRA : SĀTAKAṆĪ (*Indian Coins*, §§ 85–88).

14. *Obv.* Elephant to right ; सतकणिस (*Satakanisa*).⁵
Rev. Portions of two impressions of the 'Ujjain' symbol.
 Mr. L. White King. Potin, .65 ; Wt. 26.5. Pl. 14.
15. *Obv.* Similar ; सतक [. .] (*Sataka . .*)
Rev. Similar.
 Mr. L. White King. Potin, .65 ; Wt. 26. Pl. 15.

¹ *Ar. Sur. W. Ind.*, v, p. 79, pl. li, 14.

² *Hist. Dek.* (2nd ed.), p. 36.

³ Cf. the forms of *ka* and *ra* not curved at the bottom.

⁴ 218 to 250 grs.

⁵ The first *akṣara* appears sometimes as *sa-* and sometimes as *sā-*.

These coins are not new to numismatics ; but they are published here chiefly on account of the excellent inscription of the former and of the well-preserved obverse-types of both. A similar coin seems to be described, but not illustrated, by Thomas in Elliot, *Coins of Southern India*, p. 33, No. 10 ; and among the Andhra coins from Guḍivāda published by Mr. Rea in his *South Indian Buddhist Antiquities* there is at least one (pls. xii and xiii, No. 55) which seems to be of the same kind.¹ The former is, indeed, called 'copper or bronze' and the latter 'lead'; but it is not improbable that they may both, like the two coins here published, be composed of the alloy which, for want of a better name, is here called 'potin,'² and which, according to the varying proportions of its ingredients, appears sometimes rather like bronze and sometimes rather like lead.

The most important find of coins of this particular class was made in the Brahmapuri Tahsil of the Chanda District (Central Provinces) and fully described by Dr. Hoernlé in the *Proceedings* of the Bengal Asiatic Society for 1893, p. 117 ; and a valuable selection from this find was presented by the Society to the British Museum in the same year.

Dr. Hoernlé attributes those coins with inscr. *Siri-Sātakaṇi* or *Sātakaṇisa* (without *Siri*-) to Gotamīputa Sātakaṇi I (c. A.D. 113, according to Mr. Vincent Smith), and those with inscr. * *ta Siri - Yaṇa - Sātakaṇi* to Gotamīputa Sātakaṇi II (c. A.D. 184, according to Mr. Vincent Smith). He notes that the first letter of the last inscr., here denoted by an asterisk, is uncertain ; but it seems to me, judging from one of the Chanda coins (B.M. ; As. Soc. Beng., 93 : 9-6 : 5), that both this sign and the following one, which

¹ *Arch. Surv. South. Ind.*, vi= *Arch. Surv. Ind.* (New Imperial Series), xv.

² Babelon, *Traité des monnaies grecques et romaines*, tome i, p. 371 : "En numismatique, le potin est au bronze ce que le billon est à l'argent ; c'est un métal impur, composé de cuivre jaune et rouge, d'étain, de plomb et de lavures ou scories diverses." It is probably to these and similar coins that Elliot refers when he says (*C.S.I.*, p. 22), "One class of coins was found to consist of a kind of speculum of an alloy of lead and tin, and another of an impure lead ore, which gave them the appearance of a coarse alloy."

he reads as *-ta*, may possibly only be parts of some symbol, perhaps a conch-shell. It is probable also that the genitive *Sātakaṇiṣa* is the form invariably intended whenever the name appears on these coins, although there is very often no room for the termination *-sa*.

Mr. Vincent Smith, who most kindly allowed me to have the advantage of studying the manuscript of his article on the chronology and numismatics of the Andhra Dynasty, which has recently appeared in the *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, attributes both of these classes of coins to Gotamīputa Sātakaṇi II. The numismatic evidence, whatever it may be worth in this particular instance, certainly seems to be in favour of Mr. Vincent Smith's attribution, for the coins of the two classes are most closely connected by community of types and by the similarity of their inscriptions.

Together with these coins in the Chanda hoard were found a number of coins of Puṣumāvi, and also a number of specimens which could only be described generally as 'coins with imperfect legends.' All of these have the same types, and all are of the same peculiar metal. There can be no doubt that all the coins thus found together—and there would seem to be no reason for not accepting the statement that they were all found together—must belong to the same period; and the evidence to be obtained from this Chanda hoard should have considerable weight in any attempt to determine the chronology of this portion of the Andhra Dynasty.

Dr. Hoernlé gives the inscription on the coins of Puṣumāvi as *(Si)va - Siri - Puṣumāvisa*. The initial *Si-* of *(Si)va* he regards as uncertain, and states that the second *akṣara* of the name, which he reads as *Puṣumāvi*, may, perhaps, be *-lu-*. The whole inscription, unfortunately, is not legible on any specimen in the British Museum. It would be interesting if the reading of the first portion *(Si)va* could be substantiated, as the name *Siva-śrī* is actually found in the lists of Andhra kings given by the Purāṇas,¹ though not in

¹ Bhandarkar : *Early History of the Dekkan* (2nd ed.), p. 32.

connection with Puḷumāvi. One cannot, however, altogether neglect the possibility that the traces read by Dr. Hoernlé as (*Si*)*va* may, as was suggested above in regard to his reading **ta* on coins of *Siri-Yañā-Sātakaṇi*, perhaps, only be the traces of some symbol.

Two of the Chanda coins in the British Museum (As. Soc. Beng., 93: 9-6: 7 and 17) show without doubt that the second *akṣara* in the name *Puḷumāvi* is *ḷu* and not *ḍu*.

Among the 'coins with imperfect legends' found at Chanda, there is one class of very considerable importance. Dr. Hoernlé gives the legible inscriptions as *Siri-Kaṇu-Sāta-* and *ri-Kaṇu-Sāta-*. The coin having the last-mentioned is, probably, the one now in the British Museum (As. Soc. Beng., 93: 9-6: 19). I have examined it, and I cannot doubt that the inscription should be read as *-ri Kaṇha-Sāta-*. The *akṣara ṇha* seems to me to be almost exactly like the form given by Bühler, *Indische Palaeographie*, pl. iii, xiii, 40. A *Kaṇha* (or *Kṛṣṇa*) of the Andhra Dynasty is, of course, well known, both from the Purāṇic lists and from an inscription.¹ But in the lists he appears as the second member of the dynasty, and the characters of his inscription are undoubtedly early. Bühler assigned them to the first half of the second century B.C., and there is a consensus of opinion that this inscription must be much older than the other inscriptions of the Andhras.² The *Kaṇha* of the coins cannot by any possibility be identified with the *Kaṇha* (*Kṛṣṇa*) of the Purāṇic lists and of the inscription. The coins are closely related in every way to the others found at Chanda, and may, like them, be assigned, with a fair degree of confidence, to the second century A.D. We must, therefore, place in the list of Andhra kings a second *Kaṇha*, who was not widely separated in point of date from *Vasiṭhīputa Siri-Puḷumāvi* and *Gotamīputa Siri-Yañā-Sātakaṇi*.

One feature, shown by the two coins belonging to Mr. L. White King, which are described above (p. 303) and

¹ *Arch. Surv. West. India*, iv, p. 98, pl. li, Nasik No. 1.

² *Arch. Surv. W. Ind.*, v, p. 73.

illustrated in the Plate (Nos. 14 and 15), remains to be noticed. The reverses of both show portions only of two impressions of the 'Ujjain' symbol. It seems impossible to explain this irregularity otherwise than by supposing that the Andhra coins of this peculiar metal were cast and not struck, and that, in the process of casting a number of these coins at the same time, the reverse section of the mould must have been incorrectly adjusted to the obverse section. That the Andhra coins of this metal were actually cast, and not struck, seems to be abundantly proved by an examination of the Chanda coins in the British Museum.

? KOSAMBI : SIMHA (*Indian Coins*, § 49).

16. *Obv.* Type indistinct; it includes a tree within railing; inser. in Brāhmī characters across the centre of the coin, सहस्र (*Simhasa* or *Sihasa*).

Rev. Tree within railing; l., 'Triratna' symbol; r., uncertain symbol.

Mr. L. White King.

Æ 7; Wt. 74. Pl. 16.

Very little can be said about this coin, which seems at present to be the only known representative of its class. On the envelope in which it was sent to me by Mr. White King the inscription was given as *Śoḍāsa*, and the coin itself was compared with the coin of Balabhūti published by Cunningham, *Coins of Ancient India*, p. 87, pl. viii, 9 (Mathura). There can, however, be little doubt, I think, that the inscription is intended for *Simhasa* or *Sihasa*. Each letter is clear, but no certain traces remain of the -im- or the -i- which was probably originally attached to the first.

The coin certainly resembles the specimen of Balabhūti mentioned above, in so far as the reverse-type, 'tree within railing,' is characteristic of both; but this characteristic is shared also by certain coins which Cunningham gives to

Kosambi,¹ and with these last our coin has so many features in common that I think we may venture provisionally to place it in the same class.

The symbol to the left of the 'tree within railing' on the reverse occupies the same position on certain of the coins of Kosambi, e.g., Bahasatimita² (B.M.; Eden, 53: 3-1: 229), Jethamita (Cunningham, *C.A.I.*, pl. v, 16). It is, unfortunately, not possible to recognise the symbol to the right. It may, of course, have been the 'snake' symbol which is often found in this position on coins of Kosambi, e.g., Bahasatimita (B.M.; Lady Clive Bayley, 89: 8-8: 7), Aśvaghōṣa (Cunningham, *C.A.I.*, pl. v, 14).

The coin appears to be cast, as are all the early, and perhaps some of the later, coins of Kosambi;³ but its most striking peculiarity is that its inscription is written right across the obverse, with apparently some symbols both above and below. This is an unusual method of arrangement, but it seems to be adopted also on one of the Kosambi coins—Jethamita (C., *C.A.I.*, pl. v, 17).

[UNCERTAIN.]

17. *Obv.* Head to r., within circle of dots.

Rev. l., within rectangle, four beetles (?); r., two 'Taurine' symbols, and an elephant to r.; the rest indistinct.

Mr. L. White King.

Æ□ .65; Wt. 53.5. Pl. 17.

¹ Balabhūti is included by Cunningham among the princes of Mathura, probably because his coins were found there; but they more nearly resemble the coins of Kosambi.

² It may be noticed that this symbol appears as a counter-mark on certain coins of Bahasatimita, e.g., Cunningham, *C.A.I.*, pl. v, 12. Unfortunately, it is not possible to determine from the specimens in the British Museum whether this counter-mark is found on coins which already have the symbol in their reverse-type, or whether it is always a real addition to the symbols originally represented on the coin. If the latter could be shown to be the case we should have another piece of evidence in support of the theory that these symbols on Indian coins have a very real historical significance. For this question v. Tufnell, *Hints to Coin-Collectors in S. India*, p. 10, and Rapson, *Indian Coins*, § 124; also *J.R.A.S.*, 1900, p. 101, where another counter-mark on coins of Bahasatimita is described.

³ It is not always easy to determine whether an Indian coin is cast or struck; v. *J.R.A.S.*, 1900, p. 109.

This curious coin, which was given to Mr. White King by Captain Campbell Tufnell, is said to have been found on the Malabar coast. It is, in every respect, a most remarkable specimen, and nothing like it seems to have been published.

No other known coin of Southern India has for its type a head; and on no other known coin are the curious animals or insects, here doubtfully called 'beetles,' represented; although fishes, either enclosed, as here, in a rectangular figure, or in a wavy double line, occur frequently enough on the punch-marked coins and the coins of Uddehika, Ujjain, and Eran.¹ The elephant is, of course, a very common figure on the punch-marked coins.

Almost all that can be said about this coin is that, like the coins of Uddehika and Eran referred to above, it belongs to that stage in the development of the native Indian method of coinage in which symbols, previously stamped on the coin by different punches, are collected together into one type. This is characteristic of those parts of India in which a native coinage was developed without much disturbance from foreign influence.

The inscriptions on the coins of Uddehika show that they date from about the third century B.C. Our coin may, perhaps, be assigned to the same period.

PĀṆDYA (*Indian Coins*, § 124).

18. *Obv.* Humped bull reclining to r. with head averted; r., *lingam* and *yonī*; above r., uncertain object or symbol.

Rev. Sacrificial lamp; on either side of it, a fish.

Æ 8. Pl. 18.

The plaster casts here photographed were taken from a coin brought by a visitor to the British Museum some years ago. A similar specimen was published by the

¹ *J.R.A.S.*, 1900, p. 98, Pl. 1; Cunningham, *C.A.I.*, p. 97, pl. x, 9, 15; p. 101, pl. xi, *passim*.

Rev. J. E. Tracy in the *Madras Journal of Literature and Science* (1887-8), and illustrated in his plate (fig. 10). The type seems to be of great rarity, and is not represented in the collection of the British Museum.

The great landmark in the history of Pāṇḍyan numismatics is the introduction of the 'Cola,' sometimes called the 'Ceylon' type, which is supposed to be due to the Cola conquest in about the middle of the eleventh century A.D.¹ The coins which have the Pāṇḍyan emblem,² a fish, as a prominent part of their reverse-type, belong to a preceding period beginning possibly about the seventh century A.D.; but at present there is no means of determining the earlier limit of this period.

The coin now published may be compared with Mr. Tracy's coin No. 2, which has a somewhat similar reverse—an object like a crozier with a fish on either side.³ Mr. Tracy, comparing the Tamil characters of the inscription⁴ on the obverse of this last-mentioned coin with those given in pl. xviii of Burnell's *South Indian Palæography*, assigns it to the eleventh century A.D.; while, on more general grounds, he comes to the conclusion that his coin No. 10, of the types here published, must probably belong to a period "perhaps a century earlier than the Singalese invasion."⁵ This

¹ Amidst all the difficulties of South Indian chronology, it is impossible to be very precise as to the date of this change in the Pāṇḍyan coinage, or of the 'conquest' which is supposed to have produced it. Provisionally, it may be held that the prototype of all South Indian coins, Cola, Pāṇḍyan, or Singalese, which have for their types the "rude human figure, standing on the obverse, and seated on the reverse," are those with the inscription *Śrī-Rājarāja*, and that this is the Cola monarch who appears in the list quoted by Elliot (p. 135) from an article by Dr. Burgess in the *Indian Antiquary* (vol. xiii, p. 58) as Rājarāja II or Narendra Cola, A.D. 1022-1063. But a glance at Professor Kielhorn's article on *Dates of Chola Kings* (*Ep. Ind.*, iv, p. 216), or the dynastic list given by Dr. Hultzsch (*Ar. Sur. S. Ind.*, iii, p. 112; also Mrs. Rickmers, *Chronology of India*, p. 283), will show how very uncertain the chronology of the period is at present.

² Cf. Hultzsch, *Ep. Ind.*, iii, p. 8.

³ This design is given by Burnell, *South Indian Palæography*, pl. xxxiii (p. 106), as that of a Pāṇḍyan seal, dated c. 1600 A.D.; but it is far more probable that it is of the same date as the coin.

⁴ *Kothanda Rāman*, a name not hitherto identified.

⁵ Mr. Tracy holds that the coins of Ceylon were the prototypes and those of Southern India the copies. The view more generally held is that expressed above in note 1; v. Rhys Davids, *Ancient Coins and Measures of Ceylon*, pp. 31, 32.

Singalese invasion took place in the reign of Parākrama Bāhu, A.D. 1153–1186. He would therefore assign our coin to about the middle of the eleventh century A.D.; and such evidence as there is seems to support this view.

PALLAVA (*Indian Coins*, § 128).

19. *Obv.* Lion to r., with a fore-paw upraised.

Rev. Flower-pot; on either side a staff (?); border of dots.

Mr. R. Sewell.

Æ ·8; Wt. 74·5. Pl. 19.

The types of this coin are precisely those of the coins assigned by Elliot to the Pallava Dynasty,¹ but the present specimen differs very considerably, as regards both fabric and metal, from any described by him.

The summary of Pallava numismatics given in *Indian Coins*, § 128, requires correction in two respects. The later class (2) is stated to be of gold and silver. It was assumed that all the coins which appear to be of bronze were, in reality, only of silver very much debased. The fact is that in this class, as in so many other classes of Indian coins, almost every possible stage of degradation from pure silver downwards can be recognised; but on the whole it seems more probable that some of the Pallava coins, some of the smaller specimens especially, were really intended to be of bronze or some alloy of bronze, and are not merely very greatly debased representatives of silver.

An important piece of evidence bearing on the question of the date of these Pallava coins was, moreover, overlooked. This is afforded by the coins of 'Viśamasiddhi,' the Eastern Calukya king, Viṣṇuvardhana II, A.D. 663–672, published by Dr. Hultzsch in *Ind. Ant.*, 1896, p. 322, No. 34.² The resemblance between the two classes is so striking³ that,

¹ *Coins of S. Ind.*, p. 35, pl. i, 31–38; ii, 49–58.

² The reference in *Indian Coins* should be corrected. The coin is described by Dr. Hultzsch, but not illustrated in his plate.

³ They are of the same metal—copper or some alloy of copper. They have types of similar character; and the 'rayed margin' is characteristic of both classes.

not only must they belong to the same period, but the question arises whether or not the whole class hitherto assigned to the Pallavas may not have to be transferred to the Eastern Calukyas.

In any case, the coin now published seems to belong to the class at present attributed to the Pallavas; but there is no evidence to show whether it is earlier or later than those already published by Elliot.

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