

offering with his right hand a pearl necklace or a beaded garland or twelve *purodāśas* 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 *sucharitaish*.

Reverse. Lakshmi standing left on a pedestal, holding *pāśa* in out-stretched r. hand and lotus in l., resting on hip. Legend on r. *Nīlramadityah*
(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 Kālā Bhavan, 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 *purodāśas* falling in two rows in the fire altar³. Ten *purodāśas* were offered together at the time of *Pavitreshri* sacrifice. Here on the present coin the round objects are twelve in number. If they were *purodāśas*, it should be explained to which sacrifice they refer, otherwise the *purodāśa* 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 Kumaragupta 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. *JNSI*, V, p. 58.
2. *Kalavidhi*, No. 4, p. 55, 56.
3. *JNSI*, IV, p. 58-59.
4. *JNSI*, 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 Kumaragupta*
(o) *Jayatyaniśam*.

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.: *Śri*.
Mahendrakhadga.

(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—*Kumār-gupto jayatyaniśam* is not complete.² 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 Kumār-gupta'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 Kumār-gupta'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 (Surāstra) and the rhinoceros in Assam; and quite appropriately these exploits were commemorated in his coinage.

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NUMISMATIC TERMS IN THE VRATARAJA KHAṆḌA

Some time back Shri Bala Ram of the Department of Archaeology, Jodhpur, showed me a manuscript of a treatise on Hindu *vratas*, entitled *Vratarāja Khaṇḍa* 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, Bhāskaraśāhārya.

सुवर्णमानं स याज्ञवल्क्यः

जातसूर्यमरीचिस्थं त्रसरेणू रजः स्मृतं ।
तेष्टौ लिखास्तु तास्तिष्ठो राजसर्प उच्यते ॥
गौरस्तु ते त्रयः पट् ते यवो मध्यस्तु ते त्रयः ।
कृष्णलः पंच ते माषस्ते सुवर्णस्तु षोडश ॥
पलं सुवर्णाश्चत्वारः पंच वापि प्रकीर्तितं ।

रजतमानमाह द्वे कृष्णले रूप्यमापो धरणं षोडशैव ते शतमानंतु दशभिर्धरैः पलमेव तु निष्कं सुवर्णाश्चत्वार इति । ताम्रमानमाह कार्षिकः ताम्रिकः पण इति पलचतुर्थीशेन कपणोन्मितः कार्षिकस्ताम्रसम्बन्धी पणो भवति कर्षसंज्ञश्च निर्वधै ते पाण्डशाक्षः कर्षा-स्त्रीपलं कर्षचतुष्टयमिति ते षोडश मापाः अक्षः हेमाद्रौ नारदः अक्षः स चकर्ष इत्यर्थः । धरणस्यैव पुराणेति संज्ञांतरं ते षोडश स्याद्वर्णं पुराणश्चैव राजतमिति मिताक्षरायां स्मृतेः शतमाने पले पयाये सुवर्णचतुष्टयसमतोलितं रूप्यं राजतो निष्क इत्यर्थः । सुवर्ण-निष्कस्तु चतुःसौवर्णिको निष्को विज्ञेयस्तु प्रमाणत इति । स च पलसमान एव । कोत्र कार्षापण इत्यपेक्षायां देशभेदेन कार्षापणो भिन्न इति आह हेमाद्रौ नारदे कार्षापणो दक्षिणस्यां दिशि सौम्यः प्रवर्तते पणैर्निबद्धः पूर्वस्यां दिशि षोडस्येवपणः अष्टौ दण्डकाः कार्षापणः पूर्वस्यामित्यर्थः तावता लभ्य रूप्यं दक्षिणस्यां स इति द्वैतनिर्णये पितामहचरणाः लीलावत्यां । वराटकानां दशकद्वयं यत्सा काकिणी तारच पणश्चतस्रः ते षोडश द्रम्म इहावगम्यो द्रमैस्तथा षोडशभिश्च निष्कः ।

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 *Kārshāpāna*. (अष्टौ दण्डकाः कार्षापणः) in the eastern countries. The *Dharmadivāta Nirṇaya*¹ also tells that a *Kārshāpāna* 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 Pradesh, Bengal and Bihar².

R. C. AGRAWALA

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LAKOR, BA-GAUR OR NAGOR

Recently Mr. S. A. Shere³ has published a coin of *Sham-suddin Iltutmish*, 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 *ṣṣ* which is the name of a town near Lakhnauti as will appear from a passage of *Tabqāt-i-Nāṣiri*". His one quotation⁵ refers to the invasion of Rājā Narasiṃhadeva I of Orissa, during the reign of *Tuḡhril Tuḡhān 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 *Ghiyāthuddin 'Iwāḍ Khalji* of Bengal, during whose time *Minhaj* 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 *Ghiyāthuddin 'Iwāḍ Khalji*,⁸ and it is never known to have been a mint town.

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

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

3. S. A. Shere: 'Sultans of Delhi Mint Town Lakor'. *Journal of the Bihar Research Society*, vol. 38 (1952) pp. 491-92.

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

5. *Tabqāt-i-Nāṣiri*, Text, p. 245.

6. *JRAS.*, 1936, pp. 100-105.

7. *Tabqāt-i-Nāṣiri*, p. 243.

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