

APPENDIX

COINS, WEIGHTS AND MEASURES

OWING to the number of Principalities into which the Mysore country was broken up on the subversion of the Vijayanagar empire, each of which arrogated to itself the sovereign right of coining its own money ; and to the subsequent conquests in succession by various rival powers, each of whom introduced a separate coinage, which passed into circulation along with the divers kinds previously current ;—nothing could be more confused or perplexing than the whole monetary and metric system down to the time of the British assumption.¹ But a measure of uniformity may now be said to prevail, though calculations continue to be made on the former system of each locality. The introduction of English figures into all the Government accounts since 1863, and the increase of European officers and settlers, have led to increasing regularity ; while the system of arithmetic taught throughout the Government schools, though recognizing to some extent the methods of the country, is calculated to bring in a conformity with the practice observed throughout British India.

Coins

AMONG the oldest Indian coins that have been found in Mysore are those of lead (*see* p. 293), of the time of the A'ndhra or S'átaváhana kings.² Sir Walter Elliot remarks that “ the characteristic of their coinage was the employment of lead with but a small proportion of copper. General Pearse called attention to a passage in Pliny to the effect that India has neither brass nor lead, receiving them in exchange for precious stones and

¹ The value of the different coins, says Buchanan, was frequently changed by Tipu Sultan in a very arbitrary and oppressive manner. When he was about to pay his troops, the nominal value of each coin was raised very high, and kept at that standard for about ten days ; during which time the soldiery were allowed to pay off their debts at the high valuation. After this the standard was reduced to the proper value.

After the conquest of the country, the *nirak*, or rate of exchange by which all the different coins could be offered as a legal tender of payment, was periodically fixed, generally once or twice a month, at the various centres of trade, by the Amildar, who first consulted the principal merchants. In Bangalore, the *nirak* was fixed by the European Officer commanding in the Fort.

² The illustration given from this find is from a coin kindly lent by Dr. Hultzsch. The obverse shows a bull standing, with the legend round it . . . *Pulundyi maharaja* On the reverse is a fir-tree and the *chaitya* symbol.

pearls, which may afford some explanation of this peculiarity. The lead is generally very pure, a careful analysis detecting only a trace of copper. One class of coins was found to consist of a kind of speculum of an alloy of lead and tin, and another of an impure lead ore, which gave them the appearance of a coarse alloy. They are stamped with symbols of a Buddhist character. The reverse has figures of a lion or horse [or bull] with the name of the sovereign. but his effigy, never . . . The pieces vary greatly in size ; they are generally round, sometimes square."

The same writer says,—“ In all the countries with which we are best acquainted, the metal first used for monetary purposes was silver, to which India (except in the case of the A'ndhras) forms no exception. The proportion of bullion to be given as a medium of exchange was adjusted by weight. In course of time, to obviate constant recourse to the scales, the use of uniform pieces, certified by an authoritative mark, suggested itself. Such pieces, taken from a bar or plate, trimmed and cut to the required standard weight, received the impress of a symbol, guaranteeing their acceptance.

At what time and by what people they were first employed is unknown. They were regarded as prehistoric by the older Indian writers, and may therefore be presumed to have been found in circulation when the Aryans entered Hindustan. They have no recognised name in any of the vernacular dialects. They appear, however, to have been known to the earlier Sanskrit writers under the designation of *purāna*, a term which itself signifies ancient.

The oldest Indian examples are of all shapes, oblong, angular, square, or nearly round, with punch marks on one or both sides, the older signs often worn away by attrition ; in almost all cases the earlier ones partially or wholly effaced by others subsequently super-impressed upon them. Other specimens, which are more circular and thicker, with sharper attestations, are probably of later date. All weigh about 50 grains troy. A parcel of forty-three very old-looking pieces, part of a large find in Nagar or Bednur, weighed 2,025·5 grains, giving an average of 47·1, but the heaviest was 50 grains, the lightest only 37·75.

Before quitting the subject it may be asked where the supply of silver was obtained to meet the circulation of so great an extent of country. Gold, iron, and copper were found in many parts of India, but no silver so far as I know. It must therefore have been imported from abroad."¹

The later coins of the country were either of gold, silver, or copper. Gold coins, at first so numerous, are now rarely seen, and the silver and copper coins in general use at the present time are those of the British Indian currency. According to Ferishta, there was no silver coinage in the Carnatic countries at the beginning of the fourteenth century, and even three centuries later we find only gold and copper coins in existence. In fact, it was not till the Muhammadans were permanently established in the South, that their preference for the rupee led to the introduction of a silver currency, without, however, displacing the gold previously in circulation.

¹ *Coins of Southern India*, 22, 45, 49ff.

Gold Coins.—These are known to Europeans as *pagodas*, *fanams* and *mohurs*. The pagoda is an original Hindu coin, called *varaha*, from the symbol on it of the varāha or boar, one of the incarnations of Vishnu, which formed the crest of the Chālukyas and of the Vijayanagar kings. In some parts it seems also to have been called *chakra*. Before the rise of the Chālukyas the pagoda was probably called *suvarṇa* or *nishka*. It also had in Kannaḍa and Telugu the name *gadyāḍa*. In Hindustani the coin is known as *hun*. There were various pagodas,¹ named from the States in which they were severally coined. A half pagoda was called *pon* or *hon*, and at a later period, under Vijayanagar, also *prattāpa*. The fanam is properly *hana* or *paṇa* (a word used also for money in general), and is doubtless a corruption of the neuter form *paṇam*. As with the pagodas, so there is a variety of fanams issued from different mints. The mohur is a Muhammadan coin, bearing the impression (*mohur*) of a seal or stamp. Mohurs came into circulation with the Bijapur and Mughal conquests, and some were coined in Mysore by Tipu.²

The oldest gold coins (to further cite Sir Walter) are spherules, quite plain and smooth, save for a single very minute punch-mark, too small to be identified, by the impress of which they have been slightly flattened. In Old Kannaḍa they are called *gulige*, a globule or little ball, whence the sign *gu* with a numeral is employed in old accounts as the sign for expressing pagodas. These were succeeded by flat round thicker pieces of superior workmanship, which have received the name of *padma-ṭankas*, from having what is called a lotus in the centre. The use of the punch gradually gave way to the employment of a matrix or die. This was at first of the simplest form, and the coins appear to have been struck upon the single symbol placed below, the additional symbols being added by the old-fashioned process around the central device. The force of the blows in many instances gave the upper side a concave surface, and this, though accidental, may have led to the use at a later period of cup-shaped dies, as in the *Rāma-ṭankas*. The adoption of the double die led eventually to the final and complete disuse of the punch.

The gold coins of the principal Mysore dynasties may here be described, much of the information being from the same source. Those of the

¹ Pagoda is a word of Portuguese origin, commonly applied by Europeans to a Hindu temple, and given to this coin perhaps from the representation that appears on it, in some parts, of a temple.

² This Appendix had been already compiled before chance brought into my hands a valuable little pamphlet on the *Coins of Mysore and Southern India*, by Captain H. P. Hawkes, Assistant Commissary-General, prepared for the Madras Exhibition of 1857. Some additional information thence derived has been incorporated. I also at the same time met with *Assay Tables of Indian Coins*, by Dr. Shekleton, Assay Master of H.M.'s Mint, Calcutta, which furnished several particulars.

In this revised edition some particulars and illustrations have been added from Sir Walter Elliot's *Coins of Southern India* in the *Numismata Orientalia*, Mr. Edgar Thurston's Catalogue of Mysore Coins in the Madras Museum, and Captain R. H. Campbell Tufnell's Catalogue of those in the Bangalore Museum.

Gangas have an elephant on the obverse and a floral design on the reverse. Weight of the specimens, 52·3 and 58·5 grains. The characteristic device of the Kadambas is a lion looking backwards. One coin has on the obverse a *padma* in the centre, with four punch-struck retrospectant lions round it. On the reverse are a scroll ornament and two indented marks. Weight, 58·52 grains. Another has on the obverse a lion looking backwards, with the legend (?) *Ballaha* in Kannaḍa below. On the reverse is an indistinct object, surrounded with a circle of dots and an ornamental outer circle beyond. Examples of Rāshtrakūta coins have so far been found only in silver, and that recently. They resemble the Græco-Parthian coins which circulated in Gujarat more than those of Southern India. On the obverse of those found is the head of the king, and on the reverse the legend *patama mahés'vara mātāpitrīpadanuḍhyāta Śrī Krishna Rāja*. Weight, about 33 grains.

The Chālukya coins had the boar on the obverse and the *padma* or *chakra* on the reverse. Weight, 58 grains. But some interesting coins of the Eastern Chālukyas, belonging to the eleventh century, which have been found only in an island off the coast of Burma and in Siam,¹ are large thin plates, having on the obverse a boar in the centre under an umbrella with a *chauri* on each side; in front of the boar and behind it a lamp-stand; under the snout of the boar the Old-Kannaḍa letter *ra*. Round these emblems is the legend *Śrī Chālukya-Chaḍrasya* on some, and *Śrī Rājārājasya* on others, both in Old-Kannaḍa letters, impressed by separate punch-marks. The reverse is plain. Weight, 65·9 to 66·6 grains.² The Kalachuri coins have on the obverse a human figure with a *garuda* or bird's head, advancing to the right. On the reverse, in three lines of Old Kannaḍa, one has . . . *Murdri* . . . , and another, *Rāja Sova bhāṭa* . . . Weight, 54·5 and 52·2 grains.

The Hoysala coins (which were unknown until the publication of the first edition of this work, and of which only a few specimens have been found) have on the obverse a *s'ardūla* or mythical tiger, facing the right, with a smaller one above, which is between the sun and moon: in front of the larger tiger is (?) an elephant goad or lamp-stand. On the reverse is a legend in three lines of Old-Kannaḍa letters. One coin has *Śrī Talakkaḍu goṇḍa*, another has *Śrī Nonambavāḍi goṇḍa*, and a third has *Śrī Malaparol goṇḍa*. The two first, weight 61·75 and 63 grains, must be of the time of Vishnuvardhana, and perhaps the third also.

The Vijayanagar coins have on the obverse, some, Śiva and Pārvati seated, others the *gaṇḍa bheruṇḍa*, a fabulous two-headed bird, either alone or holding elephants in beaks and claws, and others again have some different device.³ On the reverse is the king's name in three lines of Nāgarī or Kannaḍa letters, such as, *Śrī pratāpa Harihara*, or *Śrī pratāpa Achyuta Rāya*, or *Śrī pratāpa Sadāsīva Rāya*, and so on. Weight, 52·6 grains. One of Tirumala-Rāya has Rāma and Śita on the obverse, seated,

¹ Since the above was written some have been found near the Godavari.

² See Dr. Fleet's account, *Ind. Ant.*, xix, 79.

³ See Dr. Hultzsch in *Ind. Ant.*, xx, 301.

L



Andhra

G

G



Padma tanka



Chalukya

G



E. Chalukya

G



W. Chalukya



G



Kadamba

G

G



Kadamba

G



Ganga

G



Kalachuri

G



Hoysala



Vijayanagar

with Lakshmana standing. On the reverse is *S'ri-Tirumala-Ráyulu* in Nágari letters. One of Venkatapati has on the obverse Vishnu, standing under an arch; and on the reverse, in Nágari letters, *S'ri Venkates'varáya nama:*.

Of the Mysore Rájás the first to establish a mint was Kanthirava Narasa Rája, who ruled from 1638 to 1659. He coined fanams only (*Kanthiráya hana*), but ten of these were taken to be equal to a varaha or pagoda, which had, however, no actual existence, but was a nominal coin used in accounts only. And even after the coins struck by him had become obsolete, the accounts continued to be kept in Kanthiráya varaha and hana, the Canteroy pagodas and fanams of the English treaties with Mysore and of the official accounts down to the time of the British assumption. The Mysore Rájás are said not to have coined varahas, but specimens exist of a Chikka Deva Rája varaha which must have been coined by that celebrated king, who reigned from 1672 to 1704. On the obverse is Bála Krishna trampling on the serpent Káliya, and on the reverse, in Nágari characters, *S'ri Chikka Deva Ráya*. This king adopted the monogram *De*, which continued to be the Mysore Government mark down to quite modern times. It is used on many of his coins, but not (I think) on the gold coins; it appears only on the obverse of the copper coinage, along with the elephant.

The pagodas or varahas in general circulation were those coined by the Ikkéri rulers of Bednur. The Ikkéri varaha followed the Vijayanagar coinage in having *S'iva* and *Párvati* on the obverse, while on the reverse was *S'ri Saddá's'iva*, or simply *S'ri*, in Nágari letters. Weight, 53 grains. After his conquest of Bednur, Haidar Ali issued the same coin under the name of Baháduri hun, retaining the old obverse of *S'iva* and *Párvati*, but putting on the reverse his own Persian monogram or initial surrounded with a circle of dots. A coinage of it at Bangalore was known as the Dodda-tale Bengalúri, or big-headed Bangalore pagoda. Under Tipu Sultan it was issued as the Sultáni hun. The obverse bore the legend *hun al-Sultán ul-ádil san* (pagoda of the just king) in Persian characters. On the reverse, besides Haidar's monogram, the number of Tipu's regnal year, and often below it in Persian the name of the city in which the coin was struck (*Nagar*, *Patán* for Seringapatam, *Dharwar*, and so on) were included within the circle of dots. Some were called *Fárúkhi* hun from the word *Fárúkhi* (after the name of the second Khálif) appearing on them as well as the name of the mint town and Haidar's initial. On the obverse was *Muhammad wuhu ul-wohid ul-Sultán ul-ádil* (Muhammad. He alone is the just king), with the year.

When recoined by Purnaiya at Mysore and Nagar as the new or Hosa Ikkéri varaha, the original device of *S'iva* and *Párvati* was restored on the obverse, and *S'ri* in Nágari on the reverse. Krishna Rája Wodeyar, on assuming the government in 1811, issued it as the Krishna Rája varaha, retaining the same obverse, but putting *S'ri Krishna Rája* in Nágari characters on the reverse. It was also called (according to Buchanan) Kartar Ikkéri varaha.¹

¹ Kartar means the ruler or ruling king, as distinguished from the Dalaváyi, who is the head of another branch of the royal family.

Of other pagodas coined by local rulers may be mentioned the Durgi varaha, coined at Chitaldroog, probably by Barma Náyak, in 1691. It bore on the obverse a bull-headed figure representing Durgi, and on the reverse, in Nágari characters . . . *Náyaka Ráya*.

Half-pagodas generally followed the type of the corresponding pagodas. But some quarter-pagodas of Pratápa Deva-Ráya II of Vijayanagar, who was specially distinguished as *gaja-bentekera*, or elephant-hunter, have the device of an elephant on the obverse.

The following list contains particulars regarding the various gold fanams and mohurs :—

Name.	By whom coined.	Symbols or Legends.	
		Obverse.	Reverse.
<i>Fanams.</i>			
Kanthíraya haṇa ¹	Kanthirava Narasa Rája	Figure of Narasimha	Sun and moon, or <i>Sri Kanthirava</i> (in Nágari)
Chikka Deva Rája haṇa	Chikka Deva Rája	„ Chámundi	<i>Chikka Deva Rája</i> (Kan)
Ikkéri haṇa	See pagodas of same name	—	—
Baháduri „	„ „	—	—
Kalikát (Calicut) haṇa	Haidar Ali	—	Haidar's monogram, in circle of dots
Aḍḍa Kalikát haṇa	„ „	—	„ „
Sultáni ² „ „	Tipu Sultan	<i>Kalikát, san 1166</i>	„ „
„ haṇa (<i>avaḷ</i>) ³	„ „	<i>Zarb e Patan, san,</i> in circle of dots	„ „
„ „ (<i>duyam</i>)	„ „	„ „	„ „
Nagar Sale haṇa	„ „	<i>Zarb e Nagar, san 1200</i>	„ „
Dhoti „	„ „	<i>Farhi 1218</i>	„ „
Sayad Sale „	„ „	<i>Khalekhabat⁴ sarb 1217</i>	„ „
Ballapur „	Abbas Khuli Khan	<i>Bálpur⁵ (Hind.)</i>	<i>Ba[lápur]</i> (Hind.)
Bádsháhi „	Haidar Ali (?)	<i>nishán Haidar (Hind.)</i>	[Be]apú[r]
Chik Ballapur haṇa	„ (?)	<i>Báld[ur]</i> (Hind.)	? Mahratti characters
Devanhalli „	—	—	—

¹ Commonly written Canteroy fanam. This was afterwards called the *agala Kanthiraya haṇa* or broad Canteroy fanam, to distinguish it from a re-issue made by Purnaiya, which was called the *giḍḍa Kanthiraya haṇa* or small thick Canteroy fanam.

² This coin was re-issued more than once by Tipu.

³ The words *avaḷ* (first) and *duyam* (second) relate to the difference in size: the latter is also called *giḍḍa haṇa*.

⁴ Khalekhabad was the name given by Tipu to Chandgal near Seringapatam.

⁵ It is singular how two or three letters only of the name Balapur, apparently taken at random, are stamped on these coins (figured by Captain Hawkes) as shown out of the brackets. It would seem as if a strip of metal had been stamped with the name, and then cut up into coins, whence a few letters only appeared on each.

Name.	By whom coined.	Symbols or Legends.	
		Obverse.	Reverse.
Nandi haṇa	—	—	—
Sirpi „	—	—	—
Mamur Khan „	—	—	—
Aval Muhammad Shahi	—	Muhammad Shah	zarb Kōlar
Hoskota haṇa	—	—	—
Kunigal „	Kempe Gauda	? Coat of chain mail	Two faint circles
<i>Mohurs.</i>			
Sultāni ashrafi, or Ahmadi ¹	Tipu Sultan	dīn Ahmad dar jahān roshan se fatteh Haidar ast. ² zarb Patan, sāl Azal 1197 Hījri	wohu ul wohid al Sultān ul dāil siyūn Bahārī ³ sāl Azal san 2 julūs
Siddiki (half mohur)	„	Siddīki, zarb. e sāl Sāra	Julūs

Silver Coins.—These came in, as already stated, with the Muhammadans, and were first coined in Mysore by Tipu Sultan. The coins were rūpāyi, or rupees (so called from a word meaning silver), and fanams. The following is a table of silver coins :—

Name.	By whom coined.	Symbols or Legends.	
		Obverse.	Reverse.
<i>Rupees.</i>			
Nokara (double rupee), or Haidari	Tipu Sultan	dīn Ahmad dar jahān roshan se fatteh Haidar ast. zarb Patan sāl Azal san . 1198 Hījri	wohu-ul-wohid al Sultān ul dāil, siyūn Bahārī sāl Azal san 2 julūs.
Sultāni rūpāyi, or Imāmi	„	„ „	hūn Sultān wohid ul dāil &c. as above
Sultāni ādha rūpāyi (½ r.), or A'bidi	„	„ „	„ „
Bākhiri (¼ r.)	„	Alla Muhammad hūn al Sultān ul dāil san 1218. ⁴	Bākhiri, san 7 Patan

¹ The Ahmadi was so named from Ahmad, a designation of the Prophet ; the Siddiki from Abu Bakr Siddiq, the first Khalif. (See *Ind. Ant.*, xviii, 314.)

² The religion of Muhammad is made illustrious in the world through the victory of Haidar.

³ *Siyūn Bahārī*, or the third day of Bahārī, was the date of his accession to the throne, and of his assuming the title of Sultan, corresponding with the 4th of May. But it was fated also to be the date of his overthrow and death.

⁴ Slight differences occur in the inscriptions, but they are all to the same effect.

Name.	By whom coined.	Symbols or Legends.	
		Obverse.	Reverse.
Jáfari ($\frac{1}{2}$ r.)	Tipu Sultan	<i>Muhammad san 1226 sarb Patan</i>	<i>Jáfari, san 12 júlís</i>
Kázimi ($\frac{1}{4}$,,)	"	"	<i>Kázimi, "</i>
Khizri ($\frac{1}{8}$,,)	"	<i>Zarb dar ul Sallanat</i>	<i>Khizri, 12 "</i>
Rája rúpáyi	Krishna Rája Wodeyar	<i>Sikka zad bar haft kashúr sáya fast al khámi dín Muhammad Shah Alam bádsháh</i>	<i>sarb Mahisúr san 47 júlís mayimanat mánis¹</i>
" , ardha rúpáyi ($\frac{1}{2}$ r.)	" "	" "	" "
" , pávali ($\frac{1}{4}$,,)	" "	Figure of Krishna, surrounded with dots.	<i>Kishen Raj Wodeyar san 1244 júlís, sarb Mahisúr (in Hind.) surrounded with dots²</i>
<i>Silver Fanams.</i>			
Árdā ($\frac{1}{2}$ fanam)	Krishna Rája Wodeyar	Figure of Krishna	<i>Mayili hanā³ (Kan.)</i>
Hága ($\frac{1}{4}$,,)	" "	" "	" "

The rupee or Imámi of Tipu Sultan was named after the twelve Imáms, and the other silver coins after individual Imáms. Thus the Haidari was named after Haidar, a surname of 'Alí, the first Imám; the A'bidí, after Zainu'l-Ábidín or A'bid Bímár, the fourth; the Bákhiri, after Muhammad Bákhir, the fifth; the Jáfari, after Jáfár Sádikh, the sixth; and the Kázimi, after Músá Kázim, the seventh. The Khizri was named after Khwája Khizir, a prophet who is said to have drunk of the water of life. (See *Ind. Ant.*, xviii, 314.)

Persian having become established as the official language, the coins at first struck by Krishna Rája Wodeyar bear inscriptions in Persian. The Rája rupee was issued in the name of the Mughal emperor, Shah 'Alam, following the type of the rupees issued by the East India Company at Arcot and elsewhere; but the dates and regnal years given are irreconcilable. The legend on the obverse signifies—"The defender of the religion of Muhammad, the reflection of divine excellence, the emperor Shah 'Alam struck this coin, to be current throughout the seven climates." As regards the latter, Moor says :—"When Timur, establishing his throne in India,

¹ Only a portion of the inscription occurs on each coin. Some of these may have been coined first under Purnaiya.

² Some are dated according to the Kali yuga.

³ Called the *mayili fanam*. The meaning of *mayili* is not very clear. It may mean *may ilí*, reduced body, or thin. Another possible, but not very probable, explanation is *Mayi*, contraction for Mayisúr, and *li*, the locative suffix. This would mean "in Mysore," indicating the mint town. The only other meanings of *mayili* in Kannaḍa are—dirty, and small-pox, neither of which is of any use here.



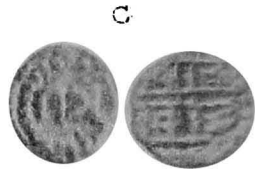
? Hoysala



Ikkeri Varaha



Kanthiraya hana



Old Mysore



Bahaduri hun



Siddiki (1/2 mohur)



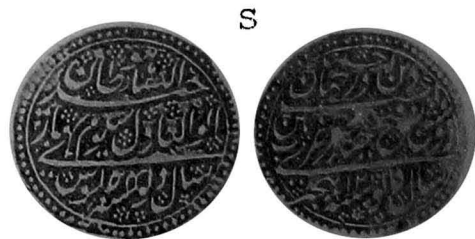
Mayili cash



Krishna Raja pavali



Ahmadi (gold mohur)



Imami (rupee)

overcame the kings of Cashmere, Bengal, Deccan, Gujarat, Lahore, Poorub and Paishoor, he united the kingdoms, and called himself conqueror and sovereign of the seven climates or countries; which title has been retained by his successors." The inscription on the reverse means—"coined at Mysore in the 47th (or other) year of the auspicious reign."

Copper Coins.—The copper coins were *duddu*, or dubs (Hindustani *paisa*), and *kásu* or cash. They as a general rule, from the earliest times to which they have been traced, bore on the obverse the figure of an elephant, *áne*, whence the name *áne* or *anna*, though the latter term is perhaps a compromise between *hana* and *áne*. Above the elephant was afterwards introduced the moon, and later on the sun also. The reverse consisted of crossed lines. There was also a half *paisa*, with a tiger on one side and a battle-axe on the other, which may have been a Hoysala coin, though it has been suggested that it was a type tried but abandoned by Tipu. But, besides these, there was an old series bearing on the obverse a Kannaḍa numeral, from 1 up to 31, in a ring of dots, with the crossed lines reverse. They are attributed to the Mysore Rájás who immediately preceded Haidar Ali. Tipu brought in a new copper coinage with fresh names of his own invention. The old device of the elephant, with sun and moon, was retained on the obverse, the Arabic letter for the number of the regnal year being inserted above. On the reverse, in Persian, were the name of the mint town, the date, and the name of the coin. His double *paisa* had at first been called *Usmáni* by Tipu, after Usmán, the third Khalif. But subsequently he adopted the names of stars for his copper coins. The *Usmáni* thus became the *Mushtari*, after Jupiter; the *paisa* was called *Zuhra*, after Venus; the half *paisa*, *Bahram*, after Mars; the quarter *paisa*, *Akhtar*, meaning star; and the one-eighth *paisa*, *Khubt*, after the Pole-star (see *Ind. Ant.*, l. c.).

Under Krishna Rája Wodeyar a *kásu* or *áne kásu* was first coined bearing the elephant, with sun and moon on one side, and on the other *S'ri Krishna Rája*, in Nágari letters. Later on were issued the *maylli kásu*.¹ To the same obverse as above was added *S'ri* in Kannaḍa, over the elephant; but the reverse bore the inscription *V cash* in English (or *X* or *XX* as the case might be), with *maylli kásu* 5 (or 10 or 20), in Kannaḍa. Afterwards the English was put below the Kannaḍa, and *Chá* (for *Chámundi*) in Kannaḍa added at top. At a later period *S'ri Chámundi*, in Kannaḍa, was inserted above the elephant on the obverse, and *Krishna*, in Kannaḍa, put at the top of the reverse.

Eventually the tiger (or lion) of *Chámundi* was substituted for the elephant on the obverse, and the reverse had *Krishna* (Kan.) in the centre, surrounded by a circle containing the words *XXV cash*² (Eng.), *zarb Mahisúr* (Pers.), and *Maylli kásu* 25 (Kan.). The smaller coins had only *Krishna* (Kan.) *zarb Mahisúr* (Pers.), and the numeral 5 or 10.

The mint was removed from Mysore to Bangalore in 1833 and abolished in 1843. The last coin struck has the tiger (or lion) of *Chámundi* on

¹ *Maylli* is spelt in English on some coins *Meillie* and on others *Mailay*.

² So badly printed in some specimens that it reads as *UAUH*.

the obverse, with *S'ri* (in Kan.) and sun and moon above, and 1843 (in English) below. On the reverse is *Krishna* (in Kan.), *Mahisúr vará* (in Hind.).

The following coins now in circulation are those of British India, together with a few native copper coins, which however since 1863 are being withdrawn and sold, broken up, as old copper.

<i>Copper.</i>	Kásu	Pie or cash	<i>Silver.</i>	Dodd áne	2 annas
	Duggáni	$\frac{1}{2}$ duddu, 2 pie		Pávali	$\frac{1}{2}$ rupee
	Mur kásu	$\frac{1}{4}$ anna		Ardha rúpáyí	$\frac{1}{2}$ rupee
	Duddu	$\frac{1}{4}$ anna		Rúpáyí	Rupee
	Ardháne	$\frac{1}{2}$ anna			

Accounts.—In order to explain the way in which accounts were written, it is necessary to describe the system of fractions and signs. The following are the names of the fractional parts :—

III	Mukkálu	$\frac{3}{4}$	III	Múrvisa	$\frac{1}{8}$	III	Mukkáni	$\frac{1}{16}$
II	Are	$\frac{1}{2}$	II	Béle	$\frac{1}{8}$	II	Arevisa	$\frac{1}{16}$
I	Kálu	$\frac{1}{4}$	I	Visa	$\frac{1}{8}$	I	Káni	$\frac{1}{16}$

The fractional parts of a pagoda, rupee, or fanam were expressed by the marks above exhibited, but the terms varied with the coin. Pagodas were marked by prefixing $\text{೨} gu$, rupees by prefixing $\text{೨} ru$, and fanams were distinguished by prefixing the mark ೧ , called *makkára*, the tail of which was extended over the lower denominations to the right.

Names of fractional parts of coins and mode of writing them.

Value.	Pagoda.	Rupee.	Fanam.
1	$\text{೨} \text{ } \circ$ varaha	$\text{೨} \text{ } \circ$ rúpáyí	$\text{೧} \text{ } \text{---}$ opphāṇa
$\frac{3}{4}$	$\text{೨} \text{ } III$ muddharāṇa	$\text{೨} \text{ } III$ muppávāli	$\text{೧} \text{ } III$ muppāga
$\frac{1}{2}$	$\text{೨} \text{ } II$ honnu, pratāpa	$\text{೨} \text{ } II$ adhéli	$\text{೧} \text{ } II$ aḷḷa
$\frac{1}{4}$	$\text{೨} \text{ } I$ dharāṇa	$\text{೨} \text{ } I$ pávali	$\text{೧} \text{ } I$ hága
$\frac{1}{8}$	$\text{೨} \text{ } \equiv$ muddugula	$\text{೨} \text{ } \equiv$ múráṇe	$\text{೧} \text{ } \equiv$ múru vísa
$\frac{1}{8}$	$\text{೨} \text{ } =$ chavala	$\text{೨} \text{ } =$ eraḷáṇe	$\text{೧} \text{ } =$ béle
$\frac{1}{8}$	$\text{೨} \text{ } -$ dugula	$\text{೨} \text{ } -$ áne	$\text{೧} \text{ } -$ vísa
$\frac{5}{16}$	$\text{೨} \text{ } III$ múru boṭṭu	...	$\text{೧} \text{ } III$ mukkáni
$\frac{5}{16}$	$\text{೨} \text{ } II$ eraḷu boṭṭu	...	$\text{೧} \text{ } II$ are vísa
$\frac{5}{16}$	$\text{೨} \text{ } I$ boṭṭu	...	$\text{೧} \text{ } I$ káni

In the west, the mode of writing the accounts was somewhat different. Pagodas were expressed as above by prefixing ೨ to the integers, and then the sign ೧ was placed to mark the fanams, which were 10 to the pagoda. In filling up the places of fanams, the integers from 1 to 4 were used, but if the number were 5, the fractional mark II for half was placed instead of it, denoting $\frac{1}{2}$ a pagoda. If the number of fanams were greater than 5 and

less than 10, figures denoting fanams were placed after the fractional parts of the pagoda, and the sign $\overline{\text{G}}$ omitted. If there were no fanams, a cipher was placed after $\overline{\text{G}}$ to show that there were none. Ciphers were also used to denote the relative value of the fractions.¹

<p>Thus $\overline{\text{N}} \overline{\text{G}}$ was 1 1</p> <p>$\overline{\text{N}} \overline{\text{G}} \overline{\text{G}}$ 3 5</p> <p>$\overline{\text{N}} \overline{\text{G}} \overline{\text{G}} \overline{\text{G}}$ 4 6</p> <p>$\overline{\text{N}} \overline{\text{G}} \overline{\text{G}} \overline{\text{G}} \overline{\text{G}}$ 3 $\frac{1}{2}$, $\frac{1}{10}$, $\frac{1}{20}$, & $\frac{1}{200}$</p> <p>$\overline{\text{N}} \overline{\text{G}} \overline{\text{G}} \overline{\text{G}} \overline{\text{G}} \overline{\text{G}}$ 4 $\frac{1}{2}$, $\frac{1}{10}$ & $\frac{1}{100}$</p>		<p>$\overline{\text{N}} \overline{\text{G}} \overline{\text{G}} \overline{\text{G}} \overline{\text{G}} \overline{\text{G}} \overline{\text{G}}$ was 1 $\frac{1}{10}$ & $\frac{1}{100}$</p> <p>$\overline{\text{N}} \overline{\text{G}} \overline{\text{G}} \overline{\text{G}} \overline{\text{G}} \overline{\text{G}}$ 3 $\frac{1}{10}$</p> <p>$\overline{\text{N}} \overline{\text{G}} \overline{\text{G}} \overline{\text{G}} \overline{\text{G}} \overline{\text{G}} \overline{\text{G}}$ 4 $\frac{1}{20}$</p> <p>$\overline{\text{N}} \overline{\text{G}} \overline{\text{G}} \overline{\text{G}} \overline{\text{G}} \overline{\text{G}} \overline{\text{G}} \overline{\text{G}}$ 3 $\frac{1}{2}$, $\frac{1}{10}$ & $\frac{1}{100}$</p> <p>$\overline{\text{N}} \overline{\text{G}} \overline{\text{G}} \overline{\text{G}} \overline{\text{G}} \overline{\text{G}} \overline{\text{G}} \overline{\text{G}} \overline{\text{G}}$ 4 $\frac{1}{2}$ & $\frac{1}{100}$</p>
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Weights.²

The *seer* (*sér*) is the standard of weight and measure. The *kachcha sér* (*cucha seer*) is equal to the weight of 24 rupees or 6067 lb. *avoirdupois*. 40 seers = 1 *maṇa* (maund), and 20 *maṇa* = 1 *khanḍi* (candy). By this weight are sold areca-nut, sugar, drugs, cotton, silk, &c.

Oil and ghee are frequently sold by measure; a seer weight of oil being put into a cylindrical brass vessel that exactly contains it, which serves afterwards as a standard.

The *pakka sér* (*pucka seer*) is formed by mixing equal quantities of the *nava dhánya* or nine kinds of grain (rice, uddu, hesaru, hurali, togari, avare,

¹ The following items (to which I have added the equivalents) taken from a bill for work done, presented to me while this sheet is going through the press, will serve as an example of the way in which the system is applied to British Indian money.

$\overline{\text{N}} \overline{\text{G}}$	R. 19	4 0		R. 3	8 0		R. 1	11 0
$\overline{\text{N}} \overline{\text{G}} \overline{\text{G}}$	4	12 8		0	12 0		4	10 0
$\overline{\text{N}} \overline{\text{G}} \overline{\text{G}} \overline{\text{G}}$	4	3 1		1	14 0		0	14 0

² Chikka Deva Rája is said to have called in the seals used in the eighty-four gaḍis or taluqs, and finding that they varied greatly, he had a common seal made, bearing the monogram *De* in the middle, with the sun and moon, surrounded by a circle containing the name of the gaḍi. A gold ring with this seal engraved on it was given to each Amildar. Silver ones, with only *De* on them, were given to the hobli and village officials, and the customs and tax collectors. Wooden stamps (*mudrekól*) with the same monogram, between the sun and moon, were provided, to be kept in each *chávaḍi* and used by the *toṭis*, *talavárs* and *nirganṭis*, as directed by the heads of villages, to be affixed to houses of criminals or defaulters, and on the heaps of grain divided between the Government and the cultivators.

The same stamp was engraved on standard weights and measures ordered to be used in shops and markets. The weight of 3 *Kanṭhiráya maṇa* being taken as equal to 1 *duḍḍu*, the following was the scale of weights fixed:—

1 <i>duḍḍu</i>	=	1 <i>tóla</i>
24 „	=	1 <i>káchcha sér</i>
10 <i>káchcha sér</i>	=	1 <i>dhaḍiya</i>
4 <i>dhaḍiya</i>	=	1 <i>chikka maṇa</i>
44-46 <i>sér</i>	=	1 <i>doḍḍa maṇa</i> .

kadale, ellu and wheat), and then by taking of the mixture 84 Rs. weight, which is put into a vessel that will exactly contain it when heaped. This serves for a standard, and measures 74'8125 cubical inches or '3592 gallons.

This is the dry measure, of which 20 *koḷagas* or *kúdu* everywhere make 1 *khaṇḍaga* or *khaṇḍi*, but the number of seers to the *koḷaga* is different in different parts. The Sultáni *koḷaga*, established by Tipu Sultan, contained 16 seers. One of 8 seers is called the Krishna Rája *koḷaga*, being $\frac{1}{2}$ of the Krishna Rája *khaṇḍi* established by Purnaiya. The *koḷaga* of 10 seers is called *kharáru koḷaga*.

Measures.

Before the introduction of the English land measures, the land measures in Mysore corresponded with the measures of capacity, and depended on the area of land which can be sown with a given quantity of seed. This varied greatly on dry and on wet land, and for every variety of grain and of soil. It is almost needless to observe that this mode of measurement afforded incompetent or dishonest revenue officials plausible excuses for laxity of practice and fraud. But in order to introduce uniformity, the following measures have been determined. On dry land it was estimated that one *khaṇḍi* or *khaṇḍaga* of seed would suffice to sow 64,000 square yards, and accordingly this area represents a *khaṇḍi* of dry land, whereas, on wet or garden land, a *khaṇḍi* would only sow 10,000 square yards, which area denotes a *khaṇḍi* of wet land.

The following therefore are the established standards :—

Grain Measure.

4 Chattaks	=	1 Pávu
2 Pávus	=	1 Paylli or Paḍi
2 Paḍi or Paylli	=	1 Seer
2 Seers	=	1 Baḷḷa
4 Baḷḷas	=	1 Koḷaga or Kúdu
20 Koḷagas or Kúḍus	=	1 Khaṇḍaga or Khaṇḍi.

Land Measure.

Quantity of seed sown.	Square yards.	Equivalent area of land.		
		Acres. ¹	Guntas.	Sq. yards.
<i>Dry Land—</i>				
1 Paylli or Paḍi	200	—	1	79
2 „ = 1 Seer	400	—	3	37
2 Seers = 1 Baḷḷa	800	—	6	74
4 Baḷḷas = 1 Kúdu	3,200	—	26	54
20 Kúḍus = Khaṇḍaga or Khaṇḍi . . .	64,000	13	8	112
<i>Wet and Garden Land—</i>				
1 Paylli or Paḍi	31 $\frac{1}{2}$	—	—	31 $\frac{1}{2}$
2 „ = 1 Seer	62 $\frac{1}{2}$	—	—	62 $\frac{1}{2}$
2 Seers = 1 Baḷḷa	125	—	1	4
4 Baḷḷas = 1 Kúdu	500	—	4	16
20 Kúḍus = 1 Khaṇḍaga or Khaṇḍi . . .	10,000	2	2	78

¹ Acres consist of 40 Guntas, each Gunta being 121 square yards.

Measures of Time.

Eras.—By the Hindus in Mysore the Saka era, afterwards called (*see* p. 293) the S'áliváhana S'áka, or era of S'áliváhana (a corruption of S'átaváhana),¹ dating (with sometimes a variation of two or three years) from 78 A.D., has always been and still is universally employed. Occasionally the era of Kali Yuga, 3101 B.C., is used.

An attempt was made by Vikramáditya, the most powerful of the Chálukya kings, to introduce a new era, dating from his accession to the throne, and called the Chálukya Vikrama s'áka. The near coincidence of the end of the first millennium of S'áliváhana with the commencement of his reign, and the correspondence of his name with that of the era reckoned from 57 B.C., in universal use in the north of India, doubtless suggested the innovation, in conjunction with the usual motives of ambition. The Chálukya Vikrama era dates from 1076 A.D., and continued in use in inscriptions throughout their dominions as long as the power of the Chálukyias was in the ascendant, though several of Vikramáditya's successors copied his example and sometimes dated from their own eras.²

By the Muhammadans the era of the Hijra, or Flight, of Muhammad from Mecca to Medina, is universally employed. It dates from 622 A.D., reckoning by lunar years.³

Tipu Sultan, with that love of innovation which characterised his rule, and from his ambition to establish a new order of things originating with himself, made a reformation of the calendar; in this also, as in so many other particulars, the transactions of the French Revolution finding an echo or parody in Mysore. Tipu's new system, which ended with his life, was introduced with the 1200th year of the Hijra, or 1784 A.D., but was revised four years afterwards. The new era, in opposition to the practice of the whole Muhammadan world, dated from the Maulúd, or Birth, *i.e.* as supposed, of Muhammad. But the difference between Tipu's new Maulúdi era and that of the Hijra was only about twelve years, whereas Muhammad was fifty-one years of age at the time of the Hijra. The Maulúd may therefore perhaps be supposed to have some possible reference to the origin of Islam, counting it from the period when Muhammad first formed the conception of his prophetic mission, which is said to have been at forty years of age. Thus much is necessary to state on the subject in order to explain the apparent discrepancy of the dates on his coins, &c. Another

¹ I have actually found an inscription, of the time of Bukka Ráya of Vijayanagar, dated in the *S'átaváhana S'áka*.

² From confounding the Chálukya Vikrama era with the northern era of Vikramáditya, the Administration Report for 1869-70 contains the announcement that inscriptions had been deciphered and translated bearing date *as far back as the year one!*

³ The following formula given by Sir H. Nicolas will be found useful in converting Hijra into Anno Domini dates. Multiply the years elapsed by 970203; cut off six decimals; add 622·54, and the sum will be the year of the Christian era.—*Chron. of Hist.*, 17.

feature of the new scheme was that the numbers were written from right to left, instead of in the usual manner of left to right according to the decimal system.

Years.—The *Brihaspati Chakra* or Cycle of Jupiter, of 60 years, is the common and general mode of reckoning. Each year has a special name (*see* below), which alone it is usual to mention, without its number according to any era.

The year commences with new moon in Chaitra, which falls in March. It is divided into 12 lunar months (for names *see* p. 101), of 30 and 29 days alternately, making altogether 354 days. As this is eleven days less than the solar year, the Chandramána or luni-solar calendar was invented to reconcile the difference. For this purpose a cycle of 19 solar years was adopted as being equal, or nearly so, to 235 lunations, and in each cycle of 19 years there are added seven intercalary months, namely, in the 3rd, 5th, 8th, 11th, 14th, 16th, and 19th years. The name and position of the intercalary month are determined in the following manner:—When two new moons fall within the same solar month, the corresponding lunar month is repeated. The extra month is placed before the ordinary one and called by the same name, but distinguished as *adhika*, or added, the normal month being called the *nija* or true one.¹

Each month is divided into two *paksha*—the *sukla paksha*, or *s'udda*, the bright fortnight from new moon to full moon; and the *krishna paksha* or *bahula*, the dark fortnight from full moon to new moon. Each *paksha* contains 15 *tithi* or lunar days, which are reckoned from *amāvāse* (new moon), or *pūrṇamī* (full moon), as the case may be. The days of the week are named from the planets, on the usual system. The day of 24 English hours is divided into 60 *ghalige* or Indian hours, each equal to 24 minutes: $7\frac{1}{2}$ *ghalige* or 3 English hours make one *jāma* or watch.

As Marsden has said (*Num. Or.*), many Eastern nations, as well as the Greeks and Romans, have been in the practice of expressing numbers, and dates in particular, by means of letters of the alphabet, to each of which a certain value is assigned. These may be either employed simply like other ciphers, or, being distributed among the words of a sentence, may form what is called a chronogram. In carrying out the system the Arabs did not adhere to the direct order of the letters in their own alphabet as it now exists, but followed the old order of the Hebrew alphabet. They thus formed the scheme called *abjad* from the first four letters, *a, b, j, d*. Tipu Sultan at first followed this system, which is universally employed by the Muhammadans, but four years afterwards introduced one based on the order of the letters in the modern Arabic alphabet, which was therefore, on a similar principle, called *abtas*, but named by himself *sar*. Recognising, at the same time, some advantage in the Hindu cycle of sixty years, he invented names for them, formed at first according to the *abjad*, and four years afterwards according to the *abtas*, the addition of the numerical value of the letters in which (except for the first and second years) gave the number of the cycle year.

¹ See Cunningham's *Book of Indian Eras*.

For convenience of reference the following list is inserted of the Hindu names, together with Tipu's names for the same.¹ The cycle now current began in March 1867 A.D.

Names of Years.

No.	Hindu.	Sultáni		No.	Hindu.	Sultáni	
		by <i>abjad.</i>	by <i>abtas.</i>			by <i>abjad.</i>	by <i>abtas.</i>
1	Prabhava	aḥad	aḥad	31	Hevilambi	kiyá	zár
2	Vibhava	aḥmad	aḥmad	32	Vilambi	kabúid	buzar
3	S'ukla	ab	ab	33	Vikári	abal	zaráb
4	Pramodúta	abá	abá	34	S'árvari	díl	satá
5	Prajotpatti	babá	báb	35	Plava-	dál	zartáb
6	A'ngirasa	bajá	táb	36	S'ubhakṛit	jaḥál	rabtár
7	S'rimukha	abad	tábá	37	S'obhakṛit	zaki	sakh
8	Bháva	ábád	bajá	38	Krodhi	azal	sakhá
9	Yuva	jáh	táj	39	Vis'vávasu	jalu	daráz
10	Dhátu	auj	tábat	40	Parábhava	datu	dasad
11	I's'vara	ḥaj	abad	41	Plavanga	má	shá
12	Bahudhanya	jahad	ádáb	42	Kílaka	kabak	sará
13	Pramáthi	jahád	bár	43	Saumya	jam	saráb
14	Vikrama	vajah	ḥájib	44	Sádhána	jám	shítá
15	Vishu	yád	jar	45	Virodhikrit	ádam	zabarjad
16	Chitrabhánu	zahad	rijá	46	Paridhavi	vali	sahar
17	Svabhánu	jauzáh	ḥár	47	Pramádicha	váli	sáhar
18	Tárana	ḥaiy	dar	48	A'nanda	kaukab	rásikh
19	Párhiva	váhid	dár	49	Rákshasa	kavákab	shád
20	Vyaya	buduḥ	rahat	50	Nala	yam	harásat
21	Sarvajit	tayab	bárid	51	Pingala	davám	sáz
22	Sarvadhári	táyab	charkh	52	Kálayukti	hamd	shádáb
23	Virodhi	yauz	khiráj	53	Siddhárthi	ḥámid	bárish
24	Vikriti	kad	táz	54	Raudri	ján	rastár
25	Khara	ḥávi	khirad	55	Durmati	odan	bushtar
26	Nandana	kabad	badartáb	56	Dundubhi	hamáyi	bashárat
27	Vijaya	ágáh	dartáj	57	Rudhírodgári	majíd	shárah
28	Jaya	vahíd	dádár	58	Raktákshi	koḥal	rashad
29	Manmatha	yáhi	zád	59	Krodhana	jahán	sabáh
30	Durmukhi	kaiy	zar	60	Kshaya	majíz	irshád

Tipu Sultan's Names for the Months.

(By *abjad*) ahmadi bahári j'áfari dárái háshami vas'ái zabarjadi ḥaidari túlii yusufi yezidi bayáshi.

(By *abtas*) ahmadi bahári takḥi shumri j'áfari ḥaidari khusravi dīni zákiri raḥmání rázi rubáni.

¹ But as his system did not outlast him, and he reigned for only seventeen years, the names actually used are only the four from *zaki* to *datu* of the *abjad* and the thirteen years *shá* to *barish* of the *abtas*. The former are 1197 to 1200 Hijri, and the latter 1215 to 1227 Maulúdi.

ADDENDA ET CORRIGENDA

- Page line
- 1 17 After "scale" add, "The exact area by Revenue survey is 18,795,075 acres, or 29,367 square miles 195 acres."
- 65 15 With reference to "general dryness," add (as foot-note), "The relative mean annual humidity of the Mysore State is given as 66 by Mr. Blandford."
- 66 Note¹ Add, "After all the other factors have been considered, the position of the year in the sun-spot cycle may be taken as an index of the steadiness or variability of its general characteristics. Thus, in years of maximum sun-spot the monsoon is distributed more evenly, and local anomalies are less exaggerated. The years about the epoch of minimum are characterised by greater local contrasts and irregularities."—Douglas Archibald, in *Nature*, 1896.
- 67 14 After "31 Dec. 1881," add, "at about 7 A.M. There was also an earthquake at Bangalore on the 13th April 1882, at 9.30 P.M."
- 101 14 With reference to "nakshatras," add (as foot-note), "The leading stars (*yoga*) of the nakshatras correspond with the following stars in European catalogues:—
- | | | |
|---------------------|---------------------|-------------------------|
| 1. β Arietis. | 10. Regulus | 19. 34 Scorpii |
| 2. 35 Arietis | 11. β Leonis | 20. δ Sagittarii |
| 3. η Tauri | 12. Denib | 21. ϕ Sagittarii |
| 4. Aldebaran | 13. δ Corvi | 22. Altair |
| 5. 116 Tauri | 14. Spica | 23. α Delphini |
| 6. 133 Tauri | 15. Arcturus | 24. λ Aquarii |
| 7. Pollux | 16. 24 Libri | 25. Markab |
| 8. δ Cancrī | 17. β Scorpii | 26. Alpherab |
| 9. 49 Cancrī | 18. Antares. | 27. \dagger Piscium |
- K. L. Chatre, in *Ind. Ant.*, III., 206. Also see IV, 150, and XIV, 43."
- 104 15 Add, "1892 . . . 5'01; 1893 . . . 5'39."
- 180 Note¹ Add, "And at the end of 1895, his successor, the Earl of Elgin, visited the keddahs."
- 194 13 After "the tasar silkworm," add, "(*antheraea paphia*)."
- 205 3⁸ To "river Krishna," add (as foot-note), "The Hullu is also called Gauli; and the Chokatu or Chakati is also called Choli and Chuli."
- 208 15 To "Australia," add (as foot-note), "Professor Huxley observed, in his paper on 'The Geographical Distribution of the Chief Modifications of Mankind' (*Jour. Ethnol. Soc.*), that 'the indigenous population of Australia presents one of the best marked of all the types or principal forms of the human race'; a description of which he gives, founded on their physical characters alone, and goes on to state that the group to which he gives the name of Australoid is not confined to that continent only, but includes the 'so-called hill tribes who inhabit the interior of the Dekhan in Hindustan.' To these he adds the Ancient Egyptians and their modern descendants."
- 208 21 To "South of Europe," add (as foot-note), "As our knowledge of the Hamitic aborigines increases, it becomes more and more evident that the North African and European peoples belong fundamentally to the same primitive stock, which had its origin more probably in the south than on the north side of the Mediterranean. From this cradleland of the highest division of mankind the race spread itself eastwards through Egypt to Asia . . . and northwards across then continuous land to Europe in company with the late pliocene and early pleistocene African fauna.—A. H. Keane, in *Academy*, 7 Mar. 1896."

Page	line	
209	Note ³	Alter authority to "Beames, <i>Comp. Gram.</i> , Intro. xi."
212	Note ¹	Add, "Hale paiki might also, perhaps, mean 'the old lot.'"
218	Note ¹	For "the number" (l. 1), read "the increase from 1801 to 1804."
223	24	To "luxury," add (as foot-note), "The origin of the Panchilas, or five castes of skilled artificers, should be considered as an escape of Jaina artificers from destruction by assuming a semblance to their Saivite persecutors.—Sir Walter Elliot, <i>S. I. Coins</i> , 38."
236	19	For "from Mādhva," read "from Madhva."
240	39	For "Sriangam," read "Srirangam."
287	17	For "Chanda Gupta," read "Chandra Gupta."
292	7	To "Godavari," add (as foot-note), "The two branches of the Godavari, where the river divides to form the Delta, are still distinguished by the names of the two great queens, the northern as the Gautami, and the southern as the Vas'ishthi.—Elliot, <i>S. I. Coins</i> , 21."
293	22	To "coronation," add (as foot-note), "Later discoveries throw doubt on this, Dr. Bühler thinks.—See <i>Academy</i> , 2 May 1896."
294	20	For "Sungakam," read "rajjukam," and omit the sentence which follows.
294	26	For "name defaced," read "named S'iva . . . varmā."
300	6	For "he gave up his life," &c., read "a prince named S'ivanandavarmā, whose territory had been laid waste, retired from the world."
302	20	To "Vijayaditya II," add (as foot-note), "He was also called Pugulvipavar-Gaṇḍa. His son Lātarāja Vira-Chóla was ruling in 992.— <i>Ep. Ind.</i> , IV, 138."
303	2	For "Vajrahastu," read "Vajrahasta."
312	Note ⁶	After "Kitthipura," add "(which I have now identified with Kittur in Haggadadevankote taluq)."
315	4	To "Rāchamalla," add (as foot-note), "According to an inscription found in North Arcot, he was the son of a Rana Vikrama.— <i>Ep. Ind.</i> , IV, 140."
316	20	To "Kalinga-nagara," add (as foot-note), "Identified with Mukhalingam, about 20 miles from Parlākimedi, on the left bank of the Vams'adhra.—See <i>Ep. Ind.</i> , IV, 188."
317	12	To "Jantavura," add (as foot-note), "Probably Jayantapuram, another name for Kalinganagara. <i>l.c.</i> "
327	8	For "Chalukyās," read "Chálukyās" throughout this section.
333	12	For "Rājendra, Rājādhirāja, 1016-1064," read "Rājendra-Chóla 1011, Rājādhirāja 1045, Rājendra-Deva 1051."
336	Note ¹	For "east" (l. 3) read "west"; and for "west" (l. 4) read "east."
363	1	After "Kenchengod," add "or Chikkanhalli."
392	17	For "Schwartz," read "Swartz."
396	25	For "W. Schwartz," read "F. C. Swartz."
416	25	For "fastened in," read "fastened on."
423	12	After "Mahrattas," read "whom he finally crushed by defeating Holkar in the decisive battle of Mehidpur, and afterwards received the surrender of the last Peshwa, Baji Rao."
423	37	Casamajor, also spelled Casamajor.
426	15	After "1805," add (as foot-note), "The founder of the family in Mysore was Bistappa Pandit from Satara, who was the father of Rama Rao."
429	23	To "Divan," add (as foot-note), "This was Venkatramaniya to the 14th May 1832, and then Bábu Rao till the 19th April, 1834. The Commissioners, it appears, had originally intended to leave in the Divan's hands almost as much power as he had under the Raja, but the Governor-General did not concur in this view of their duties."
444	16	After "Sept. 1895," read "to Dec. 1896. Colonel Donald Robertson . . . Dec. 1896."
445	15	After "appointed," read "In Dec. 1896, he was nominated Lieutenant-Governor of the Punjab, and Colonel Donald Robertson, Resident at Gwalior, succeeded him in Mysore."

Page	line	
445	17	After "experience," add (as foot-note), "Colonel Henderson was created C.S.I. in 1876; Mr. Lee-Warner in 1892, and Mr. Mackworth Young in 1890."
449	Note ¹	Add at the end, "Tutor and Governor."
458	Note ³	After "Thibaut," insert, "and Professor Whitney," add at the end "361."
504	31	For "about the same time" read "in 1838."
505	Note ²	Add "in 1847."
524	24	After "other parts" add, "The total output for 1895 in India was 248,885 ounces, of which Mysore produced 246,758."
527	4, 10	Add (as foot-note), "The highest prices quoted for Mysore and Champion Reef were 8½ and 8¾ in 1896."
527	table	Add a column for 1896—
		Mysore 104,934
		Uriganam 65,580
		Nundydroog 44,925
		Champion Reef 85,928
		Others 14,373
		Total ozs. ... 315,740
528	table	Add amount paid in dividends in 1896, £499,625.
539	21	After "years," add (as foot-note), "In Feb. 1894 it was formed into a new Company, called the Mysore Spinning and Manufacturing Company, and paid dividends of 4½ per cent. in 1895 and 6 per cent. in 1896."
590	15	After " <i>Ekkada chāṭvāḍi</i> ," add (or more probably <i>Lekkada chāṭvāḍi</i>)." "
593	21	For "1648 to 1670" read "1645 to 1660."
691	30	Insert ½ at beginning of line.
745	30	After "also" insert "and at p. 642."
747	18	After "1854," add (as foot-note), "Dr. Duff and Mr. Marshman worked out the educational portion of their statements before the (Parliamentary) Committee in a form which Lord Northbrook, then the President's private secretary, embodied in a State paper. That was sent out to the Marquis of Dalhousie in the memorable Despatch of July 1854, signed by the Directors of the East India Company. Dr. Duff's handiwork can be traced not only in the definite orders, but in the very style of what has ever since been pronounced the great educational charter of the people of India."—Geo. Smith's <i>Life of Dr. Duff</i> , II, 245.
750	22	After "Survey Department," add (as foot-note), "What John Knox and his associates did for Scotland in 1560. He (? Dr. Duff) urges (in 1841) that the same means which the Scottish Parliament then decreed, be adopted by the Indian Government, in levying a school cess on the land tax, as a road cess had even then begun to be levied. . . . Such a cess was raised first in Bombay, and then by the late Earl of Kellie in a district in Central India, till now it is exacted all over India."— <i>ib.</i> I, 437.

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