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Since the coins of Isvaradeva are from the "secondary mint", it is possible that he was briefly appointed to rule a part of the Kardamaka realm by Rudrasena. If this is the case, then it is likely that he issued coins both in his own name and in the name of his Mahakshatrapa brother, which would account for the coin in fig. 3 shown above.

We are indebted to Dr. Bhandare for his assistance in attributing this interesting coin.

PRACANDENDRA, NOT PRACATUNDE: AN IMPROVED READING OF SOME COINS OF THE YASHAADITYA SERIES

By Pankaj Tandon⁹²

In JONS 195,⁹³ I published coins of a new king belonging to the Yashaaditya series, whose name I tentatively read as *Pracatunde*, noting that "this reading is highly tentative and subject to change when better specimens emerge."⁹⁴ It turned out we did not need to wait for better specimens. Within a day or two of seeing the article, Shailendra Bhandare e-mailed me with what I believe to be a definitive reading: *Pracandendra* (where the letter *c* represents the sound "ch" as in "chess"). Not only is this reading very consistent with the letters we see on the coins, but it also yields a sensible meaning (*pracaNda* = terrible, furious, violent, mighty + *indra* = lord). The name also links with the name of the other known ruler of this dynasty, Yashaaditya. The name Yashaaditya means "the sun or glory of fame or honour," while the word *caNda*, which no doubt serves as a root to the word *pracaNda*, means "sun." Both rulers may therefore well have been devotees of the solar deity. Harry Falk concurred with this new reading.

The reading is best seen in coin 10 from my previous paper, reproduced below. At the top is the word *Sri* and there are then



four letters. Let us call them letters 1-4 reading clockwise after the *Sri*. My mistake was to attempt to read them in that order, yielding *pra, ca, tu* and *nde*. However, the letters should be read in the

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In Table 4 of my paper, I looked at the arrangement of letters on a sample of coins of the Yashaaditya series and noted that there were eleven different legend arrangements, some of which were clockwise, some anti-clockwise and some neither. Leaving out the Pracandendra coins, 15 out of 24 coins were read clockwise in the order 1-2-3-4; only one coin was read in the order 1-2-4-3. So it seemed reasonable to read the Pracandendra coins in the order 1-2-3-4. However, we now see that the correct order is 1-2-4-3. Both coins that I initially identified as belonging to a king other than Yashaaditya had this legend arrangement. Subsequently, other Pracandendra coins with different legend arrangements have come to light. Of these, four are indeed read clockwise in the usual order. Thus the Pracandendra coins display the same diversity of legend arrangement as the Yashaaditya coins.

In his comments to me, Shailendra also endorsed the attribution of the coins to the Sind/Gujarat region with a likely date early in the time frame of 6th-9th centuries. He emphasized the relationship to the coins of the Maitrakas of Vallabhi, which Wilfried Pieper had pointed out in his original paper identifying these coins.⁹⁵ Further, Shailendra suggested a connection to the famous Sun Temple of Multan. Although in the Punjab, Multan is close to the border with Sind. We know that worship of the solar deity was important there in the period of interest. Further, Multan was one of the first cities to come under Islamic control in the early part of the 8th century, after the invasion of Muhammad bin Qasim. This suggests an outer limit of the 7th century for the Yashaaditya-Pracandendra coins. Unfortunately, I could not find any reference to these kings in the Chachnama, a history of the coming of Islam to Sind.⁹⁶

One question remaining in my mind is, what does this new reading tell us about who these kings were? In my paper, I had suggested that the coins "were issued in Sind in the 6th century by a Hunnic or post-Hunnic minor dynasty."⁹⁷ The identification of the name of this king as Pracandendra does not do much to change that view. Perhaps this name sounds Indian. Certainly the Rai dynasty, ruling in Sind prior to the Islamic invasion, was not Hun. I might only re-emphasize that there may not have been a clear distinction at this time between Huns and Indians, as the two peoples may have inter-married and inter-mingled to the point where the dividing lines between them were quite obscure.

A NEW DENOMINATION FROM THE NEPALESE MINT OF NAHAN IN SIRMUR

by Nicholas Rhodes

The coins struck by the Nepalese in Sirmur are very little known. One piece was initially published by C.J.Rogers in 1897⁹⁸, and a half denomination was published by Rhodes, Gabrisch and Valdetaro in 1989⁹⁹. It is now worth recording a new denomination that has recently been discovered in a private collection in Delhi, which seems to be a third of the full piece. Whether the full coin should be called a paisa is uncertain, but in the absence of any better information, I have used that word in this article. The new coin is illustrated below:

⁹⁵ Wilfried Pieper: "New Types of Early Medieval Silver Portrait Coins from Northern Pakistan", *ONS Newsletter* 181, Autumn 2004, pp. 17-20.

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