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Some Doubtful Copper
Coins of Southern India

R. SEWELL

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BY ROBERT SEWELL, M.R.A.S., I.C.S. (RETD.).

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SOME DOUBTFUL COPPER COINS OF SOUTHERN INDIA.

BY ROBERT SEWELL, M.R.A.S., I.C.S. (RETD.).

COLLECTORS of old coins in Southern India must always have been astonished at the immense number and variety of the small copper issues found there. In my own collection are many specimens which cannot be classified as belonging to any known dynasty or State; and I believe the truth to be that they were privately struck at the principal great temples. Just as every leading town in England at the close of the eighteenth century had its local pennies and half-pennies, so, probably, there were local issues of small copper coins in South India, generally connected with the most revered shrines, and circulating in their vicinity. I append a note shewing my reasons for this view.

The present list concerns a number of coins in my collection which I have had to class as "doubtful"; and I have to thank the Editor of the *Indian Antiquary* for permission to publish these Plates. Perhaps readers will be so kind as to send me their views, or, better still, send their notes to this *Journal*, so that all may benefit by them. I pretend to no special knowledge, and shall not be at all surprised if many of these coins are at once recognized by experts, and my ignorance received with a smile; but even if so their publication can only do good, since it will enable other collectors to classify their coins correctly. Many of the specimens are dynastic; many, I think, local; and these last I venture to christen "Temple coins."

Temple Coins.

A very large and varied class of South Indian coins appears to consist of coins struck at the principal temples, and not connected with any regular State issues. In his *Hints to Coin Collectors in Southern India*, Major Tufnell notices one (Pl. II. No. 23) with a little figure of a god on the obverse, and on the reverse the legend *Vijaya* in characters which may be classed either as Telugu or as Kanarese; and he quotes an extract from a letter regarding it written by Sir Seshiah Sâstri, K.C.S.I., as follows: — "It is coined locally" — (*i.e.*, in the Pudukottah State) — "in a rough way, and its greatest circulation is during 'Navarâthri' or 'Dusserah,' when it is issued (4 to each) along with the rice-dole every day during the nine days." If I read this aright it means that the coin is not a regular State issue, but is struck, like a small medal or like the local English pennies and half-pennies at the close of the eighteenth century, for local circulation; and that four of them are given by the Rajah of Pudukottah to each recipient of his rice-dole distributed in honour of the festival.

I imagine that probably the authorities of almost all the principal temples in Southern India similarly struck their own local coins, and issued them to worshippers; and that they may be distinguished from State currencies by the fact of their not bearing the device of any dynasty, nor the name of any king.

Thus it seems evident that the first of the series which here follow, *viz.*, those bearing the figure of a double-peaked mountain on the obverse and various devices on the reverses, were coined, not by any State, but by the authorities of the celebrated temple of Tiruvannâmalai, or Trinomalai, in the South Arcot District. The lofty hill at whose base the temple is situated rises to an elevation of 2668 feet above sea-level, and is a very conspicuous object in all the country round. The temple is dedicated to Siva, and the *lingam* in the shrine is one of the *Pañcha-lingas* of Southern India, or the *lingams* of the five elements, — this one being the fire *lingam*. No. 1-C bears the legend *Arunâdri* on the reverse, which, with the variant *Arunagiri*, is a Sanskrit name of Tiruvannâmalai. (*Epi. Ind.* III. 240.) I have said that this identification "seems evident," but if it is correct we have yet to learn why the authorities of a Saiva temple should have chosen to represent the figure of a Garuḍa on their coins.

No. 1-A. Copper —

Obv. — Garuḍa, passing to right; left knee up; right knee down; in a circle of dots.

Rev. — A double-peaked mountain, surrounded by an irregularly-shaped line, with dots outside. Moon above mountain.

No. 1-B. Copper —

Obv. and *Rev.* — Similar; but the figure of Garuḍa cruder, and the legs too small for the body.

No. 1-C. Copper —

Obv. — An inscription in Telugu characters “*Aruṇādrī*.” A line and dot circle outside.

Rev. — Similar, but smaller, mountain. Double line circle, with circle of dots between the lines.

“*Aruṇādrī*” and “*Arunagiri*” are Sanskrit names of Tiruvannāmalai in the South Arcot District. (*Epi. Ind.* III. 240.)

No. 1-D. Copper —

Obv. — An object which looks like a mountain, but may not be intended for one. There is a curve in this which is absent in the three last.

Rev. — Inscription in Nāgarī characters. The characters “— — *pu* — — *prati*” appear clear. This may belong to a totally different series of coins, but, if so, I cannot classify it.

No. 2-A. Copper —

The first of a series in my possession with similar reverses, but different obverses. All from Southern India.

Obv. — Viṣṇu and Lakṣmī, seated; a circle of dots.

Rev. — The legend *śrīvīra*, in characters which appear to be Telugu rather than Kanarese. The syllables *vīra* stand below the *śrī*. There are slight differences in almost all the coins. The second character, on some specimens, looks like *e* and even *u*, rather than *vī*.

No. 2-B. Copper —

Obv. — A god, or king, standing, under a canopy, with emblems to left that look as if derived from coins which bear the Chêra bow.

Rev. — Similar to 1-A.

No. 2-C. Copper —

Obv. — Standing figure of Narasiṅha.

Rev. — Similar to 1-A, but apparently corrupt.

No. 2-D. Copper —

Obv. — Apparently Viṣṇu and Lakṣmī seated on a horse *vāhana*, within a circle of dots.

Rev. — Similar to 1-A.

No. 2-E. Copper —

Obv. — Much injured, but apparently a single figure, seated on a *vāhana*.

Rev. — Similar to 1-A.

No. 2-F. Copper —

Obv. — Looks like a dancing Kṛishṇa, under a canopy.

Rev. — Similar to No. 1-A.

No. 2-G. Copper —

Obv. — A dancing Kṛishṇa, with snake.

Rev. — Allied to the type of legend on No. 1-A, but different. Apparently there are four characters here, and the second is *chū* in place of the *vī* of the others.

No. 2-H —

Obv. — Apparently some animal — *simha*? — with tail over back. Perhaps a *gaṇḍa bhēruṇḍa*, with elephant in beak.

Rev. — Similar to No. 1-A.

Are these temple coins? Sir Walter Elliot who possessed two coins with similar reverses, but having a Nandi (bull couchant) on the obverse (*Coins of Southern India*, pp. 85-102, Plate III., Nos. 94, 95), connected them with the Kâkatîya sovereigns of Waraṅgal about the thirteenth century, but I do not know his reasons for this assignment. Capt. Tufnell (*Hints to Coin Collectors*, Part I., p. 19) attributes them to the Vijayanagara kingdom, or later. Mr. Lóventhal's No. 98, Plate IV. (*Coins of Tinnevely*), is somewhat similar in that the inscription contains apparently the same word, namely, *śrīvīra*, within a circle of dots, but in characters which appear to be Kanarese rather than Telugu; the *ra* stands below the *vī*, on the right of the *śrī*; the obverse has a figure of Garuḍa. He attributes the coin to the time of the Nâyakas, and considers it a purely Tinnevely coin, not current elsewhere. His Nos. 99, 101 seemingly belong also to this series, as well as Nos. 109, 110, 112, 114, 118, 119, 120, 121, 122, 123, 124. His No. 120 resembles No. 1-D above. With regard to his No. 124, Mr. Lóventhal classes it as undoubtedly a Nâyaka coin of Madura, roughly A. D. 1600 to 1736, and he states that "nearly all the Nâyaka coins from Madura and Trichinopoly and also the coins of the Vellore Rayars have that inscription on the reverse." I observe, however, that No. 124 appears to be of a corrupt type, the first character being drawn in a reversed position to that of my coins as now figured — turned the wrong way in fact — and it is the only coin which he has figured in which the characters resemble those given on my plate. If he is right in his assignment of No. 124 to the Madura Nâyakas, it is possible that these chiefs tried to copy an older coin, such as those in my plate. It is difficult, however, to judge from his illustrations.

The legend has been read *śrīdhara*, which is probably correct, though the aspirate mark does not occur in the second character on the coins. The word is an epithet of Viṣṇu. We may call this the "Śrīdhara Series."

If they are temple coins, to which of the great temples do they belong?

Note that my No. 4-F also bears the same word *śrīdhara*. It may belong to this series, the peacock being a variety of obverse.)

No. 3-A. Thick copper "dub" —

Obv. — A Viṣṇu *nāman*, or trident-mark, with *chank* and *chakra* at sides.

Rev. — Legend in rough Nāgarī characters.

This is evidently a modern coin. But who coined it? Mr. Lóventhal's 60, 61, 62 have *nāmans*, but with Garuḍas on the obverse. (*Coins of Tinnevely*, Plate III. pp. 13, 14.) The author cannot place them.

No. 3-B. Thick copper "dub" —

Obv. — Similar, but different die.

Rev. — Do. do.

No. 4-A. Copper —

Obv. — Peacock to left, inside a circle formed of triangles.

Rev. — Ins. in Persian — *falūs* — in circle of dots.

No. 4-B. Copper —

Obv. — Peacock to right, inside a similar circle.

Rev. — Similar to No. 4-A.

No. 4-C. Copper —

Obv. — Peacock to right.

Rev. — A legend in three lines, illegible. May be Tamil.

No. 4-D. Copper —

Obv. — Peacock to left, passant. Moon above.

Rev. — A king, or a god, standing; in right hand a staff or banner or spear, left hand hanging down. Beyond left hand two diamond-shaped figures; on king's right, dots.

A good little coin, said to have come from Tinnevely.

Mr. Löventhal (*op. cit.* Nos. 63, 64) has figured coins with peacocks, but the reverses have modern-looking Vishṇu marks on each side of a lamp (?). He thinks that they belong to the Hoysala Ballālas, but his reasons are not very apparent. His numbers 92, 93, also have peacock obverses; and on No. 93 is the *Srīdhara* inscription of the former series (my No. 1).

No. 4-E. Copper —

Obv. — Peacock to right, passant, as a *vāhana* for gods.

Rev. — “*Veṅkaṭā*” in Kanarese characters.

No. 4-F. Copper —

Obv. — Peacock to right, standing; tail down, in circle of small dots.

Rev. — “*Srīdhara*,” as with coins No. 1.

This is the nearest approach that I have to Mr. Löventhal's No. 93.

No. 4-G. Copper —

Obv. — Peacock to left, standing.

Rev. — A legend, which I cannot decipher.

No. 4-H. Copper —

Obv. — Peacock to right in a double circle, the inner one made of dots.

Rev. — A legend, which I am unable to read.

No. 4-I. Copper —

Obv. — Peacock, in circle of dots.

Rev. — Indistinguishable.

No. 5-A. Copper —

Obv. — Brahma, on his *haṁsa vāhana* (?).

Rev. — A double lamp with “*Rāma*” in Nāgarī characters, on either side.

No. 5-B —

Obv. — Kārtikēya on a peacock *vāhana* (or perhaps Brahma on the *haṁsa*).

Rev. — A Śiva *lingam* on an altar.

No. 5-C —

Obv. — ? Kārtikēya on the peacock. The tail represented very large.

Rev. — A Tamil legend, which I think reads “*Sētupati*.”

(If this reading is correct, it establishes the coin as one of the Sētupatis of Rāmnād, in the South; probably dating from the 17th or 18th century of our era. In such case it is not, of course, a temple coin.)

No. 5-D. A thick copper coin —

Obv. — A god, standing, left foot crossed over right. Either he has many arms, or is overshadowed by a seven-headed cobra. Both the principal arms are down and hold some rod or sceptre transversely across the body. Below him is, apparently, a very rough rendering of a peacock *vāhana*, but this is doubtful. The figure might be intended to represent a Garuḍa, but, if so, it is unlike any image of that semi-deity that I have seen.

Rev. — (Apparently) a *śiṃha*; tail up. Above, a sword or dagger.

(I only place this coin in this series on the off-chance that the figure below the god on the obverse may be intended to represent a peacock.)

DOUBTFUL COINS OF SOUTHERN INDIA.

Plate i.



FULL-SIZE.

AUTOTYPE

No. 6-A. Thick copper "dub" —

Obv. and *Rev.* similar; *viz.*, the character "Rā" in Kanarese within an ornamented scroll, open at top and bottom; a circle of dots round it. I have eleven of these coins.

No. 6-B. Thick copper "dub" —

Obv. — Similar design with the Kanarese character *Rā* in centre.

Rev. — Similar, but with the Kanarese *ma*. The word, of course, is *Rāma*.

[These coins are found in the Râyadrûg (Raidroog) tâlukâ of the Bellary district, one of the nearer and more direct dependencies of the kingdom of Vijayanagara. Who coined them? And when?

I possess only one coin of the "6-B" type. Are they temple coins, or issues by some local chieftain after the fall of Vijayanagara?

Series No. 7 consists of coins found in the Kûdligi tâlukâ, Bellary district. They are, as coins, of the same class as No. 6, being thick and heavy.

No. 7-A. Found by Mr. Bruce Foote on an old village site near Hurlihâl.

Obv. and *Rev.* — Same type, the principal object being a lozenge-shaped ornament with nine dots inside it; Hindustani or Persian lettering around.

No. 7-B. Similar, but the lozenge design smaller, and the lettering more prominent.**No. 7-C.** Similar to 7-A as to size of lozenge, but a large portion of the field occupied by lettering.**No. 7-D.** Similar, but larger lozenge; and less prominent, conventional-looking lettering. The dots here are eleven in number, the central nine assuming the form of a circle.**No. 7-E.** Similar to 7-D, but having more lettering apparent.**No. 7-F.** Similar lozenge, but with a squatting figure of *Narasimha* on the opposite side. [I have two, besides these, slightly different, and omitted in the plate to save space.]**No. 8.** Thick copper —

Obv. — Crossed lines, dots in intervals. Is this a Persian inscription?

Rev. — A legend, apparently in some sort of Arabic characters.

[Nos. 8 to 14 are, of course, coins issued by some ruling dynasty, and have nothing to do with the temples.]

Set No. 9 consists of Muhammadan copper "dubs," mostly from the Bellary district.

No. 9-A. Square, thick, copper —

Obv. — To right a trident; to left an axe (?) between horizontal lines; dots in the spaces.

Rev. — A legend.

No. 9-B. Round, thick, copper —

Obv. — A trident, with dots.

Rev. — Legend.

No. 9-C. Thick copper —

Obv. — Lines which, viewed one way, look trident-like.

Rev. — Legend.

No. 9-D, 1, 2, 3. Copper.

Obv. — Legend, with strong horizontal lines.

Rev. — Do. do. do.

[Putting these three together some expert may be able to identify them.]

No. 9-E. Copper —

A coin found at Gâdiganûr, Bellary district, and kindly given to me by Mr. Bruce Foote.

Obv. — Inscription with crossed lines.

Rev. — (Obliterated.)

No. 9-F —

From Hampe (Vijayanagara). Also given to me by Mr. Foote.

Obv. — Inscription.

Rev. — (Obliterated.)

No. 9-G. Thick copper —

Obv. — Inscription.

Rev. — Do.

No. 9-H. Thick copper —

Obv. and *Rev.* — Inscription.

No. 9-I. Thick copper —

Obv. and *Rev.* — Inscription.

No. 9-K. Thick copper —

Obv. and *Rev.* — Inscription.

No. 9-L. Thick copper —

Obv. and *Rev.* — Inscription.

No. 10. Copper —

Obv. — *Siṅha* to right, paw uplifted. Scroll, or lettering, below.

Rev. — Two concentric circles with a circle of dots outside. Something in the centre, unrecognizable. Outside of this, traces of lettering.

The lion is, to all appearances, of the type of those on Maisûr coins of early 19th century, but there is no coin in Mr. Thurston's or Major Tufnell's Lists which corresponds with this.

No. 11. Copper —

Obv. — Inscription in Nâgarî characters in two lines, divided by two fish.

Rev. — Inscription in Kanarese characters. The former seems to read “— *gârâpa*” above, and “*parâ*—” below. The latter “*maṅga*” above and “*krāṅpa*” below. I ascribe the coin to the West Coast on account of the fish device and the Kanarese inscription. If it were a Pâṇḍya coin, the characters would have been Tamil.

No. 12. Copper —

Obv. — A Vishṇu mark — *chank* or *chalera*, in a lined circle with circle of dots outside.

Rev. — (?) Double-line circle, on each side of circle of dots.

The design on the obverse leads me to attribute this coin to the West Coast.

No. 13. Copper —

Obv. — A sword, hilt at top; dots on each side below cross-bar; wreath of dots round it; circles round, inner one a line, outer one dots.

Rev. — An inscription in a lined circle with circle of dots outside.

The device on the obverse leads me to assign this also to the West Coast.

No. 14-A. Copper —

Obv. — A very roughly designed *siṅha* (?) to left; tail over back; claws indicated.

Rev. — An inscription divided by four lines.

This may be a coin of king Sadâśiva Râya of Vijayanagara. (See *Inedited Coins of the Kings of Vijayanagara*, by Messrs. Rangâchâri and Dêsikâchâri in *Ind. Ant.* XXIII. p. 26, No. 6 and plate.) They read the legend as (श्री) स (Sri) Sa

दा शि (व) dâśi(va)

(रा य) (râya).

No. 14-B. Copper —

Obs. and *Rev.* — Similar but different.

No. 14-C. Copper —

Obs. and *Rev.* — Also similar, but different to either A or B.

No. 15. Copper —

(I do not know how to class this coin. The lion would place it as a coin of some State, but in such case one would expect some lettering on the reverse, instead of the figure of Hanumân.)

Obs. — A rampant lion, facing left; claws strongly marked; moon and *chank* above. Lined and dotted circle.

Rev. — A figure of Hanumân passing to left. Four circles round it; two of lines, two of dots.

No. 16. Copper —

Obs. — A conventional fish, possibly intended for a sword-fish; surrounded by a dotted circle.

Rev. — *Śrī* in Kanarese characters. As regards the fish, instances of it occur in Mysore coinage (*Thurston's Catalogue*, Pl. IV. 11; *Tufnell*, Pl. I. 21), but this is clearly not a Mysore coin. (See also *Numismatic Gleanings*, Elliot, No. 87.)

No. 17-A. Copper —

The following five coins, A to E, appear to belong to some great temple dedicated to Siva, since all of them have the figure of the *liṅgam* and altar. The reverses are rather puzzling, but they may represent Siva and Pârvatī. In each case the figures are divided by a sort of staff, except in E., where each holds a sceptre in the elevated right hand. In F. there is only one figure.

Obs. — Siva and Pârvatī (?) standing, in a lined circle, with a lofty staff dividing them.

Rev. — A crude representation of the altar and *liṅgam* wreathed. Circles of lines and dots.

No. 17-B. Copper —

Similar, but not the same.

No. 17-C. Copper —

Similar, but not the same.

No. 17-D. Copper —

A smaller coin. Here the god and goddess are either sitting, or seated on their *vâhanas*.

No. 17-E. Copper —

Similar. See note under 17-A. Under the altar and *liṅgam* is a Nandi (Siva's bull).

No. 17-F. Copper —

Obs. — A standing god, which apparently must be intended for Siva. The arms are upraised.

Rev. — The altar and *liṅgam*, but no wreath, and the figure of Nandi below, facing right.

No. 17-G. Copper —

Obs. — God and goddess standing, as in 17-A.

Rev. — A very rough *liṅgam* and altar; dots above on each side.

No. 18-A. Copper —

Obs. — Gaṇeśa on his rat *vâhana*; in a lined circle.

Rev. — A very rough representation of a *liṅgam* on an altar, under a canopy; lined circle round.

No. 18-B. Copper —

Similar, but different. Above the *liṅgam* in this case, and under the canopy, are two dots, one on each side.

No. 19. Copper —

Obv. — In a lined circle some device which I cannot interpret. It may be a very rough representation of Vishṇu and Lakshmī on some *vāhana*.

Rev. — Tortoise.

No. 20-A. Copper —

Obv. — A very crude figure of a god standing under a canopy ; on left a staff or sceptre.

Rev. — On left a *śankha*-shell. On right a twist, probably the Kanarese *Śrī*.

No. 20-B. Copper —

Obv. — Similar to 20-A.

Rev. — *Chank* on right side. On the left is perhaps a worshipping Hanumân, but the coin is much injured.

No. 21. Copper —

Obv. — A rough Śiva *liṅgam* with a canopy, the end of which has a loop on the right side ; circle of dots round.

Rev. — Apparently an attempt at an inscription ; perhaps in Tamil characters.

No. 22. Copper —

Obv. — May be intended for a *liṅgam* and canopy ; or may be some lettering rudely copied.

Rev. — If this were a Buddhist coin I should interpret this design as a tree-symbol on left, and a sun-symbol on right. But it appears far too modern for this explanation.

No. 23. Copper —

Obv. — An inscription in Nāgarī characters.

Rev. — Apparently an inscription ; but in what characters ?

No. 24-A. Copper —

Obv. — Vishṇu standing leaning on a tall staff held in left hand ; Lakshmī, smaller, under his left arm ; circle of dots.

Rev. — Hanumân standing to front ; head turned to his proper right ; tail twisting over his left shoulder ; circle of dots.

No. 24-B. Copper —

Obv. — Vishṇu (?) standing, holding a large bow (?) in left hand ; circle of dots

Rev. — An inscription — possibly (*Vi*)*jaya* — in characters which may be classed either as Telugu or as Kanarese ; circle of dots.

If my reading of the reverse is correct, this may be one of the Pudukottah Series. See extract from letter of Sir Seshiah Śāstri in the introductory remarks to this paper.

No. 24-C. Copper —

Obv. — A standing god ; staff below left arm ; circle of dots.

Rev. — Two letters of an inscription, probably Nāgarī characters, under some object defaced.

No. 25. Copper —

Obv. — A god, or king, facing front ; some object on right ; circle of dots. The head-dress falls to one side, and makes the figure look more like that of a Rājā than of a deity.

Rev. — Vishṇu standing, arms outstretched ; his two wives below the arms ; circle of dots.

No. 26. Copper —

Obv. — Vishṇu in his *matsya*-, or fish-, *avatār*.

Rev. — A tendril, twisted, bearing three lotus buds.

DOUBTFUL COINS OF SOUTHERN INDIA.

Plate ii.



No. 27. Copper —

A very puzzling coin. On the *obv.* is a standing figure, which may be Vishṇu in his *Narasimha avatār*, with some other object to the left. From another point of view the design looks something like a figure of a Rājā seated with his left arm crooked, surrounded by a lozenge-shaped line, and having objects on each side of his head. The *rev.* has a dotted line in a square shape with a square prolongation on one side, and some lettering inside.

No. 28. Copper —

Obv. — A very crude figure of (?) Vishṇu standing under a canopy. His right hand holds an object — a sceptre, or a discus on a staff.

Rev. — A *chaṅk*, surrounded by a lined circle. On left three dots; on right the letter *ri* in Kanarese (?).

No. 29. Copper —

Obv. — A well-designed little figure of Gaṇeśa on his rat *vāhana*, with a staff in his right hand.

Rev. — A very poor attempt at a Śiva *liṅgam* on an altar. A horizontal line runs across between the altar and the *liṅgam*.

No. 30. Copper —

Obv. — Garuḍa, passant, to left.

Rev. — A worn-out inscription, apparently in Nāgarī characters.

No. 31. Copper —

A complete puzzle. On one side what looks like a scorpion, surrounded by a ring of dots of rather unusual type — the dots being close together so as to make a continuous rope-like circle. They might even be a string of cowrie-shells. On the other side, within a similar circle, is some object or group of objects to which I can give no name.

No. 32. Copper —

[I cannot say if this is a coin at all.]

Obv. — A strongly marked equal-armed cross, each end forming a trefoil.

Rev. — Unintelligible.

No. 33. Copper —

Obv. — An eight-pointed star.

Rev. — Tamil lettering; probably “*kumpiṇi*” = “Company.” This is, I think, a variety of the coin noted by Dr. Hultzsch as one struck by the British East India Company, — No. 25 of his List in *Ind. Ant.* XXI. 326, Pl. II., No. 25. His coin has dots between the star-points; mine has none.

No. 34. Copper —

Obv. — A six-pointed star, in a lined circle.

Rev. — (?)

No. 35. Copper —

Obv. — A god, standing on something hinted at rather than represented; probably a canopy was over his head.

Rev. — “*Veṅkaṭappa*,” in a lined circle. This is probably a coin of one of the Veṅkaṭas of Vijayanagara, but I do not think that it has been figured in previous Lists.

No. 36. Copper —

Obv. — (?)

Rev. — An inscription in Tamil (?) characters.

No. 37. Copper —

Obv. — (?)

Rev. — A Nāgarī inscription.

No. 38. Copper —

[A much-injured little coin.]

Obv. — A sword hilt, and part of blade ; hilt upwards, guard to left. A defaced inscription round.

Rev. — An inscription in characters that look like Tamil.

No. 39. Copper —

Obv. — A gracefully designed tree-branch with buds.

Rev. — An inscription in Nāgarī characters, evidently the name of a sovereign. The letters are, many of them, clear enough, but I have not been able, as yet, to assign the coin ; and I prefer to submit it to be deciphered by others better informed.

I have never seen any other South-Indian coin with a similar obverse, and believe it to belong to the North. Is it Sikh ?

No. 40. Copper —

Obv. — (?)

Rev. — Inscription.

No. 41. Copper —

Obv. — A standing god ; arms upraised.

Rev. — Inscription.

No. 42. Copper —

Obv. — (?)

Rev. — Inscription in Arabic or Persian.

No. 43-A. Copper —

Obv. — Debased standing Chôla figure ; some symbol on left side.

Rev. — Inscription in Tamil characters, "*Pudu* — —."

No. 43-B. Copper —

Obv. — Similar to 43-A.

Rev. — Inscription in Tamil characters, "*— duche —*." Are these legends "*Puduchéri*," *i.e.*, Pondicherry ?

No. 43-C —

Obv. and *Rev.* — Similar. A better specimen of the same coin.

No. 43-D —

Obv. and *Rev.* — Similar. But here, under the *pu* is another character, which would prevent us from reading *Puduchéri*.

No. 44. Copper —

Obv. — God on *vâhana* (?).

Rev. — Inscription.

No. 45. Copper —

Obv. — A well-designed elephant, facing right ; tail up, with a double end ; Arabic character *alif* above. Double circle and circle of dots.

Rev. — (?)

This appears to me almost certainly a Mysore coin of Tipû Sultân ; but in those figured in Thurston's and Tufnell's Lists none have the tail uplifted, with double end, facing right, and the *alif* above.

No. 46. Copper —

Obv. — A roughly-designed elephant, facing to right ; Arabic date above (?); foliated circle round.

Rev. — Inscription in Arabic characters.

This also looks like a Mysore coin of Haidar or Tipû, but I do not find it in the published lists.

No. 47. Copper —*Obv.* — Some animal, surrounded by a circle of dots.*Rev.* — Inscription in Tamil.**No. 48.** Copper —*Obv.* — (?) Circle of dots round.*Rev.* — (?)**No. 49.** Copper —*Obv.* — (?) Vishnu and his two wives.*Rev.* — (?) Inscription in Tamil.**No. 50.** Copper —*Obv.* — (?)*Rev.* — An inscription.**No. 51.** Copper —*Obv.* — Bull, Nandi, facing left.*Rev.* — (?)

This is a very thin coin, if it is a coin at all which I doubt. It appears to me more like a token or keepsake, perhaps issued by a temple.

No. 52. Copper —*Obv.* — Vishnu seated; *chank* and *chakra* on each side of his head; double lamp (?) below, on left.*Rev.* — An inscription. The characters look plain, but I can make nothing of them. The lines are divided perpendicularly, and the letters in the middle appear to read *a* above, and *ma* in the centre.

This coin was found in the old fort of Dantavaktrunikôṭa in the village of Purushôttapuram, in the Chicacole tâlukâ of the Ganjam district.

No. 53. Copper —*Obv.* — A single letter, in a circle of dots, apparently the Nâgarî *da*.*Rev.* — (?)**No. 54.** Copper —*Obv.* — Gaṇêśa, on a plain field.*Rev.* — An illegible Nâgarî inscription.**No. 55.** Copper —*Obv.* — Nandi, to left; the head very high above the body.*Rev.* — A trident, or *trisûla*, with some lettering at sides.

A coin with a trident in Col. Biddulph's collection has a fish on the *obv.*, and is possibly Pândyan.

No. 56. Copper —*Obv.* — A horse trotting, facing left.*Rev.* — Apparently a number; horizontal lines below.

(This may be one of the Mysore series of small coins having animals and other devices on the *obv.* and a chequer pattern with symbols on the *rev.*; but, if so, it is a variety. One of the Mysore coins noted on p. 29 of Mr. Thurston's Catalogue, No. 5 (Pl. IV. 2), has a horse, but the design is different, and on the *rev.* the symbols are not so prominent, the chequer pattern and symbols having all the same value. In my coin the lines are subservient to the numbers or letters.

No. 57. Copper —*Obv.* — Obliterated.*Rev.* — A Nāgarī inscription, which may be *Srī-Krishṇarāya*, but I am not certain.

This may be a Vijayanagara coin.

No. 58-A. Copper —*Obv.* — Obliterated.*Rev.* — Within a rayed circle an inscription in Nāgarī characters.

The coin is roughly stamped on a plate of copper.

No. 58-B. Copper —*Obv.* and *Rev.* — Apparently similar. In this case it can be seen that the obverse had some design enclosed by a rayed circle, and that it was punched on to a copper disk, carelessly.**No. 59-A. Copper —***Obv.* — In a lined circle within a dotted circle a very debased human figure, whether a god or a king is impossible to say. The head is like a moon, the arms are uplifted, there is a dot for the body, and lines below the awkwardly stretched-out legs, which remind one of the skirts of the kings represented on Chōla coins. On the right is a rosette of five dots, on the left some indistinguishable symbol, which may be meant for a club.*Rev.* — In a lined circle within a dotted circle, a central staff or sceptre flanked by two lozenges; each lozenge stands on the apex of a triangle.

(The set of coins marked 59-A to 59-F were carefully considered by Sir Walter Elliot, and deliberately omitted from his Catalogue (published in 1886), because they could not be identified. They are now published for the first time. General Pearse thought they were Chēra coins, or possibly Gaṅga.)

No. 59-B. Copper —*Obv.* — A small elephant of antique design, but badly executed, trunk uplifted, facing right; moon above; surrounded by a line circle and circle of dots.*Rev.* — In a lined circle and circle of dots two lozenges divided by a staff or sceptre. Two dots above the lozenges.

I imagined at one time that the design on the *rev.* might represent a double axe, but the reverses of the other coins classed under this No. 59 seem to shew that this interpretation is incorrect.

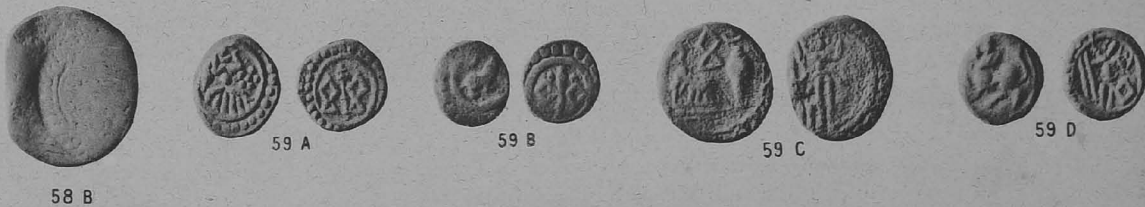
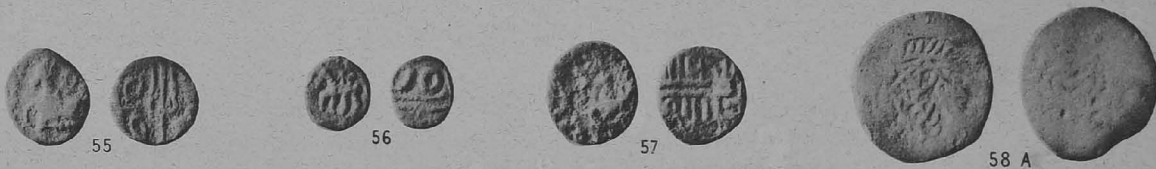
No. 59-C. Copper —*Obv.* — Small elephant facing left; *chank*; *chakra*; moon; and a lozenge on a triangle. There are some lines below the elephant, and a line circle round the whole.*Rev.* — In a lined circle and circle of dots a standing figure; arms uplifted; some objects on left.

The obverse of this coin reminds one of the way several separate symbols are stamped on Buddhist coins. The figure on the reverse bears some analogy to the standing king on Chōla and Ceylon coins. The object to the left of the figure has been thought to represent an altar, but this is doubtful.

No. 59-D. Copper —*Obv.* — A *siṃha*, or lion; tail and head uplifted; facing left.*Rev.* — A king flourishing a sword in his right hand; left arm crooked, hand upwards; below the elbow a lozenge; two long lines on the king's proper right may possibly be intended for spears. If intended to represent the Chēra bow, one of the lines ought to have been curved to indicate the bow-shaft, but here they are both straight. Lined circle and circle of dots round.

DOUBTFUL COINS OF SOUTHERN INDIA.

Plate iii.



No. 59-E. Copper —

Obv. — In a lined circle and circle of dots a *chakra* on right side, and a lozenge on the left, with balls on the points; moon above; an object below that may perhaps represent flames, but is very doubtful.

Rev. — In a lined circle and circle of dots a standing king closely resembling the figure on No. 59-D. But in this case one of the two long lines on the left seems to be intended for a trident. In both this and 59-D there is a cross line connecting the straight object with the king's right arm. The object in the field below the king's left arm is here a dot, possibly a sun-disk, instead of a lozenge.

The position on the obverse of the lozenge seems to shew that it was intended to represent the *chakra* of Vishṇu; and it is just possible that in all these cases the lozenges, whether standing alone or on triangles, may be intended to symbolize very conventionally the *chank* and *chakra*. If so, the triangles would represent supports, or altars.

No. 59-F —

Obv. — Garuḍa, arms uplifted, running to left. The action is spirited.

Rev. — In a lined circle and circle of dots a double design. On the right is the standing king, as before, with the two spears (?) on his proper right. On the left of this, two lozenges one above the other, with a short horizontal line dividing them. Or, perhaps, this last group may be intended to be looked at sideways, in which case it resembles the design on No. 59-B. Lined circle and circle of dots round.

The presence of the Garuḍa here emphasizes the remark made under 59-E, that these coins were issued by Vishṇu-worshippers, and that the lozenges may be conventionalized Vaishṇava symbols.

No. 60. Copper —

Obv. — In a lined circle and circle of dots an elephant, with very long trunk, facing right; three dots below.

Rev. — In a lined circle and circle of dots a figure of Vishṇu. His arms are uplifted holding the *chank* and *chakra*. Round his waist is a sash with very large flying ends, trefoil-shaped. In the field under his right arm is a tortoise, in allusion to the *Kūrma Avatāra*.

No. 61. Copper —

A number of copper coins were given to me when in the Bellary district, which were said to be commonly found in that tract. The people there know them as *Handé Rāyani* dubs. I have nineteen of them. In all, except one, one side is quite plain; the other has one small symbol punched in it — either a moon-crescent, or a snake. Two of the coins shew faint traces of having belonged to a regular coinage, the design on which has been almost entirely defaced. The coins are thick. I fancy that they must be Muhammadan coins, worn down till the faces have become obliterated, re-called into a treasury (perhaps that of the Rājah of Sandūr, or one of the lesser chiefs), die-struck in the manner seen, and then re-issued. I give an illustration of one of these, die-struck on both sides.

No. 62. Copper—

I conclude with a small square of copper, — evidently not a coin, and looking more like a charm, with an inscription engraved in Telugu characters. I should be glad if someone would interpret it. The characters apparently read *Bilā* (or *lan*) *pa rōvimu* (or *vu*) *nga Rānga*. Of this I can make no sense. It came from the Ganjam district.

