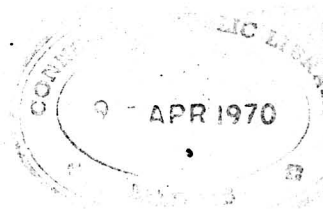


ANDHRA PRADESH GOVERNMENT
MUSEUM SERIES No. 9



A CATALOGUE OF
YADAVA COINS
IN
THE ANDHRA PRADESH STATE MUSEUM,
HYDERABAD.

By
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FOREWORD

The Archaeological Department of Andhra Pradesh has brought out series of publications on the rich collection of coins stored in the repository of the State Museum, Hyderabad and the present publication "The Catalogue of Yadava Coins" is an attempt to enlighten the readers on the numismatic value of the coins issued by the rulers of the Yadava Dynasty whose regime is regarded as an important landmark in the history of Deccan. The author of this publication Dr. R. Subrahmanyam who is a renowned scholar needs no introduction, has kindly acceded to my request and with great patience and unremitting zeal thoroughly studied seventy six coins from the cabinet of the State Museum. I am quite sanguine that the scholars in particular and the students of numismatics in general will be very much benefitted by the result of his findings.

The collection in question represents four kings of the Yadava line viz., Singhana, Kanha, Mahadeva and Ramadeva. An analysis of the weights and sizes of the coins is given in the book on the basis of which the author has rightly given correct nomenclature to these coins as "gadyana" instead of Padmatanka, as suggested by earlier scholars. The author's suggestion in this regard is also supported by contemporary epigraphical evidences. The significance of the symbols incised on these coins has also been vividly explained. The coins under review were acquired as a treasure trove from Karimnagar, Mahbubnagar and Medak districts which were once under the domain of the famous Kakatiya rulers. The occurrence of these coins lend support to the historical fact that Rudramadevi the illustrious queen of the Kakatiya dynasty after defeating the Yadava king Mahadeva in order to commemorate her victory got the Kakatiya lanchana *varaha* struck on the coins of Mahadeva and this very fact is self explanatory to explain the symbol of *varaha* on the Yadava coins.

I am indeed grateful to Dr. R. Subrahmanyam, M.A., Ph.D., Professor and Head of the Department of History, Osmania University for kindly accepting my request and completing the writing of this publication within the prescribed time. I am quite sanguine that this monograph will be welcomed by scholars

as Dr. R. Subrahmanyam who has a great grasp over the subject with his erudite knowledge has spotlighted the dark and obscure corners and made a great contribution to the history of the Yadava dynasty. I am thankful to Sri M. R. Appa Rao, the Minister for Cultural Affairs and Secretary to Education Sri N. Bhagawandas, I.A.S., for the timely advice given by them in bringing out this publication. I am thankful to my colleagues Sarvasri K. V. Bhoopal Rao, P. V. P. Sastry, R. Narayana, N. R. V. Prasad, P. S. Johnstone, S. Laxmanachari and Fakruddin for assisting me in reading the proofs and attending to the other details of this publication. I am also thankful to the Director of Swaaraaja Printers Sri Manohar and his able staff for printing this monograph with great care and interest.

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VI: Coins of *Mahadeva*, *Rama*
and misc.



DISCOVERY AND ANTECEDENTS

Seventy six gold coins which form the subject matter of this catalogue are in the collection of the State Museum, Government of Andhra Pradesh, Hyderabad. Of these three have been disfigured by the discoverer and as they are badly crushed nothing could be made out. Still these, along with others have been accessioned in the registers of the Museum. The following are the particulars of their provenance, dates, acquisition and accession numbers.¹

Register Number	Lot Number	Number of coins
386-396	...	11
433-437	...	5
914-946	...	33
1437	10/1352 F	1
1905-1913	4/1358 F (A. D. 1948-49)	9
2426-2434	8/1956 A. D.	9
2439-2440	16/1956 A. D.	2
2493-2497	17/1957-58 A. D.	5
...	...	1

Of these, coin No. 1437, is reported to have been presented, by the Bombay Branch of Royal Asiatic Society, but no details about its exact find-spot are available. Coins Nos. 1905-1913 (Nos. 9) are said to have been found, while ploughing the field in Dinapet Village, Sirisilla Taluq, Karimnagar District, while 23 coins (Nos. 2426-2440) were discovered in another field (Survey No. 19) in Kondapur Village, Laksettipet Taluq, Medak District; Nos. 2493-2497 were found in the Ibrahimabad Village, Mahbubnagar District, along with

(1) These particulars are supplied to me by Sri Dasarathi of the State Museum, through the Director. This young man was also helpful to me while studying the coins and I express my grateful thanks to him.

a few Western Chalukyan coins. No data is available regarding coins of Nos. 386 to 396; 433 to 437 and 914 to 946.²

All these coins are of gold and are pressed into the shape of circular, shallow, bowl or cup. Symbols are found punched along the periphery in the incuses around a central lotus or *Padma*, which include, a conch (*Sankha*), a volute, and the Telugu Kanarese letter *Sri* legend in Nagari characters. The *Padma* is punched in the centre perhaps at the end with a very hard stroke thereby, causing the sides to bend or warp into the shape of a cup. On the reverse it is plain and, except for the circular line caused by the punch contains no emblems. Only one coin No. 70 which is comparatively flatter contains the representation of a *Varaha* in addition. This is an issue of Mahadeva, and has been already published by Dr. M. Rama Rao, in his catalogue (No. 139). These symbols excepting the *Padma* and *Sankha* are incomplete and are also not uniform. Even in the types of *Padma*, there are many variations. These differences which are of a very minor nature might be due to defective punching.

The legend which helps us in identifying the coinages is also not full; only three or four letters in Nagari script are extant, and even for these letters the top strokes are missing. These legends as could be made out furnish us the names '*Sighana*', '*Kanha*', '*Mahadeva*' and '*Rama*'. There is a line below the legend which in a few cases is represented twisted into a handle at one end while the other end branching into two parts. This symbol has been identified as a sword by some, but how far this identification is acceptable, is a matter of doubt.

COIN TYPES

Though there is slight variation in the spelling of these names, on the basis of these legends, these coins can be conveniently divided into four types.

A.	The issues of Sighana	...	...	42 Nos.
B.	The issues of Kanha	...	...	27 „
C.	The issues of Mahadeva	...	...	3 „
D.	The issues of Rama	...	...	1 „
E.	Unassigned	...	...	3 „
Total				76 Nos.

(2) I have given the accession numbers of the State registers and the same scheme has not been followed in the description part of the coin catalogue. These serial Nos. of the coins Kingwise have been given and the plates prepared. Nos. given in the body of the text, relating to coins refer to the catalogue and not to the Accession Nos. in the State Govt. Museum Registers.

There is hardly any difference either in the symbolism or in the disposition of the different symbols on the coins of all these types. ⁽³⁾

Sizes :

The following is the analysis of the sizes of all these coins :—

Name of King	Number of coins	Size
<i>SIGHANA</i>	4	.60"
	3	.61"
	10	.62"
	4	.63"
	1	.64"
	3	.65"
	7	.68"
	1	.70"
	2	.71"
	5	.72"
	1	.75"
<i>KANHA</i>	3	.61"
	5	.62"
	2	.63"
	2	.64"
	4	.65"
	2	.66"
	3	.67"
	5	.68"
	1	.70"
<i>MAHADEVA</i>	1	.60"
	2	.68"
<i>RAMADEVA</i>	1	.70"

(3) There are not full circles. Sheet metal has been cut into an irregular circle, and before punching they have been clipped to make room for the incuse with the symbol punched therein. Naturally the sizes and shapes are not uniform.

From the above it is apparent that the standard size of these coins was 72" in diameter and weight 58.5 Gr. The variations noted in the weight and size might be due to wear and tear or loss of metal in clipping.

Discoveries of coins of this type have been reported earlier by Sri Srinivasa Raghavayyengar.⁴ This hoard has been discovered in Rachapatanam Village, in the Kaikalur Taluq of Krishna District. The learned author of this note, while describing the symbolism of those coins expressed the opinion, that what looks like volute is the letter "SRI" of Telugu Kanarese script and the line below the legend in Devanagari characters, as the representation of a sword in its sheath. On the authority of Sir Walter Elliot, he explained the significance of the lotus as the symbol of Jains but identified them as the *Padmatankas* issued by *Yadava* dynasty of Devagiri. He has, however, failed to explain the significance of their occurrence in the coastal tracts, where *Yadava* authority was never acknowledged. The types of the coins under review are almost identical with those of the Rachapatanam hoard, the only exception being, the coin number (70) of type 4 which contains in addition to the other symbols a *Varaha* punched in between *Sankha* and the Telugu-Kanarese letter "SRI".

SYMBOLS

The symbolism of these coins *Padma*, *Sankha*, *volute* and *Sri* are too well-known to need any elaborate explanation. The symbols *Padma* and *Sankha* perhaps signify the *nidhi* or treasure, while *Sri* stands for Lakshmi or the Goddess of prosperity. The concentric circle with the *Bindu* in the centre signifies *Om*. All these are auspicious symbols (*Mangala Lakshanas*). However, the occurrence of *Varaha* symbol which is not associated with the family of the *Yadavas* needs explanation.

Inscriptions of this period are replete with references to the coinages issued by *Yadavas* and other contemporary rulers. *Nishka*, *Dramma* and *Gadyāna* are some of the names of coins that occur in the inscriptions of the *Yadava* dynasty. One of the inscriptions⁵, dated in Saka 1175 belonging to the reign of *Kānhadēva*, refers to *Nishka*. Another⁶, dated in Saka 1163 in the reign of *Simhana* mentions *Gadyāna*. However, no information about the exact weights or the sizes of these

(4) Journal of the Proceedings of Royal Asiatic Society, Bengal, Vol. XXI, Numismatic Supplement.

(5) B. B. R. A. S. Vol. XII, pp. 44.

(6) E. C. Vol. VIII, Sorab, 272; see also Sources of the Mediaeval History of Deccan, pp. 62.

coins, the ratios between the gold and silver issues, their denominations or the minting procedure followed by the Yadava Government is available to us from their records. But we find this much needed data in the records of the Western Chālukyan dynasty, and as the Yadavas along with Kakatiyas and Hoysalas, rose to prominence on the ruins of the Western Chālukyan kingdom, we may not be far from truth, if we presume that the practice that was in vogue, in the Western Chālukyan kingdom, was continued by the Yadavas as well.

Interesting information regarding coinage is supplied by the inscription of Tribhuvanamalla Vikramaditya. His Suḍi record refers to “*AKKASĀLE UTTA-VŌJA*” the goldsmith, who had the exclusive privilege of striking gold coins, with the royal seal and was perhaps the royal Mint-Master, in charge of the die (*Kammatadam*). Another record from Niḍiguṇḍi furnishes us the relation or the ratio between a *Paṇa* and a gold *Gadyāna*. 12 *Paṇas* were said to be equal to 1 *Gadyāna*. The names of villages, where the royal mints were located, were also marked on the coin cf. *Loki-Gadyānas*, presumably minted in *Loki-guṇḍi* or *Lokkuṇḍi* near *Gadag*; *Ambali Gadyāna*, perhaps the gold coins minted at *Ambali*.⁷ From a comparison of the weights of the coins of the Yadava period it appears that they had also followed the weight and sizes of the coin of the Western Chālukyan dynasty who preceded them as the overlords of the Deccan. The provenance of these coins and the occurrence of the *Vāraha* symbol on this coin as has been suggested above needs explanation. In order to understand these, a brief resume of the political career of the Yadava dynasty is necessary and may not be out of place here.

HISTORICAL PERSPECTIVE

The origin and rise to power of the Yādavas of Dēvagiri is as obscure as many of the other south Indian dynasties. They claim descent from Yadu and other mythological heroes, who are said to have migrated into the Deccan from *Dvāraka* in Kathiawar. A Jaina tradition which refers to the pregnant mother of the founder of this dynasty saved by a Jaina teacher, *Jinaprabhasūri* during a conflagration which destroyed *Dvāraka* seems to lend credence to the above claim. However, it looks probable that the Yādava rulers were first holding some important fiefs in the modern Maharashtra area, and later on came into prominence by taking advantage of the wars between Amōgha-

(7) S. I. I. Vol. XI, Pt. 2, Intro : Lakshminarayana Rao.

varsha, the Rāshtrakūṭa emperor and the Pratihāra rulers. *Dṛiḍhaprahāra* is mentioned as the first member of this family, who rose to some status in the region round about Nasik where he protected the people with his prowess, from the raids. He founded the city called *Chandrādityapura*, the modern Chandor, forty miles north-east of Nasik and made it his headquarters. *Sēunāchandra*, son of *Dṛiḍhaprahāra* secured feudatory status to his family and it was perhaps the reason why the family is very much known as *Seunāvamsa* and the country ruled by them as *Seunadeśa*. He took a leading part in the wars of the Rāshtrakūṭas against the Pratihāras, and in recognition of his services some more territories were added to his fief. The succeeding rulers of this family *Dadhiappa*, *Bhillama* and *Rājiga*, who ruled between 900 and 950 A.D. were mere names. Baddiga who came to prominence by the marital alliance with the imperial Rāshtrakūṭa family was a notable warrior, and took part in the numerous campaigns of his overlord. *Kṛishṇa III* was succeeded by *Dadhiyasa* (970-88) about whom we know very little. During this period the Rāshtrakūṭa power was shattered by Tailapa I of the Western Chālukya family which then became the Imperial Power in the Deccan. In spite of the marital relation with the Rāshtrakūṭas *Bhillama II*, son of *Dadhiyasa*, the contemporary Yādava chief transferred his allegiance to the Chālukyan throne and took a very leading role in the wars of his overlord against *Paramāra Muṇja* of Malwa. For this service the Chālukyan emperor added the area round about modern Ahmadnagar District along with the outlying province of Khāndesh which belonged to the *Paramāras* to his fief. He assumed the high sounding title '*Vijayābharaṇa*' and built the temple of *Vijayābharaṇēśvara* at Sangamner and even shifted the capital to Sindinagara in the Nasik District⁸. His successors *Vēsugi* and *Bhillama III* (1020-40 A.D.) who married the daughter of Chalukyan emperor *Jayasimha*, thrived well as vassals but there was a slight reverse in the fortunes of the family under *Yadugi* and *Bhillama IV* which were however re-established by *Sēunachandra*, who played his cards well as a diplomat in the fight at the Chālukyan capital, Kalyāṇi. In the war of succession between *Sōmēśvara* and *Vikramāditya VI*, he took the side of the latter who emerged victorious and became a *Mahāmaṇḍaleśvara*. In this task he was greatly assisted by his son *Erammadēva* who was not however destined to enjoy the fruits of his labour for long. *Simharāya* (1105-1120 A.D) succeeded his brother and he became a favourite of *Vikramāditya*.

With the death of *Vikramāditya*, the Chālukyan power started to dwindle under his weak successors. Fighting for supremacy in the Deccan, the Cha-

(8) Early History of the Deccan. p. 517.

lukyas and the Kalachuris exhausted themselves and made way for the adventurous subordinate families to rise to prominence. The *Hoysalas* of *Dvārasamudra*, the *Kākatīyas* of Warangal soon started extending their spheres of influence. Curiously, the half century that followed the death of the Chālukya Vikramāditya witnessed a fall in the fortunes of the old Yadava house. The successors of Simharāja proved weak and imbecile. But *Bhillama* V, another member of a collateral branch of this family, slowly built up the fortunes of the family by dint of his own prowess, ousted the main line, taking advantage of the revolution at the Chālukya capital, and the preoccupation of the Chalukyan and Hoysala powers in their own wars, not only established his power in Maharāshtra and Konkan, but also defeated the Chālukyan ruler of Gujarat, invaded Malwa and emboldened by these victories, made a bid to cross swords with the Hoyasalas who by then overran the entire region between the Kṛishṇā and the Mālprabhā and even occupied the Chālukya capital Kalyāṇi forcing Emperor Somesvara IV to abandon the capital and migrate to Banavasi to lead a life of a fugitive. Bhillama who felt that he was strong enough to make a bid for the overlordship of the Deccan, attacked the Hoyasala armies and drove away the Hoyasalas from *Kalyāṇi*, and occupied the territories conquered by them, sometime before 1187 A.D.

Hoyasala Ballala II who felt that he had a rightful claim for the overlordship of the Deccan was not prepared to accept this position. He soon marched against Bhillama, slowly occupied all the territories to the north of the Tungabhadra. Bhillama, seeing the danger to his newly conquered territories, sent Jaitrasimha at the head of the Yadava forces to drive away the Hoyasalas. At the fateful battle-field of Soratur, the Yādava armies were routed and the entire territory was reoccupied by the Hoyasala monarch. Bhillama who thus saw his ambition of becoming the supreme overlord of the Deccan thus shattered died of broken heart and was followed by his son *Jaitugi* (1191-1210 A.D.) who temporarily succeeded in stemming the tide of Hoyasala invasion, and saving the Yādava kingdom from utter ruin.

Since he could get some respite on the Hoyasala front, Jaitugi thought that he could repair the damages suffered by the Yādava power, by marching into Telangāṇa, where the Kākatīyas were just then establishing their power. The Yādava monarch held that he was the successor to the imperial Chālukyan power and so all the erstwhile subordinates of the Chālukyas, should acknowledge his suzerainty. Kākatīyas also lifted their banner of independence in the wake of the decline of the Chālukya empire, under the able guidance of Bēta, Prōla, Bēta II, Prōla II first as Vassals of the Western Chālukyan Emperors and later as inde-

pendent sovereigns. Rudra who succeeded Prōla II in 1150 A.D. was a great warrior. Even as a prince he took an active part in the wars of expansion of his father, Prōla II and vanquished a number of enemies and helped his father in carving out an extensive kingdom. By 1185-86, A.D., Rudra had succeeded in bringing under his control the Telugu Chōda kings of Nalgonda and Mahbubnagar districts and extended the frontiers of his kingdom in the east to the coastal Andhra comprising Krishna, Godavari and Guntur Districts. In the last decade of his reign i.e., between 1184 and 1195 A.D. we have little information about his exploits. Presumably it was during this period, as claimed by the Yādava records, Rudra engaged himself in a bitter war against the Seunas, in which he ultimately lost his life⁹. There was confusion in the kingdom of the Kākatiyas. Jaitugi was also successful in taking Ganapati, the prince, as prisoner. Soon Mahādēva, the brother of Rudra and father of Ganapati, organised his troops and made a bid to oust the Yādavas from their newly acquired dominion and to release Ganapati from captivity. But his efforts also proved futile and he also lost his life in the battle field¹⁰. Curiously we find Ganapati, son of Mahādēva, ruling the Kākatiya kingdom from 1199 A.D. onwards. The circumstances under which, Ganapati was set at liberty from the Yādava prison or the conditions that precipitated his early release are still shrouded in mystery¹¹. However, from the trend of later events it becomes clear that Ganapati's release from the Yādava prison either by Jaitugi or his son and successor Simhana, was perhaps more due to political reasons than to humanitarian considerations. Ganapati appears to have agreed for a non-aggression pact, which was respected by both the parties. Throughout the long and eventful life of Ganapati, the Yādava princes, who could not succeed to power at Dēvagiri and who failed to gain the favour of the ruling potentate, like Permadideva son of Jaitugi, accepted service under the Kākatiyas and they were treated with utmost respect by the Kākatiya monarch.

Curiously none of the coins under study belong to the rulers whose exploits are enumerated above. The issues start only from Sighana or Simhana, the son and successor of Jaitugi and contemporary of Ganapati who actually outlived the Yādava monarch. Simhana or Sighana of our coins who ruled between 1210 and 1247 A.D. is perhaps the most important of the Yādava rulers. The training that he had as a yuvarāja both in the wars of his father and in the

(9) Hemadri's Prasasti, See Also. Hyd. Arch. Series Monograph. 3

(10) I. A. XIV, p. 316, E. I. III. p. III.

(11) The period of captivity of Ganapati and the exact date of his release are points of dispute amongst scholars.

administration of the vast kingdom kept him in good stead, when he took over the reins of government. The political situation of the country particularly in the neighbouring kingdoms of Gujarat, Malwa and even in the south afforded him ample opportunities not only to expand his frontiers but also to avenge the disaster suffered by the Yādava forces at the battle of Soraṭūr. His first expedition was, as one would expect, against the Hoyasalas. By 1215 A.D. he overran the territories as far as south of Anantapur, Bellary, Chitaldurg districts and these areas were brought under the Yādava administration. The Silāhāra king of Kolhapur who raised a standard of revolt was summarily dealt with, and thus securing the southern frontiers, Sighaṇa marched against Lata in or about 1220 A.D. In these wars he was ably assisted by his able general Khōlēśvara. Sangrāma-simha, the ruler of Lāta, who was taken captive, was released and allowed to rule over his kingdom as a Yādava feudatory. Later, Sighana taking advantage of the disturbance at the capital Anahilapaṭṭana of the Solankis of Gujarat invaded Gujarat. Lavaṇaprāsāda, the de facto ruler of Gujarat, proved an equal match. If the account contained in *Hummīramadumardana* and *Kīrtikaumudī* are to be relied upon no substantial gain, appears to have accrued to the Yādava invader. Subsequently Sighaṇa had to fight with the Raṭṭa chief Laksh-mīdēva whose principality he annexed between 1228 and 1238 A. D. and bestowed it on his trusted general Baichana.

During this long rule of continuous war, Sighaṇa, never marched against the Kākatiyas of Warangal; Gaṇapati who was his contemporary was equally energetic and able. He had a long career of over sixty years and till his final setback in the battle of Mattukūru, while fighting against the Pāṇḍyan forces under Jatāvarman Sundara Pāṇḍya, he had a series of victories and was able to extend his influence to the whole of Andhra. What made Sighaṇa not to cross swords with Gaṇapati, even though he knew that the Kākatiya monarch was gaining enormous power and strength? The answer to this question, perhaps lies in the unwritten understanding that these two kings had at the beginning of their careers. The occurrence of Sighaṇa's coins in the heart of Kākatiya kingdom against which he never marched and annexed cannot therefore indicate either the subordinate position of the Kākatiyas or the existence of the Yādava rule in these areas during the reign of Sighaṇa.

Sighaṇa was succeeded by his grandson Kṛishṇa, Kanha of our coins, sometime in 1246 A. D. and he ruled for nearly fourteen years and most of this time he was busy with his wars against the Paramāras of Malwa and rulers of Gujarat. The only occasion when we find his forces active in the south was

during the Paṇḍyan invasion of Nellore region. None of the records, however, mention any attacks by the Yādavas on the Kākatiya dominions.

Krishṇa was succeeded by Mahādeva, his younger brother in about 1260 A. D. and his first expedition was against the Silāhāras of Konkan¹². Later after the accession of Rudramadevī (1259-95 A. D.) the daughter of Gaṇapati on the throne of the Kākatiyas, Mahādēva attacked the latter's kingdom. The immediate provocation for this attack is not, however, known.

Hēmādri, claims a grand victory for the Yādava forces which penetrated as far as the capital Warangal when large number of elephants were also seized, but Mahādeva did not press his victory further as the ruler was a woman¹³.

The nomination of Rudrama as his successor by Gaṇapati was not well received by his generals. There was some trouble in the kingdom. But the more important chiefs, the Kāyastha Jannigadēva with his brothers Tripurari and Ambadēva Racherla Prasāditya and even the Reddi chiefs, stood by Rudrama in that hour of peril, when the kingdom was threatened by external attacks, particularly the Gangas of Kaṭinga. Vengi region became a no man's land and the local chiefs acknowledging no overlord, while the Pāṇḍyas encouraged by their victory in the battle of Muttukūru earlier, occupied all the Kākatiya dominions in the south.

It was at this critical hour for the Kākatiya power, that Mahadeva taking advantage of the conditions invaded the Kākatiya territories. *Pratāpacharita* mentions graphically the incidents of this campaign. Mahadevā who invaded the Kākatiya dominion, laid seige to Warangal; Rudrama, who was very valiant, proved an equal match, and after fighting for fifteen days, destroyed a large part of the Yādava army, pursued the retreating Yādava monarch upto the walls of his capital Dēvagiri. Mahādēva is said to have sued for peace. A crore of gold coins were demanded by the Kākatiya queen as war indemnity, which was readily paid, the gold was distributed by Rudrama among the commanders¹⁴.

The Yadava power under Mahādēva was not so formidable as claimed by Hēmādri, as could be seen from the successive failure of Mahādēva's attempts. Mahādēva marched with his armies sometime after 1262 A. D. against the Hoyasalas. The kingdom of the Hoyasalas was then divided into two halves, northern and southern. Narasima III the ruler over the northern section,

(12) J. R. A. S. Vol - V 128; E.1. XXVI, 129 ft.

(13) Hemadri Vratakhanda, Rajaprasasti I, vv.48 & 57; also seen Bombay Gazetteer Vol. II, I, p. 273.

(14) Saivapracharinigranthamala (Warangal), No. 3, pp. 40-41.

claims victory over the Yādava forces and Māhādēva who entered the battle mounted on an elephant unable to stand the enemy's attack, took to his horse and overcome by terror galloped away from the fight thinking "flight his best hope under the circumstances."¹⁵ We may have to take the statement of Hēmādri in his Prasasti, as a mere court panegyric.

Coin No. 70 under study, belonging to Mahādēva, seems to lend support to the version of *Pratāpacharita*. On this coin, besides the usual Yadava symbols, we find the representation of the *Varaha*, the *iāñchhana* of the Kākatiyas. As was wont with the victorious Hindu rulers in India, Rudrama, as a mark of her victory over the Yādava King, got her emblem struck on the coins of the vanquished enemy.

The coins thus received as war indemnity were distributed by Rudrama amongst her generals found their way to different parts of the Kākatiya dominions, and as correctly surmised by the authors of the Chapter on Kākatiya History¹⁶ that the version of *Pratāpacharita* explains the provenance of the Yadava coins in the distant Rāchapatnam village in the Krishna District of modern Andhra Pradesh, where the Yadava rule was never recognised, however, it is difficult to accept that the entire hoard consisted of the money recieved as indemnity as it included the coins of Rāmadeva also. The dating of a hoard is generally based on the latest coin, as such the Rachapatnam hoard may have to be dated either during the reign of Ramachandra or immediately after. Since there were four in the coastal districts, it is quite likely that they ought to have found their way to these places through some soldiers who accompanied Malik Kafur during the Muslim expansion and perhaps formed part of the gold paid by Rama to Ala-ud-din as indemnity.

Mahādēva died in 1270 A. D. and was succeeded by his son Ammaṇa only to be replaced by Rama or Ramadeva son of Kṛishṇa, and the rightful heir to the throne in 1271 A. D. He ruled from 1271-1311 A. D. and we have one coin (Acc. No. 2495) of Rāma in our collection hailing from Ibrāhimbād village in Mahbubnagar District found along with a treasure-trove of 9 Western Chālu-kyan coins. Rāma also followed the traditional policy of hostilities with the northern and southern neighbours. Immediately after his accession, he took advantage of the troubles in the Malwa kingdom invaded, the country and even for a short time humbled the Gurjaras, and marched against Banaras in U. P.

(15) E. Car. IV, Ngm. No. 9, V.; Chn. No. 269; also see Early History of the Deccan. p. 846-47 ft.

(16) The Early History of Deccan, pt. VII-XI, p. 62 f.

which brought him into conflict with the Khalji Sultan of Delhi. His raid against Dvārasamudra the capital of the Hoyasalas, and the utter ruin of his forces, which were compelled to return, mark the beginning of the decline of the Yādava power. The long but inglorious reign of Rāma who became an active ally of the Khalji Sultan, 'Alā-ud-dīn and the story of Muslim expansion in which he took no mean part, helping the annihilation of Hindu independence in the Deccan and South India, are too well known and are, therefore, not narrated here.

In the light of the above epigraphical evidences, the occurrence of the coin of Rāma at Mahbubnagar might only be a prized possession of a private collector. It cannot suggest the existence of the Yādava rule in that part of Kākatīya kingdom during the reign of Rāma, who never crossed swords with Prataparudra, his contemporary, or occupied this part of Kākatīya kingdom.

These coins excepting that of Rāma should have, therefore, formed part of the booty collected by Rudrama from Mahadēva. These are to be called gold Gadyānas of the *Yadavas* and not *Padmatankas*.

DESCRIPTION OF THE COINS

Sl. No.	Weight	Size	Obverse	Reverse
SIGHANA				
1.	59 G.	.62"	Irregular circle, central incuse contains representation of <i>Ashtadalapadma</i> ; the petals as well as central pellet shown very prominently. Above the <i>Padma</i> is the legend in Nagari characters reading <i>Sighana</i> with top strokes or serifs and with a line below. To the right in the incuse is a representation of Telugu-Canarese letter <i>Sri</i> or <i>Mani</i> (one of the <i>Ashtamangalas</i>) only the top portion or prongs with prominent loop extant to the left in the incuse is the representation of a volute with two concentric circles round a <i>bindu</i> . Below the <i>Padma</i> within the incuse is <i>Sankha</i> which is beautifully ornamented.	Plain
2.	57.5 G.	.68"	Irregular circle; oval rather than circular; central <i>Padma</i> is not prominently shown; legend in Nagari characters reading <i>Sighana</i> above. Serifs including part of the letters are missing; the <i>Sankha</i> below is not shown sharp, while the incuses on either side, containing representation of <i>Sri</i> and volute are too fragmentary to make out.	Plain
3.	57.5 G.	.68"	Irregular circle; oval rather than circular; <i>Padma</i> central incuse is shorter; legend <i>Sighana</i> fragmentary with the bottom line prominently shown; <i>Sankha</i> is represented well; <i>Sri</i> in the incuse to the right of the <i>Padma</i> ; volute is conspicuous by its absence.	Plain

Sl. No.	Weight	Size	Obverse	Reverse
4.	58.3 G.	.70"	Irregular circle; <i>Padma</i> in the centre is actually punched to a side; legend <i>Sighana</i> is clearly visible, though the top strokes are slightly damaged during clipping; <i>Śrī</i> in the left and volute in the right incuses, incompletely shown; the <i>Sankha</i> below the <i>Padma</i> is well ornamented and sharp.	Plain
5.	58.3 G.	.68"	Irregular circle; <i>Padma</i> in the centre is punched to a side; the line below the legend <i>Sighana</i> looks like a sword with handle; <i>Padma</i> rather blunt than sharp; <i>Śrī</i> to the right of the <i>Padma</i> to and the left is the <i>volute</i> .	Blank
6.	59 G.	.72"	Irregular circle; <i>Padma</i> in the centre is punched to the side; legend <i>Sighana</i> is fragmentary and volute with central <i>Bindu</i> ; three concentric circles clearly shown; <i>Śrī</i> symbol with central loop extant; representation of <i>Padma</i> and <i>Sankha</i> are very sharp.	Blank
7.	57.5 G.	.71"	Irregular circle; Oval rather than circular cut into edges; <i>Padma</i> in the centre is punched to the side; only the volute to the right is fragmentary.	Plain
8.	58 G.	.71"	Irregular circle; <i>Padma</i> in the centre is punched to the side; <i>volute</i> in the right incuse and <i>Śrī</i> in the left incuse; legend <i>Sighana</i> fragmentary.	Plain
9.	57.5 G.	.64"	Irregular circle; <i>Padma</i> in the centre is punched to the side; <i>volute</i> in the right incuse and <i>Śrī</i> in the left incuse; legend <i>Sighana</i> .	Plain
10.	58.5 G.	.60"	Irregular circle; <i>Padma</i> in the centre is punched to the side; <i>volute</i> in the right incuse; legend <i>Sighana</i> fragmentary; <i>Sankha</i> shown incuse below is sharp, and <i>Śrī</i> is missing.	Plain

Sl. No.	Weight	Size	Obverse	Reverse
11.	58.5 G.	.68"	Irregular circle; <i>Padma</i> in the centre is punched to a side; legend <i>Sighana</i> complete; <i>Sankha</i> below is half shown; and <i>Śrī</i> is missing.	Plain
12.	58 G.	.68"	Irregular circle ; <i>Padma</i> in the centre is punched to a side; legend <i>Sighana</i> complete; <i>Sri</i> in the left and volute in the right incuses of the central <i>Padma</i> and the <i>Śankha</i> below.	Plain
13.	57.5 G.	.65"	Irregular circle; <i>Padma</i> in the centre is punched to the side; legend <i>Sighana</i> complete; only the volute in the right incuse fragmentary.	Plain
14.	58 G.	.63"	Irregular circle; <i>Padma</i> in the centre is smaller in size; volute to the left and <i>Śri</i> to the right incuse; <i>Śankha</i> below and legend <i>Sighana</i> above; fragmentary.	Plain
15.	58 G.	.62"	Irregular circle; central <i>Padma</i> is big; volute in the left and <i>Śrī</i> in the right incuses; legend <i>Sighana</i> complete; <i>Sankha</i> below is not sharp.	Plain
16.	58.5 G.	.68"	Irregular circle; (Position changed in photographing); central <i>Padma</i> is big; volute in the left and <i>Śri</i> in the right incuses; legend <i>Sighana</i> incomplete.	Plain
17.	58 G.	.61"	Oval rather than circle; clipped into corners; the central incuse is big and the <i>Padma</i> therein very small; legend (<i>Sighana</i>) not clear; only bottom stroke prominently shown; symbol of <i>Sri</i> in the right and volute in the left incuses.	Plain
18.	58 G.	.60"	Irregular circle; <i>Padma</i> proportionate to the incuse; representations of <i>Śrī</i> ; legened (<i>Sighana</i>) effaced.	Plain

Sl. No.	Weight	Size	Obverse	Reverse
19.	58	G. .72"	Irregular circle; <i>Padma</i> in the centre is punched to a side; legend (<i>Sighana</i>) blurred and <i>Śrī</i> in the right and incomplete volute in the left incuses.	Plain
20.	58.5	G. .62"	Irregular circle; <i>Padma</i> in the centre is punched to a side; legend (<i>Sighana</i>) defaced and <i>Śrī</i> to the left and incomplete volute in the right incuses.	Plain
21.	59	G. .60"	Irregular circle; <i>Padma</i> in the centre is punched to a side; legend (<i>Sighana</i>) defaced; and volute in the left and <i>Śrī</i> in the right incuses.	Plain
22.	58.5	G. .72"	Irregular circle; <i>Padma</i> in the centre is punched to a side; legend (<i>Sighana</i>) defaced; volute in the left and <i>Śrī</i> in the right incuses and the <i>Śankha</i> below the <i>Padma</i> .	Plain.
23.	58.5	G. .72"	Irregular circle; <i>Padma</i> in the centre is punched to the side; legend (<i>Sighana</i>) fragmentary; volute in the right and <i>Śrī</i> in the left incuses.	Plain.
24.	59	G. .61"	Irregular circle; <i>Padma</i> in the centre is punched to a side; legend <i>Sighana</i> fragmentary; volute in the right and <i>Śrī</i> in the left incuses and <i>Śankha</i> below the <i>Padma</i> .	Plain.
25.	58.5	G. .69"	Irregular circle; <i>Padma</i> in the centre is punched to a side; volute in the right and <i>Śrī</i> in the left incuses; legend <i>Sighana</i> -top strokes missing; <i>Śankha</i> below the <i>Padma</i> .	Plain.
26.	.59	G. .72"	Irregular circle; <i>Padma</i> in the centre is punched to a side; volute in the left and <i>Śrī</i> in the right incuses; legend <i>Sighana</i> complete and <i>Śankha</i> below the <i>Padma</i> .	Plain.

Sl. No.	Weight	Size	Obverse	Reverse
27.	58	G .61"	Irregular circle; <i>Padma</i> in the centre is punched to a side; volute in the left and <i>Śrī</i> in the right incuses; legend <i>Sighana</i> complete and the <i>Sankha</i> below the <i>Padma</i> .	Plain
28.	58.5	G .62"	Irregular circle; <i>Padma</i> is comparatively smaller in size; volute in the right and <i>Śrī</i> in the left incuses; legend <i>Sighana</i> is missing.	Plain
29.	58	G .62"	Irregular surface; <i>Padma</i> in the centre is punched to a side; legend <i>Sighana</i> fragmentary; <i>Sankha</i> not clear; volute in the right and <i>Śrī</i> in the left incuses.	Plain
30.	58.5	G .63"	Irregular circle; <i>Padma</i> not clear; legend <i>Sighana</i> defaced except for the bottom line; <i>Sankha</i> irregularly shown; other symbols missing.	Plain
31.	58	G .60"	Irregular circle; <i>Padma</i> in the centre is punched to a side; legend (<i>Sighana</i>) not clear; volute in the right and <i>Sri</i> in the left incuses and <i>Sankha</i> cut while clipping.	Plain
32.	58	G .65"	Irregular circle; the central <i>Padma</i> very prominently shown; legend <i>Sighana</i> incomplete; and letter <i>Sri</i> is not properly punched.	Plain
33.	58.5	G .62"	Irregular circle; <i>Padma</i> is bigger in size; legend <i>Sighana</i> incomplete, defaced; symbols to the right and left not clear.	Plain
34.	58.5	G .63"	Irregular circle; central <i>Padma</i> ; volute in the right and <i>Śrī</i> in the left incuses; legend <i>Sighana</i> defaced; <i>Sankha</i> is shown sharp.	Plain

Sl. No.	Weight	Size	Obverse	Reverse
35.	58.5	G .62"	Irregular circle; central <i>Padma</i> is very small; volute in the left and <i>Sri</i> in the right incuses; <i>Sankha</i> below is clearly seen; legend <i>Sighana</i> fragmentary.	Plain
36.	58.5	G .62"	Irregular circle; central <i>Padma</i> is big and slightly to the left and not in the proper centre; <i>Sankha</i> is sharp; <i>Sri</i> in the left and volute in the right incuses; legend <i>Sighana</i> incomplete.	
37.	58	G .63"	Irregular circle; central <i>Padma</i> is big and slightly to the left; <i>Sankha</i> is sharp; <i>Sri</i> in the right and volute in the left incuses; legend <i>Sighana</i> incomplete.	Plain
38.	58	G .62"	Irregular circle; central <i>Padma</i> defaced; volute in the right incuse; the other symbols not clear; legend <i>Sighana</i> not clear.	Plain
39.	58.7	G .75"	Irregular circle; central <i>Padma</i> clearly shown; volute in the right incuse; legend <i>Sighana</i> clear; only the top strokes are missing.	Plain
40.	58.7	G .68"	Irregular circle; <i>Padma</i> in the centre is punched to a side; volute to the right incuse; legend not clear.	Plain
41.	58	G .65"	Irregular circle; representation of <i>Sankha</i> below the <i>Padma</i> is not punched.	Plain
42.	58.5	G .62"	Irregular circle; <i>Padma</i> slightly bigger; symbols of volute, <i>Sankha</i> and <i>Sri</i> fragmentary; legend reads <i>Sighana</i> .	Plain

Sl. No.	Weight	Size	Obverse	Reverse
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KANHA

43.	59	G	.63"	Irregular circle; only central <i>Padma</i> clear; legend in Nagari letters reading (<i>Ka</i>) <i>nha</i> fragmentary.	Plain
44.	58.5	G	.67"	Irregular circle; <i>Padma</i> in the centre; legend in Nagari letters <i>Kanha</i> clear; volute in the left and <i>Sri</i> in the right incuses missing; <i>Sankha</i> below.	Plain
45.	58.5	G	.68"	Irregular circle; <i>Padma</i> in the centre; legend <i>Kanha</i> at the top clear; <i>Sri</i> in the left and volute in the right incuses <i>Sankha</i> below.	Plain
46.	58.5	G	.67"	Irregular circle; <i>Padma</i> in the centre; legend <i>Kanha</i> clear; volute in the right and <i>Sri</i> in the left incuses and <i>Sankha</i> below.	Plain
47.	58	G	.61"	Irregular circle; <i>Padma</i> in the centre; legend <i>Kanha</i> clear; volute in the right and <i>Sri</i> in the left incuses.	Plain
48.	58.5	G	.62"	Irregular circle; <i>Padma</i> in the centre; volute in the left incuse and letter <i>Sri</i> not properly punched in the right incuse; legend <i>Kanha</i> .	Plain
49.	58.5	G	.62"	Irregular circle; <i>Padma</i> in the centre; legend incomplete reads <i>Kanha</i> ; except for the central <i>Padma</i> other symbols are not clear.	Plain
50.	58	G	.65"	Irregular circle; <i>padma</i> prominently shown; legend <i>Kanha</i> incomplete; only the letters <i>nha</i> extant other symbols not clear.	Plain
51.	58.5	G	.62"	Irregular circle; <i>padma</i> prominently shown; legend <i>Kanha</i> complete; other symbols not clear.	Plain

Sl. No.	Weight	Size	Obverse	Reverse
52.	58.5	G .63"	Irregular circle; <i>padma</i> in the centre: legend <i>Ka-nha</i> not clear; <i>Sri</i> in the left and volute in the right incuses and <i>Sankha</i> clear.	Plain
53.	58.5	G .68"	Irregular circle; <i>padma</i> in the centre; legend clear <i>Kanha</i> ; volute in the left and <i>Sri</i> in the right incuses fragmentary.	Plain
54.	58.5	G .65"	Irregular circle; central <i>padma</i> ; legend <i>Kanha</i> complete; volute in the left incuse and <i>Sri</i> in the right incuse is not punched; <i>Sankha</i> below clearly shown.	Plain
55.	58.5	G .64"	Irregular circle; <i>padma</i> in the centre; legend incomplete, only the letters <i>Ka</i> is clear; volute to the right incuse; <i>Sankha</i> below and the symbol in the left incuse not clear.	Plain
56.	57.5	G .65"	Irregular circle; central <i>padma</i> ; legend incomplete only the letter <i>Ka</i> is clear; volute to the right incuse; <i>Sankha</i> below and the symbol in the left incuse not clear.	Plain
57.	58.4	G .65"	Irregular circle; central <i>padma</i> ; legend incomplete, only the letter <i>nha</i> is extant; only the <i>Sankha</i> and <i>padma</i> are clearly seen;	Plain
58.	58.4	G .68"	Irregular circle; central <i>padma</i> ; legend <i>Kanh(a)</i> complete; <i>Sri</i> in the right and volute in the left incuses; <i>Sankha</i> in the incuse below.	Plain
59.	58.5	G .70"	Irregular circle; central <i>padma</i> ; legend <i>Kanha</i> complete; <i>Sri</i> in the right and volute in the left incuses; <i>Sankha</i> in the incuse below.	Plain

Sl. No.	Weight	Size	Obverse	Reverse
60.	59	G .61"	Irregular circle; legend <i>Kanha</i> incomplete; symbols of volute to the right and <i>Sri</i> to the left incuse to the sides of the <i>padma</i> are incomplete.	Plain
61.	58.5	G .66"	Irregular circle; legend <i>Kanha</i> complete and the symbols of volute to the right and <i>Sri</i> to the left; the <i>padma</i> are incomplete.	Plain
62.	58	G .62"	Irregular circle; volute to the left and <i>Sri</i> to the right of the <i>padma</i> are incomplete; legend <i>Ka (nha)</i> incomplete.	Plain
63.	58	G .61"	Irregular circle; legend defaced only the letter <i>Ka</i> extant; symbols not clear.	Plain
64.	58	G .67"	Irregular circle; central <i>padma</i> symbol clearly visible; legend <i>Kanha</i> could be made out; volute to the right and letter <i>Sri</i> in the left incuses.	Plain
65.	58.5	G .68"	Irregular circle; clipped to corners; central <i>padma</i> legend <i>Kanha</i> not clear; volute in the right and <i>Sri</i> in the left incuses are punched below.	Plain
66.	58.5	G .62"	Irregular circle; clipped to corners; central <i>padma</i> legend <i>(Ka)nha</i> not clear; volute in the right and <i>Sri</i> in the left incuse are punched below.	Plain
67.	58.5	G .68"	Irregular circle; central <i>padma</i> ; volute in the left incuse and <i>Sri</i> in the right incuse; legend not clear, the letter <i>(Ka)nha</i> could be made out.	Plain
68.	58.5	G .64"	Irregular circle, central <i>padma</i> ; volute in the right; legend fragmentary; other symbols not clear.	Plain
69.	58.4	G .66"	Irregular circle; central <i>padma</i> ; volute in the right incuse; legend incomplete; and the symbol in the left incuse is not punched properly.	Plain

Sl. No.	Weight	Size	Obverse	Reverse
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MAHADEVA

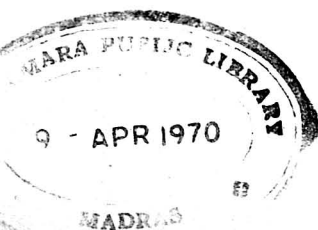
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|-----|------|---|------|---|-------|
| 70. | 58.5 | G | .68" | Irregular circle; central <i>Padma</i> with volute to the left and <i>Sri</i> to the right; legend <i>Mahadeva</i> on the top and the ornamented <i>Sankha</i> below; in between the <i>Padma</i> and volute there is a representation of a <i>Varaha</i> . | Plain |
| 71. | 58.5 | G | .60" | Irregular circle; central <i>padma</i> ; legend <i>Mahade</i> (<i>va</i>) clear; volute to the left and letter <i>Sri</i> to the right in the incuse below; instead of the <i>Sankha</i> there is a representation of <i>Varaha</i> . | Plain |
| 72. | 57.5 | G | .68" | Irregular circle; central <i>padma</i> ; legend <i>Mahade</i> (<i>va</i>); volute to the left and <i>Sri</i> to the right and <i>Sankha</i> below; <i>Varaha</i> is not shown. | Plain |

RAMADEVA

- | | | | | | |
|-----|------|---|------|---|-------|
| 73. | 58.5 | G | .70" | Irregular circle; central <i>padma</i> ; legend (<i>Ra</i>) <i>ma</i> ; volute to the right and letter <i>Sri</i> to the left; <i>Sankha</i> below; between volute and <i>Sankha</i> is another symbol which is not very clear. | Plain |
|-----|------|---|------|---|-------|

MISCELLANEOUS

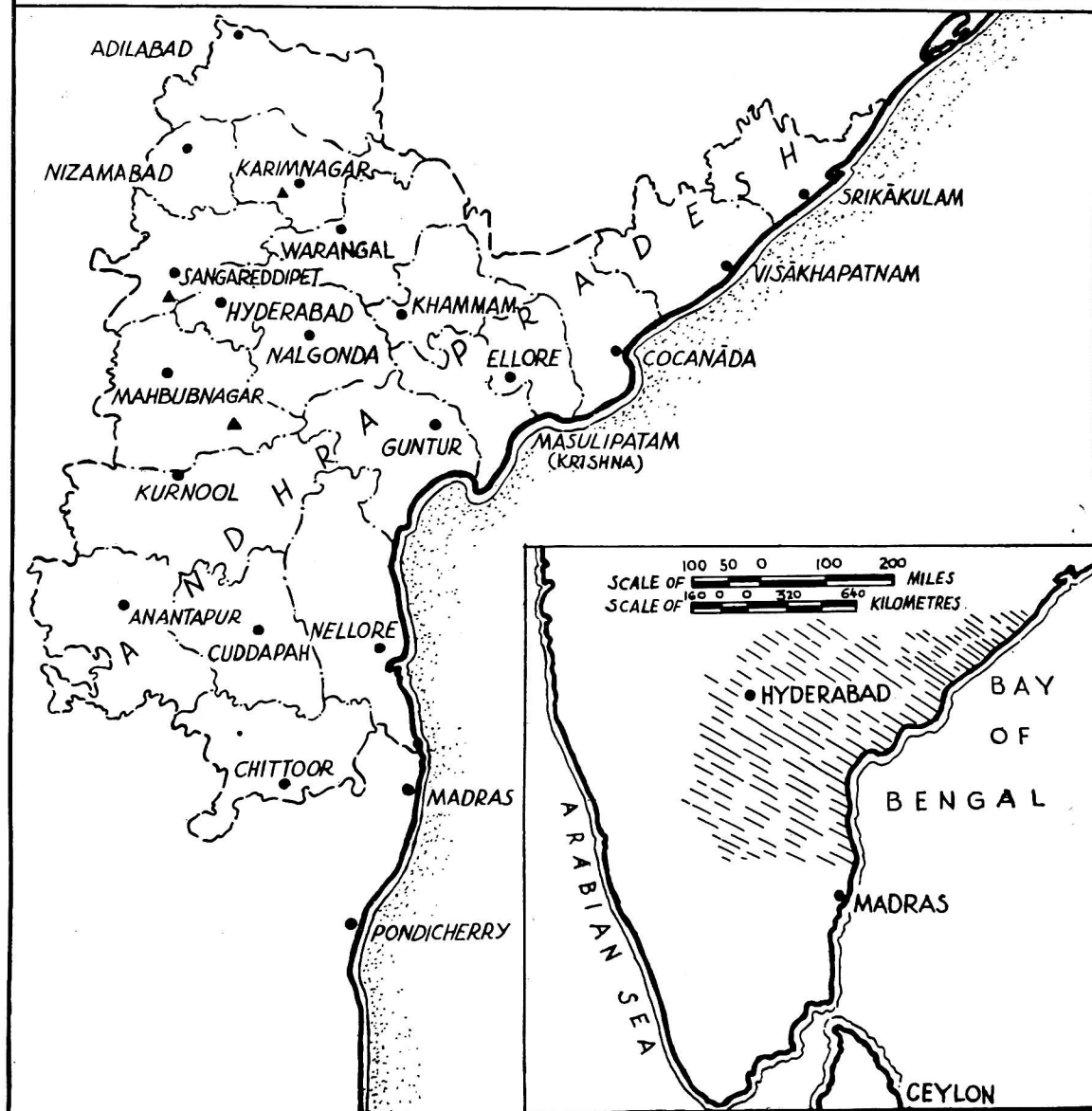
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|-----|---|----------|
| 74. | } | Crushed. |
| 75. | | |
| 76. | | |



APR 1970

FIND SPOTS OF THE COINS

SCALE OF 50 0 50 100 150 MILES SCALE OF 30 0 30 60 90 120 KMS.



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VARIETIES OF SYMBOLS ON THE COINS

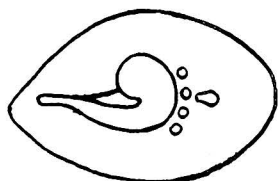
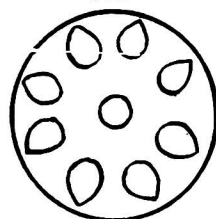
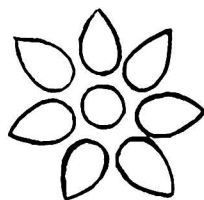
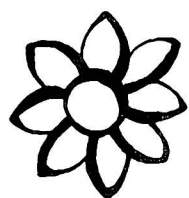
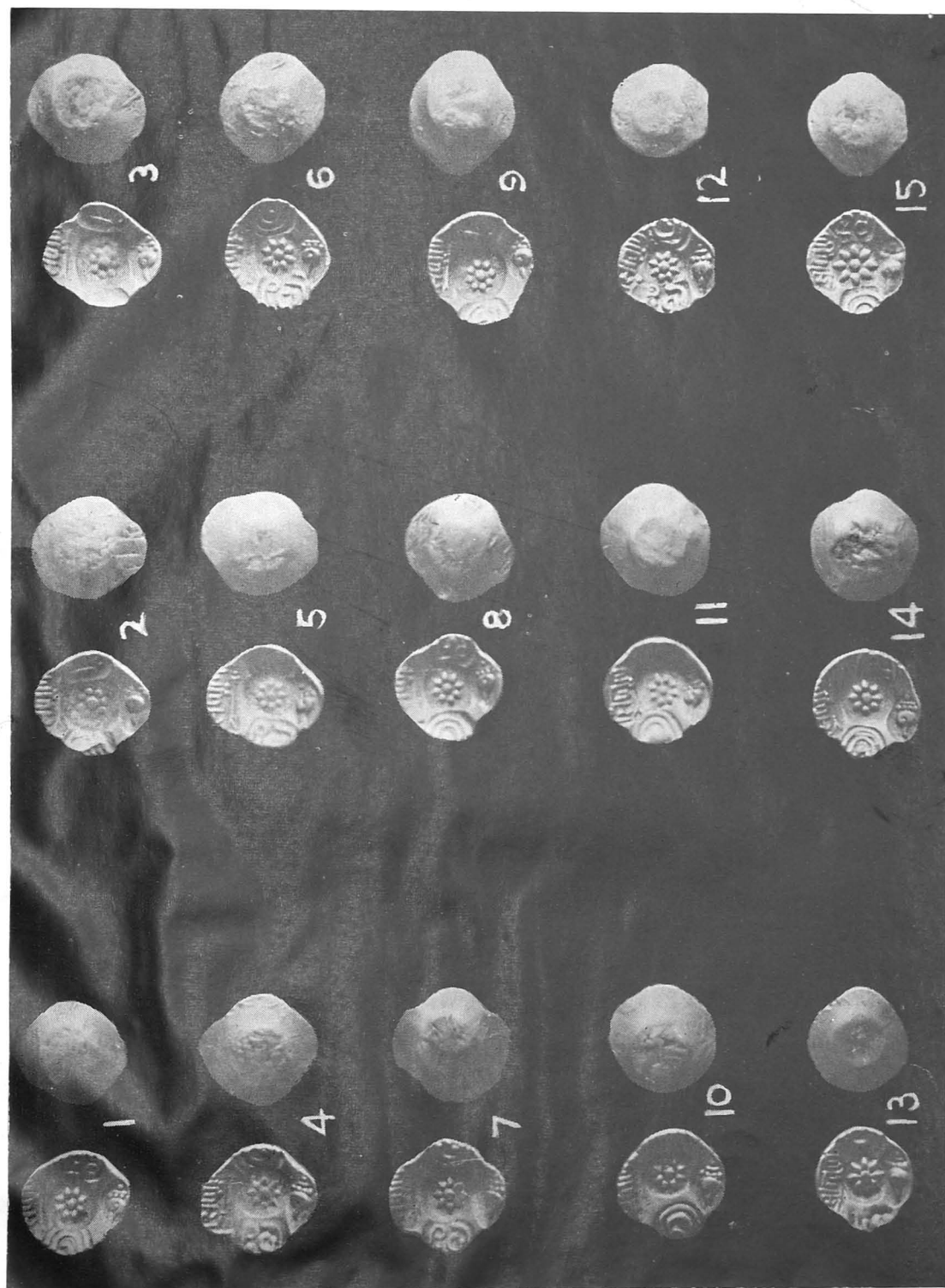
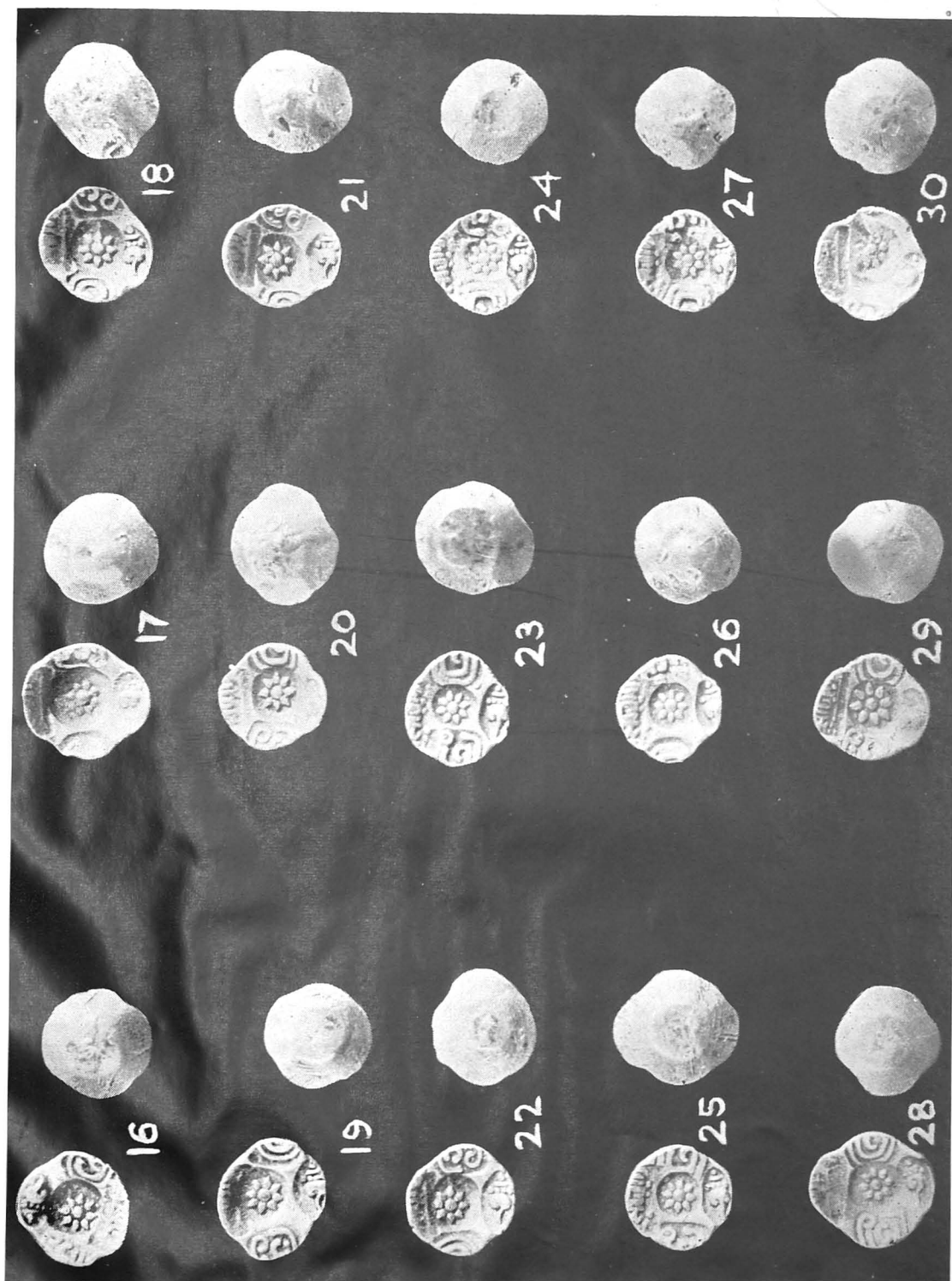


Plate. I

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RAS





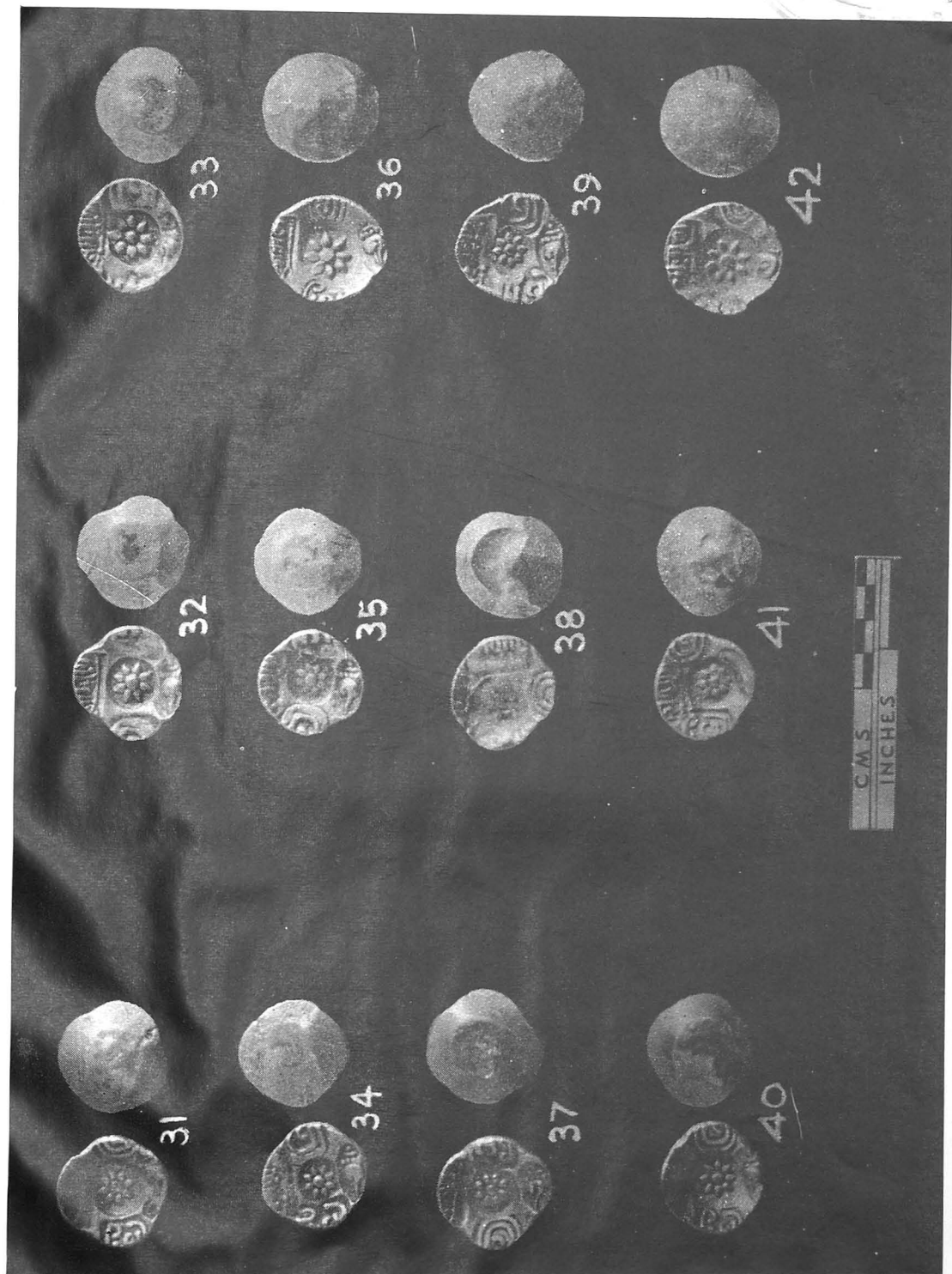
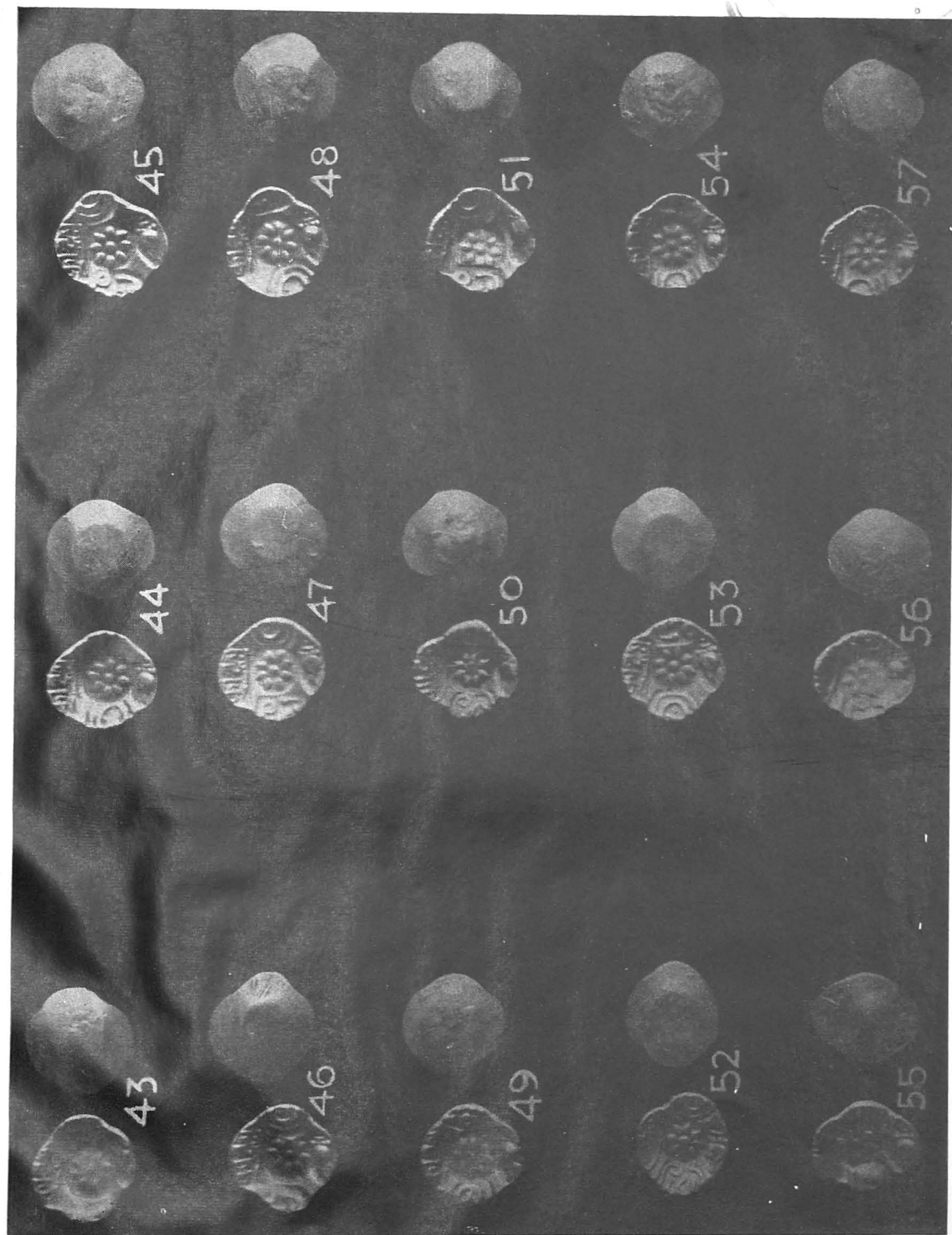


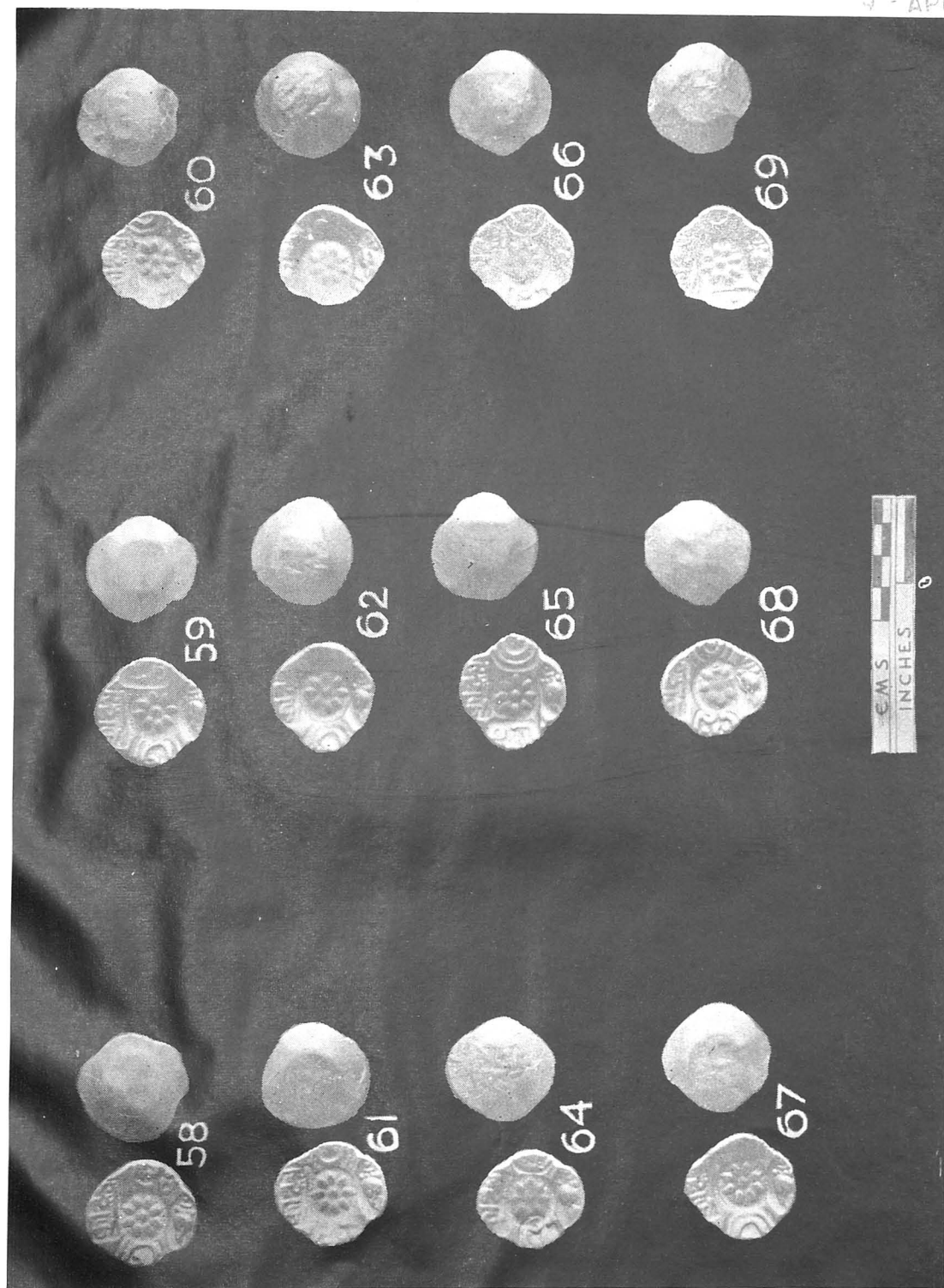
Plate. IV



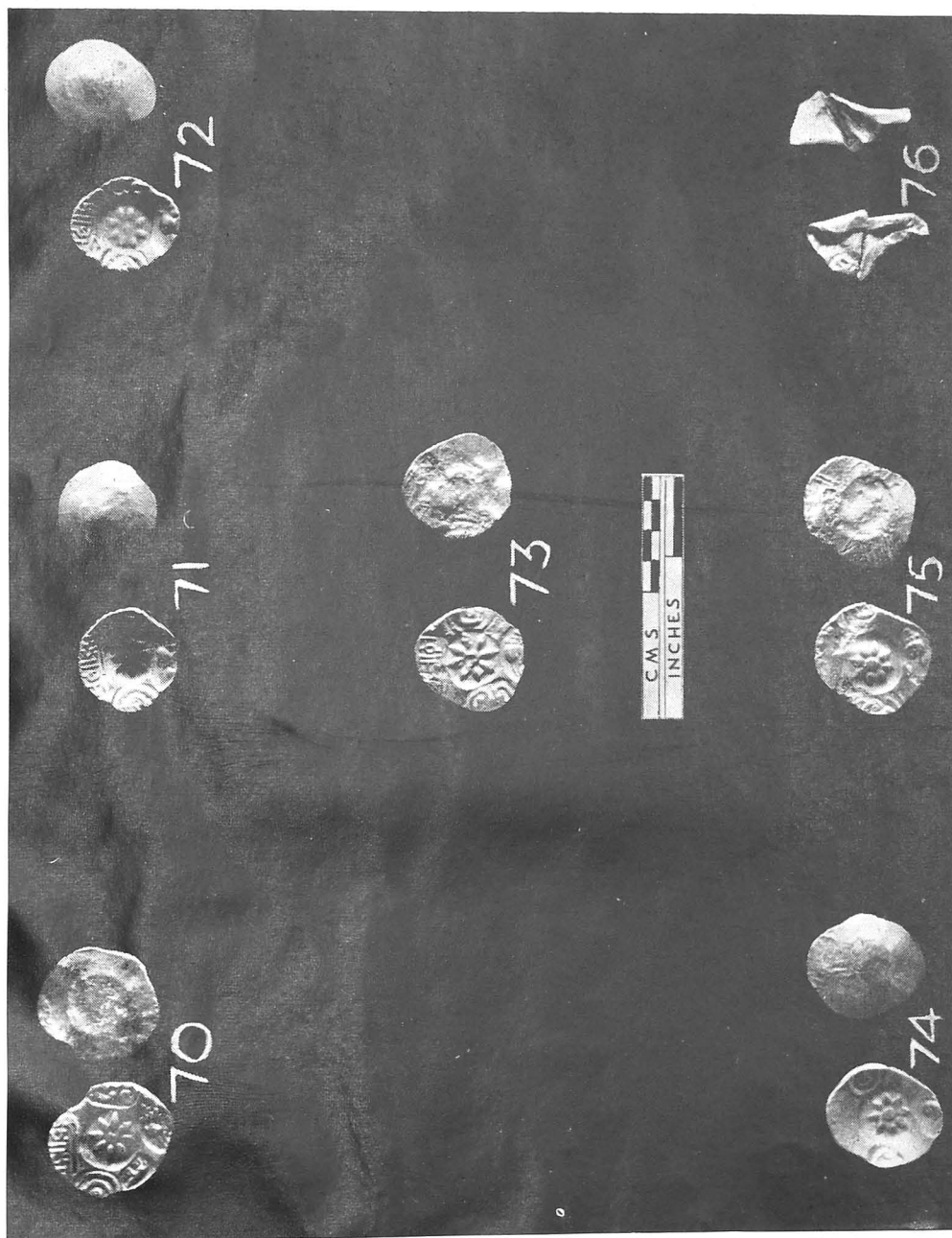
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