

offering with his right hand a pearl necklace or a beaded garland or twelve *purodāsas* in two rows on an altar having a top cut in form of petals; his left hand rests on sword hilt; dwarf attendant behind, holding a *Chhatra* shown away from the head of the king. Legend: *Kshiti type sucharitaih.*

Reverse. Lakshmi standing left on a pedestal, holding *pāśa* in out-stretched r. hand and lotus in l., resting on hip. Legend on r. *Nikramadityah*
(Pl. . . .).

Only two specimens of this variety have so far been published; one by Shri J. K. Agrawala¹ and the other by Shri P. L. Gupta, which is in Bhārat Kūlā Bhāvan, Banaras². While all the three coins are similar in details, they were struck from separate dies, and have some peculiarities of their own.

The object, which is being offered in the altar is the chief distinguishing feature, which invests these coins an individuality for their classification as a sub-variety of the *Chhatra* type. It was identified by Shri Agrawala as a pearl necklace or a garland of small round beads. But Dr. Altekar suggested that it was ten *purodāsas* falling in two rows in the fire altar³. Ten *purodāsas* were offered together at the time of *Pavitreshṭi* sacrifice. Here on the present coin the round objects are twelve in number. If they were *purodāsas*, it should be explained to which sacrifice they refer, otherwise the *purodāsa* explanation cannot be maintained.

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ANOTHER RHINOCEROS SLAYER TYPE COIN OF KUMARAGUPTA I

The Bayana hoard contained four coins of the Rhinoceros Slayer type of Kumāragupta I. A fifth coin was later discovered at Khairabad in Sitapur district and was purchased by the Provincial Museum, Lucknow⁴. I have recently acquired a very fine coin of this type. It is described below:

Metal: Pl; Diam. 0.72"; Wt.: 123.9 grains.

Obverse: King with curly hair, wearing buttoned coat, waistband, trousers and ear-rings; riding a fully caprisoned horse to r. The king is leaning

1. *J.N.S.I.* V, p. 58.
2. *Kālāndhī*, No. 4, p. 55, 56.
3. *J.N.S.I.*, IV, p. 58-59.
4. *J.N.S.I.*, XI, p. 7.

forward and attacking a rhinoceros with a sword in his right hand. The rhinoceros with its head turned back and mouth open is standing at bay. Circular legend:—*ta Kumāragupta (o) Jayatyanīśam.*

Reverse: Within dotted border Gaṅgā with body almost facing but head to l., standing on an elephant-headed Makara which is holding in its trunk a lotus with a long stalk. Right arm of the goddess is extended with the forefinger pointing. Left hand, empty, is hanging down by the side of the body. Her hair is tied in a bun at the back of her head and she is wearing earrings, necklace, bangles and armlets. Behind the goddess is a female attendant holding a *chhatra* with a lathe-worked staff. Symbol to r. Legend to l.: *Sri Mahendrakhaḍga.*

(Pl. IX 5)

If one studies carefully the four coins of this type in the Bayana catalogue (Nos. 1799-1102; Pl. XXX 5-8) it will be apparent that these four coins can be divided into two varieties, A and B. In variety A, (Nos. 1799, 1800, Pl. XXX 5, 6) the king, horse and the rhinoceros are more finely and delicately engraved. In variety B (Nos. 1801, 1802, Pl. XXX 7, 8) these figures are less fine, particularly the rhinoceros is heavier and more thick set. This is specially clear in the treatment of the head of the rhinoceros; in variety B the head is very heavy¹. It appears that the dies of the two varieties were engraved by two different artists. The coin in the Lucknow Museum belongs to variety A. The coin described in this paper also belongs to variety A.

In the Bayana coins the part of the legend—*Kumāragupta jayatyanīśam* is not complete². On the present coin this part of the legend is complete and very clear. The king on the present coin is leaning a little more forward than on the five coins published so far. The coin is in excellent state of preservation.

Shri Nagar seems to be right in his conclusion that Kumāragupta's empire included Assam and that the king might have hunted the rhinoceros there.³ We know that except towards the end of his reign Kumāragupta's rule was peaceful and prosperous,

1. Similar difference can be observed on the reverse. In particular in variety A the right hand of the goddess is extended whereas in variety B her right forearm is bent upwards.

2. *Bayana Cat.* pp. 296-98.

3. *J.N.S.I.* Vol. XI, p. 8.

and the king might have visited different parts of his vast empire and hunted tigers in Bengal, lions in Kathiawar (Surāṣṭra) and the rhinoceros in Assam; and quite appropriately these exploits were commemorated in his coinage.

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NUMISMATIC TERMS IN THE VRATARĀJA KHANDA

Some time back Shri Bala Ram of the Department of Archaeology, Jodhpur, showed me a manuscript of a treatise on Hindu *vratas*, entitled *Vratarāja Khanda* written by Daivajña Viśvanatha, dated in the Śaka year 1658 (1736 A. D.). It contains the following passage, which refers to a number of ancient Indian coins of gold, silver and copper, as were known to Yājñavalkya and other later Smṛitikāras like Hemādri, Nārada, Bhāskarāchārya.

सुवर्णमानं स याज्वल्यम्:

जालसूर्यमरीचिस्यं त्रसरेणू रजः समृतं ।
तेष्टौ लिक्षास्तु तास्तिसो राजसर्पप उच्यते ॥
गौरस्तु ते त्रयः पट् ते यत्वो मध्यस्तु ते त्रयः ।
कृष्णलः पंच ते माषले सुवर्णस्तु पोदशा ॥
पलं सुवर्णाश्वत्वारः पंच वापि प्रकीर्तिंतः ।

रजतमानमाह द्वे कृष्णले रूप्यमातो धरणं पोदशैव ते शतमानंतु दशभिर्धरौः पलमेव
तु निष्कं सुवर्णाश्वत्वार इति । तोप्रत्रानमाह कार्यिकः तात्रिकः पण इति पञ्चत्रुर्थाशेन
कवण्गेनिमितः कार्यिकस्ताप्रसम्बन्धीय पणो भवति कर्त्संज्ञश्च निवंदै ते पाडशाक्षः कर्वी-
स्त्रीपलं कर्त्संज्ञश्चिति ते पोदशा मापाः अक्षः हेमाद्रौ नारदः अक्षः स चक्रप इत्यर्थः ।
धरणस्यैव पुराणोत्तरं ते पोदशा स्याद्वर्णं पुराणश्चैव राजतमिति मित्राक्षरायां
स्मर्तेः शतमाने पठेण पयाये सुवर्णं चतुर्थसमतोलितं स्त्र्यं राजतो निष्कं इत्यर्थः । सुवर्ण-
निष्कंस्तु चतुर्थसौवर्णिको निष्को विज्ञेयस्तु प्रमाणत इति । स च पलसमान एव । कोत्र
कार्याण्पण इत्यपेक्षायां देशभेदेन कार्याण्पणो भिन्न इति आह देमादौ नारदे कार्याण्पणो
दक्षिणस्यां दिशि रौप्यः प्रवर्तते पौर्णिन्द्रिदः पूर्वस्यां दिशि पोदस्यवपणः अष्टौ छब्बूकाः
कार्याण्पणः पूर्वस्यामित्यर्थः तावता लभ्य रूप्यं दक्षिणस्यां स इति द्वैतनिर्णय-
पितामहद्वरणः लीलावत्याः । वराटकानां दशकद्यं यत्सा काकिणी ताश्च पणश्चततः
ते पोदशा द्रव्यं हृषावगम्यो द्रव्यमेस्तथा पोदशमित्यनिष्कः ।

The numismatic terms mentioned in the above passage are mostly well known and need no explanation. But a few words

may be said about the term *Dhabbuka*, 8 of which according to the author were equal to one *Kārshāpana*. (कार्षपा: द्वच्छुकः कार्षपा:) in the eastern countries. The *Dharmadvaita Nirṇaya*¹ also tells that a *Kārshāpana* was worth 8 to 10 *dhabbukas*. It was a private copper currency having no stamp or bust or inscription. Its shape was not uniform and the weight was usually one *Tola* i.e. double the weight of the British Indian Pice. It was current mostly in the Punjab, Uttara Pradeshi, Bengal and Bihār².

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LAKOR, BA-GAUR OR NAGOR

Recently Mr. S. A. Shere³ has published a coin of Sham-suddin Ilututmish, dated 633/1235, which, he says is identical with coin no. 38 of Wright's Catalogue⁴. About the mint town he comments: "I am of opinion that the correct name of the mint is „⁵ which is the name of a town near Lakhnauti as will appear from a passage of *Tabaqat-i-Nasiri*". His one quotation⁶ refers to the invasion of Rājā Narasimhadeva I of Orissa, during the reign of Tughril Tughān Khān, when the Orissan king reached right up to the gates of Lakhnauti. The town of "Lakor", which fell into his hands, is no other than the well-known place Lakhnor, modern Nagor⁶ in Birbhum distt. of West Bengal. His second quotation⁷ refers to the reign of Ghiyāthuddīn 'Iwād Khalji of Bengal, during whose time Minhāj is giving an extent of the Muslim territory of Lakhnauti. He also mentions the construction of a causeway from Deokot to Lakor or Lakhnor, modern Nagor.

In both the quotations the town of "Lakor" is identical with Nagor in Birbhum district. There is no other place, like "Lakor" near Lakhnauti. This Lakhnor or Nagor was for the first time conquered by the Muslims during the reign of Ghiyāthuddīn 'Iwād Khalji,⁸ and it is never known to have been a mint town.

1. As cited by P. V. Kane, *History of the Dharmasastras* III, p. 122 f. n.

2. For details about *Dhabbuka*, see P. K. Godre, *JNSI*, VI, p. 55; R. L. Turner, *Nepal Dictionary; Prakrit and Sanskrit Inscriptions*, Bhavnagar, p. 153 and f. n.

3. S. A. Shere: 'Sultans of Delhi Mint Town Lakor'. *Journal of the Bihar Research Society*, vol. 36 (1932) pp. 491-92.

4. H. N. Wright: *Catalogue of the Coins in the Indian Museum*, Calcutta, vol. II, p. 21.

5. *Tabaqat-i-Nasiri*, Text, p. 245.

6. *JRAS.*, 1935, pp. 100-105.

7. *Tabaqat-i-Nasiri*, p. 243.

8. *Indian Historical Quarterly*, vol. XXX, no. 1, (1954), pp. 11-12.