

Some South Indian Gold Coins.

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SOME SOUTH INDIAN GOLD COINS.

By R. SRINIVASA RAGHAVA AYYANGAR, M.A.

I. Some Old Maratha Coins.

FANAMS OF RÂMA RÂJA.

A FIND of two hundred coins was reported in 1908 from the village of Kiltâyanûr, Tirukkivilur Taluk of the South Arcot District, Madras Presidency. They were then acquired for the Museum by the Government of Madras ; sixty five of them were distributed among different Provincial Museums and 134 sold to the general public and numismatists. These coins were then wrongly identified as Kâli *fanams*.

Kâli *fanams*, or as they are sometimes called Kaliyugarâjan *fanams*, were current in Kêrala or North Malabar in the early centuries of the Christian era. Elliot in his history of South Indian coins says that there were two kinds of these, one issued by Kôlatnad or Chirakkal Râja and the other by the Zamorin of Calicut, who, to distinguish this issue from earlier ones, called them *pudîya* (new) *fanams*. Both these coins though accepted and used as a medium of exchange in Kêrala or North Malabar, were not recognized as legal tender even in the contiguous province of Travancore. So in the early centuries when the means of communication was so small and the country was divided into several principalities each under separate and independent administrations, it is not probable that these coins came to the eastern district and were current there. We may fairly conclude that Kâli *fanams* were never accepted or used in places other than Kêrala.

Vincent A. Smith in his *Catalogue of Coins* in the Indian Museum, Calcutta, vol. I, has included this as the coinage of Travancore State, and has brought them under gold *fanams* of eighteenth and nineteenth centuries. On page 316 he has described them as follows :

Obverse—a kind of dagger and other marks.

Reverse—characters not read.

This coin is figured as item 10 in plate XXX (page 324).

Later, in 1918, there was yet another find of eighty similar coins from Kattâmbatti, a hamlet of the village of Kannalam in the Gingee taluk of the same district. In design, shape, size, weight and the character of the metal used (inferior gold 13 carats fine) these are exactly like those of the 1908 find. They are almost all of them round varying from .2 to .22 of an inch in diameter and cup-shaped. They are almost of a uniform weight from 5 to 5½ grains. Of these latter eighty, thirty-eight have one side blank [No. 4 in Plate]. All the eighty have on one side a figure formed by lines and dots, with the sun and moon on either side of it. On the reverse side of forty-two there is a legend 'Râma Rau' (रामराउ) [No. 2 in Plate] in Dêvanâgarî script—Rau is apparently intended for Rao.

Râma Rao, as the title Rao indicates, is a Marâthâ name and the term (Rao) is affixed to the names of persons eminent as soldiers, clerks, etc. The title is purely a Marâthâ term generally applied to a ruling chief or king. Palæographical evidence clearly shows that these coins were neither Pallava nor Chôla ones and we know that they were not of the Vijayanagar empire, for they do not resemble any of the Vijayanagar coins that we know in design, shape, weight or quality of the metal. No viceroy of Vijayanagar appears to have issued coins in his own name. Moreover no viceroy with the name of Râma Râjâ appears to have ruled over these parts where these coins were found. The genealogy of Gingee chiefs that is available from inscriptions, Nos. 860 and 861 in Appendix B of the Annual Report of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, Madras, for 1917, gives the names of several chiefs from Khêmu to Râmabhadra Naidu who is said to have ruled in Śaka 1593 (A.D. 1671). Twenty chiefs appear to have ruled between Khêmu and Râmabhadra Naidu, and even allowing twenty-five years for each chief, Khêmu, the first chief, would take us down to 1093 Śaka or A.D. 1171. Further, palæographically the age of

these coins has to be put later than the sixteenth century. It must therefore be concluded that these do not belong to the Vijayanagar period. The Mughals conquered the parts, where these coins were found only at the latter part of the seventeenth century. We know that the Dutch at Negapatam and the French at Pondicherry issued coins of exactly the same description as the coins of the 1908 and 1918 finds, and they were current on the east coast before the Mughals overthrew the Marâthâs and assumed sway over their territories. Having thus eliminated all the other dynasties that ruled over these parts we have the Marâthâ period left as the only period to which we can ascribe the origin of these coins.

Gingee, which is very near the two places, from where we had two of these finds, was during this period a seat of Government and was considered a place fit enough for a viceroy to reside and rule, and there is no other place near about these villages in the district which was at any time a seat of Government. So these must have been issued from the mint at Gingee, and we have also on record that Râma Râja, the second son of the famous Sivâjî who captured the fortress of Gingee in 1677, had continued to rule here as king and that he had issued a firman to the Hon'ble the East India Company, who in 1690 entered into negotiations with Râma Râja, the Marâthâ king of Gingee, for the purchase of a small fort at Dêvanâmpatnam, near Cuddalore, on the site of the existing Fort St. David, and which both the French and the Dutch had previously endeavoured to buy. The firman runs thus:—"that the sole Government and possession of the same shall be in the said English Company and their Governors, etc., so long as the sun and moon endures, to be governed by their own lawes and customes both civill and martial and criminall and to coyn money either under our Royal stamp or such other as they shall judge convenient, both in silver or gold" This clearly shows that Râma Râja himself had a mint of his own and issued coins in his own name. This Râma Râja is the same as Râma Rau (रामराव) that is referred to in the legend on the coins under reference. The fact that some of these coins do not have any legend may go to show either that Râma Râja himself had copied the design from coins that were current earlier, or that he himself issued them first without the legend and later on added the legend to impress his own power and importance. In any case there can be no doubt as to the fact that these are of Marâthâ issues, and that they have no manner of resemblance or relation to Kâli *fanams* as was erroneously supposed.

Râma Râja as he was called Râjârâm by the Marâthâs was the second son of Sivâjî by Sôyerâ Bâi. When Sivâjî died Râjârâm was ten years of age. Sôyerâ Bâi wanted to set aside the claims of Sambhâjî, the first son of Sivâjî, and to place Râjârâm on the throne. She did so but Sambhâjî captured by force the fort of Raigarh where Râjârâm was, made him a prisoner and ascended the throne in 1680 A.D. Sambhâjî continued to rule, but the Mughal Emperor Aurangzeb marched to reduce the South of India to his rule, and having blotted out Bijapûr and Gôlconða turned his arms against the Marâthas. Aurangzeb was gradually closing in upon the Marâthâ country and suddenly captured Sambhâjî and put him to death. Then the Marâthâs unanimously declared Râjârâm, Regent during the minority of Sivâjî, the son of Sambhâjî who ruled subsequently as Sâhu. Aurangzeb was pushing on his campaign and was taking fort after fort when Sâhu and his mother were taken captives. Râjârâm now thinking that his personal safety was in danger decided to proceed to Gingee which was their stronghold, wherefrom he could conduct the administration of his kingdom securely and not fall into the hands of Aurangzeb. As soon as he reached Gingee, Râjârâm² was formally seated on the throne, and he established a court on the plan of his father. The new court began to exercise all the powers of Government. Gold bangles, cloths, shawls and letters announcing the event were secretly forwarded to all the principal Hindus throughout the Marâthâ kingdom, and *inâms* and *jâgîrs* bestowed, by

¹ Gazetteer of South Arcot District, p. 42.

² James Grant Duff's *History of the Mahrattas*, revised by S. M. Edwardes, 1921, vol. I, p. 283.

which acts the sympathy of all Marâthâs was secured. It was from Gingee that the whole administration of the Marâthâ country was conducted. It is therefore clear that Râjârâm did occupy the throne, but some of the Marâthâs "jealous of the right of the elder branch do not admit that he ever sat on the throne, but they say that he sat on the gadee³ merely as regent holding the powers of the State in trust for his nephew." Whatever it may be, he was virtually ruling the Marâthâ country and was in power. It was with this king that the authorities of the East India Company in Madras negotiated to purchase the fort of Dêvanâmpaṭṇam. The firman⁴ which he issued to the East India Company was drafted for his signature by the writers of the Company at Madras, and it begins thus:—"Whereas we Râm Râja by the Providence of God king of the Chengie kingdome and territories have at the desire of the Honorable Elihu Yale Governor and Council of the citty and castle of Maddras." Here he is styled as Râm Râja, and so it is clear that Râm Râja is no other than Râjârâm, the second son of Sivâjî. In the records of the East India Company he was styled Râm Râja.

Gingee⁵ was under the sway of Sivâjî and his son Râm Râja between 1677 and 1698. In 1698 it fell into the hands of the Mughals. These coins were therefore issued by Râm Râja during the period from 1683 to 1698. These may be called Râma Râja *ṣaṇams* as their weight is the same as that of other known *ṣaṇams* of South India.

The lines and dots on the obverse side of the coins may at first sight appear to represent a dagger but from a knowledge of coins generally we know that the dagger is not usually used alone. But it is sometimes used in seals on grants with other emblems of royalty, with the sun and moon to denote eternity. We know also that in ancient times these lines and dots were in some cases used conventionally to represent some figure or other. So I think that the lines and dots on the coins now being discussed may represent only the figure of the Râja, and this view receives confirmation from the Dêvanâgarî legend on the reverse side.⁶ We learn that coins similar in design were minted by the French at Pondicherry and by the Dutch at Negapatam with their respective bale mark on the reverse. The figure is similar to that found on coins struck at Pondicherry by the Dutch during their occupation of it from 1693 to 1698. It was thought by Colonel Pearse to be *Kâli* or *Ṣuli* of Tanjore. It is also stated that this design was found anterior to 1693 in the coins of Negapatam and the Dutch copied this design from them. He states without quoting any evidence that this design was extant as early as the second century of the Christian era during the period of the Guptas; but from the existing literature on the coins of Guptas we do not find any such design on record. Therefore this appears to be a later design, but current in the Eastern Districts at the beginning of the seventeenth century, and the French, the Dutch and the Marâthâs have copied it from that earlier design.

II. Some Chola Coins.

A treasure-trove consisting of twenty-one gold coins was found in survey No. 169, Parla village, Kurnool District, on 2nd December 1918. These gold pieces were discovered during the removal of stones from a field.

Under the provisions of the Treasure Trove Act, the find was declared ownerless and was acquired for the Government Museum, Madras.

The treasure comprises fourteen *varâhas*, six Kadamba *ṣaṇams* and one-quarter Kadamba *ṣaṇam*. It is with these fourteen *varâhas* that the present paper deals.

The fourteen *varâhas* are all round and are of the well known Châlukyan type called Padmaṭanka. They preserve their cup-shaped form in almost all cases. One of them is thinner and larger than the others. They show various punch marks on the surface, the

³ James Grant Duff's *History of the Mahrattas*, p. 371 note

⁴ *South Arcot District Gazetteer*, p. 41.

⁵ *Ibid.*, p. 350, and foot-note under.

⁶ Cte Maurin Nahuy's *Numismatique des Neerlandaises*, part II, page 14.

most prominent of which are the two auspicious symbols 'Śrī' in old Telugu-Kannada script on either side of the periphery at the ends of the horizontal diameter. At one extremity of the vertical diameter is found in Telugu-Kannada character the name or title of the king who issued the coin, and at the other end is found a hook attached to a spear bearing the sun and moon. There is also a stroke below the hook. The other symbols are the figures of a lion or tiger with open mouth, raised paw and twisted tail, very crudely represented by dots and lines. The central part is occupied by the figure of a lion. The reverse side of the coin is blank. Ten of the coins bear the legend ['ṇṭa]kaka,' one of them bears 'nnakiti' another 'A[ksha],' another 'kshada' or 'Ksha[pa]' and one 'ṇa.' The legends are incomplete.

These fourteen *varāhas* are of five different types :—

No. 1. This comprises ten coins. They are round but slightly bulging out on the four sides. [Nos. 14, 15 & 16 in the Plate.]

Size. Varying from 20/24 to 21/24 of an inch in diameter.

Weight. Varies from 54·25 to 55·5 grains.

Description. At the top of the vertical diameter is the legend ' ['ṇṭa]kaka ' in Telugu-Kannada script, and at the other end there is a spear with a hook turned towards its proper left. The handle of the spear is turned towards the centre of the coin. There are two dots on the proper right of the spear, which probably stand for the sun and moon. The symbols 'Śrī' are found at the extremities of the horizontal diameter. The inter-spaces are filled with pellets, dots or rows of dots which probably represent lions.

No. 2. Number. There is only one coin of this kind. [No. 17 in the Plate.]

Size. Round, 1 1/24 inches in diameter.

Weight. 54·5 grains.

Description. It bears the Telugu-Kannada 'nnakiti' at the top of the vertical diameter. Right below at the opposite extremity we find an *ankusa*. The symbols 'Śrī' are found at the extremities of the horizontal diameter. There is a standing lion in the centre and along the border, and the inter-spaces between the four punch marks already described are stamped with the figures of standing lions.

No. 3. Number. There is only one coin of this kind. [No. 18 in the Plate.]

Size. Round but bulging out on four sides. The horizontal and vertical diameters are 20/24 and 21/24 of an inch.

Weight. 55 grains.

Description. The legend 'A[ksha]' in Telugu-Kannada appears at the top of the vertical diameter. Right below at the opposite extremity is found the spear with the hook turned towards the proper right. There are three dots on the proper left of the spear. The symbol 'Śrī' is found at the extremities of the horizontal diameter. The inter-spaces are filled with pellets, dots or rows of dots, which probably represent a lion.

No. 4. Number. There is only one coin of this kind. [No. 19 in the Plate.]

Size. Roughly round, varying from 19/24 to 20/24 of an inch in diameter.

Weight. 55 grains.

Description. A star surrounded by a number of dots with the moon, which is indicated by a dot within a circle, is found at the top of the vertical diameter. At the other extremity is found the legend 'kshada' or 'Ksha[pa]' in Telugu-Kannada characters. The symbol 'Śrī' is found at the extremities of the horizontal diameter. The inter-spaces are filled with figures of lions.

No. 5. Number. There is only one coin of this kind. [No. 20 in the Plate.]

Size. Varying from 20/24 to 21/24 of an inch in diameter.

Weight. 55·25 grains.

Description. The legend 'na' inverted in Telugu-Kannada is found at the top of the vertical diameter. At the other extremity we find the spear with the hook and three dots, as found in No. 3 described above. The symbol 'Śrī' is found at the extremities of the horizontal diameter. The inter-spaces are filled with figures of lions.

The several legends noted above are all incomplete and until more coins with sufficiently intelligible legends are forthcoming it is not possible to say what they mean. 'Nnakīti' may probably stand for 'Punya-kīrti,' and from the existing records we know of no king with such a name. There existed one Chôla chief Puṇyakumâra⁷ by name who is supposed to have flourished in the eighth century A.D. The coins are similar to the Telugu-Chôla coins of the Kôdûr Treasure Trove case and were probably issued by the Telugu-Chôla chiefs who were ruling in the Telugu districts in the thirteenth century A.D.

III.—Coins of Kavaliyadavalli Treasure Trove Case.

In September 1921, while some men were grazing their cattle on a hillock near the village of Kâvaliyadavalli, Âtmakûr taluk, Nellore district, they were attracted by the glitter of metal, and on close examination discovered some coins on a slab in a potsherd. They are sixteen in number, four big and twelve small ones. These form a hitherto unknown variety and are of some interest, and a closer study of them is likely to give valuable information to the history of Numismatics.

By size, shape and weight and the legend and other marks found on them they group themselves under different heads.

Class I. These consist of three big gold coins, which are nearly of the same diameter, only varying from .78 to .82 of an inch, and are of the same weight, 55 grains each. The metal is 16 carats fine. They are round-shaped and are of the well known Padmaṭanka type. They are cup-shaped and bear various punch marks on the surface, the most prominent of which is the symbol 'Śrī' in old Telugu-Kannada script on either side of the periphery at the ends of the horizontal diameter. At the top of the vertical diameter is found in old Telugu script a legend which reads as 'R[â]yasa' and a portion of 'ma' in coin No. 1; 'Yasamu' in coin No. 2, and 'Samu' in coin No. 3. [Nos. 5, 6 & 7 of the Plate.] Putting these three together, we get a fairly intelligible and complete legend ['Râ]yasamu.' At the bottom of the vertical diameter is found a symbol which may be taken to represent a crown. Besides, there are a few indistinct impressions in the interspaces which perhaps are intended to represent lions. The reverse is blank.

The term 'Râyasamu' ordinarily indicates clerkship. Of course the legend cannot be supposed to mean only clerkship. So it should have a more appropriate meaning. We find that under the Vijayanagar rulers some viceroys had the title of 'Râyasam.' After the conquest of Udayagiri by Śrī Kṛishṇa Dêva Râya it was made a seat of a Provincial Government. Râyasam Timmarasayya and Râyasam Koṇdamârusayya were viceroys there in succession. Venkaṭappa was a viceroy during the reign of Achyuta Dêva Mahârâya. Râyasam Tirumalayya was a governor under Śrī Vîra Pratâpa Dêva Râya in Śaka 1496. Râyasam⁸ Ayyappa was a governor at Koṇdaviḍu in Śaka 1453. Though all these viceroys enjoyed the title of Râyasam, Koṇdamârusayya was the most powerful of them, so powerful that he⁹ was even addressed as Mahârâja. He¹⁰ planted the Vijayanagara colours on the Simhâdri and Śrîkûrmam hills during Kṛishṇa Dêva Râya's famous campaign in the north. He¹¹ conquered the Reddis who ruled at Churḍi and annexed their territory. He was so powerful and enjoyed such great independence, that in his own name he made several grants for the spiritual benefit of his master. If only the legend 'Râyasamu' is to

⁷ *Epigraphia Indica*, vol. XI, p. 344, noticed in Mâlêpâdu plates of Puṇyakumâra.

⁸ *Mackenzie MSS.*, bk. XVIII, p. 104, and *Local Records*, vol. 57, pp. 255-256.

⁹ *Nellore Inscriptions*, p. 1264.

¹⁰ *Inscriptions of the Madras Presidency*, vol. I, pp. 7-8.

¹¹ *Nellore Inscriptions*, pp. 478, 479 note.

be our guide we may be tempted to conclude that these coins were issued by this powerful viceroy. But on palæographical grounds we have to assign these coins to an earlier date¹².

Again the shape and size are so dissimilar to the extant Vijayanagar types and are more like those issued by the later Châlukyas of Kalyâni and the Telugu Chôla chiefs who ruled in parts of the districts of Cuddapah and Nellore. Further these coins bear a mark which is exactly the same as those found on coins of group X of the Kôdûr Treasure Trove Case¹³, which are ascribed to the western Châlukya king Jagadêkamalla. This mark was then thought to represent a temple, but on closer and more careful examination it seems to me to represent a crown. So far as our present knowledge goes there is no western Châlukyan king or Telugu Chôla chief who enjoyed the title of, or had the name, 'Râyasamu.' So unless and until we get further evidence from inscriptions or records which may be discovered in future we cannot ascribe these coins either to the Châlukya kings or to the Chôla chiefs.

Ambadêva¹⁴ of the Kâyastha family was a feudatory of the Kâkatîyas. He defeated several Telugu chiefs and overthrew Śrîpati Gaṇapati. Ambadêva usurped the Kâkatîya throne in the interval between the reigns of Rudrâmba and Pratâpa Rudra Dêva. After the overthrow of Śrîpati Gaṇapati, Ambadêva assumed the title of Râyasahasramalla. It would be too far fetched to suppose that our legend 'Râyasamu' was a contraction of Râyasahasramalla ['Râya' for Raya, 'sa' for Sahasra and 'mu' (taking it to be ma) for malla], and we know of no instances in which there have been such contractions in the case of legends.

Upon palæographical grounds we have to ascribe these coins to about the same period as that during which Ambadêva flourished. In shape, size, weight and in the quality of the metal used these are very much the same as the one under class II, which as will be seen later on, is identified as a Kâkatîya coin which was current some twenty or thirty years before the period of Ambadêva Mahârâja. Hence it may be possible to hold that these coins were issued by Ambadêva who had for his model the earlier coins of the Western Châlukyas of Kalyâni, or it may be that these legends were a second time impressed on the western Châlukyan coins that existed before.

These are some of the possible theories which may be advanced as to the date and origin of these coins. But nothing definite can be said about them until fresh and more assuring evidence is obtained.

Class II. There is but one gold coin in this class. [No. 8 of the Plate.] It is almost round and has a diameter of .81 of an inch and weighs 56.25 grains. The metal is 16 carats fine. The symbol Śrî is found on either end of the horizontal diameter. At the top of the vertical diameter there is a legend ['ka]ti' and at the bottom, 'Gaṇa' in old Telugu script. The interspaces are filled by figures of what may either be a lion or tiger, with open mouth, raised paw and twisted tail, all these very crudely represented by dots and lines. The other side is blank.

There was a dynasty of Kâkatîya kings very powerful in the twelfth century. Gaṇapati was the greatest of the kings of this dynasty. We read from Gaṇapeśvaram inscription,¹⁵ that he conquered the entire country of Velanânḍu, which extended from the borders of the Guntûr district to the modern Ellore. After subjugating the north he turned to the south and extended¹⁶ his empire far into the interior of the Tamil country. This is evidenced

¹² The first point in regard to this view is whether Vijayanagar viceroys were allowed to issue gold coins. Secondly, whether the combination of the legend is valid. *Rayasa*, it will strike one is the terminal syllables of a Prakrit legend.—Ed.

¹³ *Madras G. O.* No. 1106 (Home Dt. Misc.), dated 11th October 1917.

¹⁴ *Madras Epigraphy Report* for 1912, pp. 76, 77.

¹⁵ *Epigraphia Indica*, vol. III, p. 82.

¹⁶ *Mad. Epi. Rep.* for 1910, p. 106.

by the fact¹⁷ that one of his Viceroys, Sâmantha Bhôja at Kâncî, granted the village of Kalattûr to Êkâmranâtha temple at Kâncî for the spiritual merit of his master. From the Môtupalli inscription¹⁸ it appears that he extended his conquests as far as the east coast. Inscriptions of this king are found in the Podili and Dârsi taluks of the Nellore district and Ôngole taluk of the Guntûr District. Inscriptions of Pratâpa Rudra Dêva, another of the Kâkatiya kings, are found in plenty in the taluks of Âtmakûr, Kandukûr and Nellore, all which abundantly prove that the Kâkatiya empire embraced almost the whole of the modern Nellore district. Therefore the village of Kâvaliyadavalli in which this coin was discovered was presumably within the Kâkatiya kingdom.

It seems to be clear therefore that the '[ka]ti' of our legend is a contraction of Kâkati and represents Kâkatiya, and 'Gaṇa,' Gaṇapati, the most powerful of the Kâkatiya kings. The name Kâkatiya is derived from 'Kâkati,' the name of the goddess, whom they worshipped. This coin ought to be identified as the coin issued by Gaṇapati of the Kâkatiya dynasty, and between the years of 1199 and 1260 A.D., as from inscriptions 181, 196, 213, 220, 194 and 196 of 1905 noted in the Madras report on Epigraphy we infer that Gaṇapati reigned during that period.

Sir Walter Elliot in his History of South Indian coins says that in many of the seals of the grants and some coins of the Kâkatiya dynasty he found a bull couchant between two candelabra with an umbrella above and a chowrie on each side. Unfortunately he does not mention the names of the kings whose seals and coins he had examined. We have not come across any coins of the Kâkatiya dynasty answering to his description. In the seals of grants of Gaṇapati we do not find any bull, candelabra or umbrella. Instead, in the seal attached to the grant¹⁹ of the village of Kolavennu by Gaṇapati we find a boar with the sun and moon. In the copper-plate grant of the time of Gaṇapati noticed in page 122 of the Annual Report on Epigraphy (Madras) for 1917, there is a seal which bears the emblems of a boar and a cow. Verse 13 in the Êkâmranâtha inscription states that the *mudra* (seal) of Gaṇapati was a boar.²⁰ The *mudra*²¹ (seal) of Pratâpa Rudra Dêva was a boar. On the east face of the pillar on which the Anumakoṇḍa inscription²² of Prôla, grandfather of Gaṇapati, is engraved we find a Jaina figure flanked by a cow and a calf on one side and a dagger and a shield on the other. Thus the *mudra* of Prôla too contains a cow, and we nowhere find a bull among the seals of grants or inscriptions of any of these kings. It is not therefore easy to understand how Sir Walter Elliot came to make the statement that the emblem of the Kâkatiyas was a bull.

However this may be, in the coin under investigation we find lions in and around the centre. From the foregoing discussion I have come to the conclusion that Gaṇapati's emblem was a boar. We usually find kings using on their coins the same emblems as they use for their seals in their grants, and therefore it is matter for consideration how lions came to be on Gaṇapati's coins. It is very likely that he accepted coins that were current before his time, and had his own name punched on them to indicate that he recognized them as legal tender. The formation of the punch marks on the coin and the fact that a portion of the legend overlaps a portion of the lion, show that the legends 'kati' and 'Gaṇa' were punched on old coins of kings who had lions for their emblem.

Class III. There are twelve gold coins in this class. They are all round with diameters varying from .4 to .45 of an inch, weighing all alike 5.75 grains each. The metal is 16 carats fine. All these have the legend 'Śung' in old Tamil script on the obverse side. Just below the legend there is also a number in the same old Tamil script, which very likely denotes the regnal year in which each was issued. On the reverse there is a bow, a tiger in

¹⁷ *Ind. Ant.*, vol. 21, p. 197.

¹⁸ *Mad. Epi. Rep.* for 1910, p. 107.

¹⁹ *Catalogue of Copper-plate grants in the Madras Museum*, p. 26.

²⁰ *Ind. Ant.*, vol. XXI, p. 200.

²¹ *Pratâparudriya*, by Vidyânâtha, *Kâvyaprakaraṇa* verse 10.

²² *Epi. Ind.*, vol. IX, p. 257.

sitting posture and some other symbols which are indistinct and are incapable of exact identification. In the case of one coin there is a legend 'Kanchi' and some others have 'Nê' in old Tamil script. In some 'Nê' is in an inverted form. Therefore these coins have to be sub-divided into five different classes, as under :—

Variety No. (1)	}	Obverse—'Śung.' [No. 9 of the Plate.]
		27.
	}	Reverse—Tiger, Bow, and indistinct marks, 'Kanchi.'
„ No. (2)	}	Obverse—'Śung.' [No. 10 of the Plate.]
		31.
	}	Reverse—Tiger, Bow, some indistinct marks, 'Nê.'
„ No. (3)	}	Obverse—'Śung.' [No. 11 of the Plate.]
		31.
	}	Reverse—Tiger, Bow, some indistinct marks. 'Nê' inverted.
„ No. (4)	}	Obverse—'Śung.' [No. 12 of the Plate.]
		31.
	}	Reverse—Tiger, Bow, some indistinct marks.
„ No. (5)	}	Obverse—'Śung.' [No. 13 of the Plate.]
		34.
	}	Reverse—Tiger, Bow, some indistinct marks and dots.

In the case of coins in which the number 31 appears there is also some mark which may be a simple line or a portion of the Tamil letter *r*. In either case it appears to be something distinct from the numeral and was perhaps intended to represent some symbol which is unfortunately indistinct and cannot be identified.

The emblems tiger, bow, and something else indistinct and the legend 'Śung' appear on all the coins. It is evident therefore that these coins have been issued by some king or kings of a dynasty which had for its emblem, among other things, the tiger and bow. The legend 'Śung' was very probably intended to denote the particular king who issued them. There can be no doubt that 'Kanchi' denotes the place from where, or the mint from which, that coin was issued. Kanchi was the name of the modern Conjeevaram, which for many centuries was the seat of a king or viceroy. Hence the legend 'Nê' must also represent the contraction of the name of another place from which also coins were issued.

From the inscriptions and records we already possess we know that the tiger was the emblem of the Chôla dynasty, the bow the emblem of the Chêras and the fishes the emblem of the Pândyas. In the seal attached to the Tiruvalangâdu²³ plates of Rajendra Chôla I. we find the combination of all the three emblems. During the reign of Rajendra Chôla we know that all the three kingdoms, Chêra, Chôla and Pândya, were brought under one sway. It is perfectly reasonable therefore to suppose that the Chôlas have added the emblems of the Chêras and the Pândyas, to their own tiger, to proclaim the fact that they had conquered and annexed to their own, the territories of the Chêras and the Pândyas.

Châlukya Râjendra was from A.D. 1061 the ruler of the Eastern Châlukyan kingdom Vengi which had for its capital Râjahmundry. He was adopted by Râjendra Chôla as heir to his throne. Thus Châlukya Râjendra, who assumed the title of Kulôttunga Chôla Dêva I, became in A.D. 1070 the virtual ruler of the whole of the Châlukya and Chôla empires extending from Vengi in the north to the extreme south. He held possession of the kingdoms of Kêraja, Pândya²⁴ and Kuntala and extended his conquests as far north as Kalinga (modern Ganjam). He had his headquarters at Gangai Konḍa Chôlapuram (Trichinopoly district) and continued to rule for at least fifty years.

Kâvaliyadavalli, whence this find was discovered, was once under the sway of Kulôttunga Chôla I. During his reign he found that his subjects were groaning under heavy

²³ *South Indian Inscriptions*, vol. III, part III, p. 413, see plate attached.

²⁴ *Nellore Inscriptions*, page 826 ff.

taxation and in order to give them relief abolished all 'śungam.' Śungam in Tamil indicates taxes or tolls. His subjects were so much overjoyed by this measure of relief that they acclaimed their sovereign as Śungam-tavirtta Kulōttunga Chōla Dēva. From that time forward he was known by the name of Śungam-tavirtta Kulōttunga Chōla I²⁵. The legend 'Śung' must be a contraction of Śungam-tavirtta (who has abolished tolls). It can only indicate that these coins were issued by this Śungam-tavirtta Kulōttunga Chōla, otherwise the legend will be absolutely inexplicable.

I have already said that Kanchi represents Conjeevaram, the place from which the coin was issued; 'Nê' must indicate Nellore. From inscriptions found in the district of Nellore we find there are frequent references made to a coin called 'mâḍai.' Mention is made of 'mâḍai'²⁶ from the interest of which a lamp was maintained in a temple during the 35th year of the reign of Kulōttunga I. From another inscription²⁷ we learn that there existed coins called 'Nellore mâḍai,' for we find that in the 3rd year of Allam Tirukkâlatti Gaṇḍa Gōpala Dēva grants of 'Nellore mâḍai' were made to a temple. From the above it is clear that at one time or other there was a mint at Nellore. So the legend 'Nê' must represent Nellore.

The numerical figures 27, 31 and 34 are evidently the regnal years of the king Kulōttunga who issued them, for we know that coins of the Gaṅga dynasty of Kaliṅganagara bear the impress of the regnal year in which they were issued.

We can therefore safely conclude that the coins in this class were all issued between the years A.D. 1070 and 1120, by Kulōttunga Chōla I and that they were minted, some at Kanchi and others at Nellore. These coins have brought to light that the Chola king Kulōttunga had mints at Kanchi, or Conjeevaram, and Nellore.

In weight they are very much equal to other South Indian *ḥaṇams* that we know of. Only these are a bit larger, but thinner. Probably these were also called *ḥaṇams* in those days.

²⁵ Inscription No. 377 of 1907, *Mad. Epi. Rep*

²⁶ *Nellore Inscriptions*, page 835.

²⁷ Inscription No. 300 of 1921, *Mad. Epi. Rep*