



A Technical Study on the

COINS OF

ARCOT NAWABS



DR. V. JEYARAJ



**A Technical Study on the
Coins of Arcot Nawabs**

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FOREWORD

Numismatics is the study of coins - through which we gather information about the history, economy, technology etc., which prevailed at the time of the issue of the coins. Numismatics in India has a long tradition starting with the punch marked coins of the ancient i.e. 3rd Century B.C. Much research has been conducted in India for over two centuries. Varieties of coins have been unearthed through surface-explorations, accidental finds, discoveries during excavations and treasure-trove finds and have been kept in safe-custody of the museums for preservation and research.

Government Museum, Chennai from the time of its establishment has been instrumental for numismatic research. The Museum has a very good collection of coins of gold, silver, copper etc., and the research on these coins brings out many new historical facts to the outside world. Many numismatic stalwarts in the field have done yeoman service by researching on these coins and publishing them. Museum has been a hub of numismatic activities in the past and it proves to be so in the present also. Superintendents, Curators of the great museum have brought out numerous numismatic publications. The South Indian

Numismatic Society, Madras Coins Club etc., also have made immense contribution in the field.

Due to the untiring efforts of the numismatists of the past and the present and the numismatic enthusiasts, many interested people are enlightened about the significance of the coins of India and other countries, and numismatics has now bloomed from being a hobby to a passion for many.

Dr. V. Jeyaraj, Curator, Chemical Conservation and Research Laboratory of the Government Museum, Chennai has, in addition to pursuing his other activities, evinced great interest in the study of coins. This is evident from his publications in the field of techniques of fabrication, analysis, conservation and historical perspective of coins.

The present work by Dr.V.Jeyaraj on “A Technical Study on the Coins of Arcot Nawabs” is a blend of numismatics, history, art, technology and conservation. We are hopeful that this book will be a reference book on the coins of the Arcot Nawabs and will be useful to those who work on the coins of Arcot Nawabs and related fields.

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23-3-2005



(M.A. Siddique)

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The study of coins has got a momentum due to the activities of organizations formed among numismatics, coin collectors etc. South Indian Numismatic Society, Madras Coins Club, Kongu Numismatic Research Centre, Kovai Numismatic Club are some organizations on this line in Tamil Nadu. A Coins Museum has been established in Mumbai exclusively for coins.

Various researches were on in Numismatics, but there was a vacuum in the study of the coins of Arcot Nawabs. Therefore, when I was the Curator in the Government Museum, Vellore, I thought that a research can be carried out on the coins of Arcot Nawabs. When I contacted the Prince of Arcot, Mr. Mohammed Abdul Ali, to sponsor my study, his response was so encouraging. When the South Indian Numismatic Society called for seminar papers in 1992 on Numismatics, I sent the abstract of a paper on Coins of Arcot Nawabs. On seeing the abstract, Dr. D. Sankaranarayanan, a leading Physician in Ambasamudram, Tirunelveli district contacted me to help him to identify some of the coins of Arcot Nawabs in his collection. This ignited my interest and hence I involved in this study. When ever, I wanted to decipher the coins of Arcot Nawabs, I used to meet Mr. Fidwi, the Principal of the Arabic School in Vellore, who helped me to read the Persian legend. Later through his teaching the language, I acquainted myself with Persian scripts and later I started deciphering the coins of the Arcot Nawabs of my own.

In the meantime, I applied for a Small Study and Research Grant from the Nehru Trust for Indian Collections at the Victoria and Albert Museum, New Delhi and I received a grant for conducting the research on the Coins of Arcot Nawabs. I undertook tour to various places and I photographed the coins available with the coins collectors and studied them. I also got a UK Visiting Fellowship from the Nehru Trust for Indian Collections at the Victoria and Albert Museum, New Delhi and it gave me an opportunity to study the coins of Arcot Nawabs in the collection of the British Museum, London. I thank the British Museum authorities for permitting me to study the coins and supplying photographs of the coins.

It was possible for me to study over six hundred coins through the kind help rendered by Dr. D. Sankaranarayanan, Ambasamudram, Mr. Alakkudi Arumuga Seetharaman, Thanjavur, Prof. K. A. Thirugnanasampandam, Erode, Mr. R. Jawahar Babu, Chennai, Mr. V. Srikanth, Madurai, Mr. M. M. Gopalan,

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I wanted to collaborate with Late Mr. S.M.K. Hameed Jalal and Mr. Sankar Raman of the Madras Coins Society to publish the book. Unfortunately I could not bring out the publication even though the Madras Coins Society was very much interested.

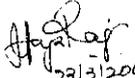
I am thankful to Late Mr. A. Moses Watts, then Photographer and Mr. S. Girija Sankar, the present Photographer of the Government Museum, Chennai, Mr. M.T. Sridharan, Photographer, State Archaeology Department and Mr. Jayaraj, Photographer of the Archaeological Survey of India, Chennai for their help in photography.

I shall fail in my duty if I do not thank my section staff, Mr. J. D. Jagannathan, Laboratory Assistant, Mr. P. Saravanan, then Technical Assistant, Mr. B. Raja Balachandra Murugan, Technical Assistant, Mr. J. Kumaran, Office Assistant and Ms. Bessie Cecil, Research Scholar for their support and help in this work.

I thank my family members, Mrs. S. R. Hepziba Jeyaraj, Ms. J. Christy Veda Jeyaraj and Mr. J. Abraham Durairaj (who designed the wrapper and got most of the photographs of coins in the digital form) for their moral support in this work. I thank Mr. Sundaram proprietor of M/s. Seawaves Printers and the staff who type setted and printed the book nicely.

Chennai-600 008,

23-3-2005.


23/3/2005
(V. Jeyaraj)

Introduction

Coin is a piece of metal money, which replaced the barter system. Coinage is the making of the coins and circulating them. Coinage, which is a very important aspect of India's history and culture, has been regarded as representing the political, economic, religious and artistic dimensions of Indian culture. To the ancient Indians, a coin was not a piece of inanimate metal with an official stamp, but a form pulsating with symbols, names of kings, gods and goddesses especially portraying one aspect of wealth and prosperity. As a result, Indians in the past bestowed enormous care and attention on their coinage. Each dynasty and even each king wanted to contribute its or his own innovation to coinage and this resulted in a bewildering variety of Indian coins, which represented the social fabric of the respective periods to which the coins belonged. The rulers chose symbols, forms of gods and goddesses and legends which were a part of the social consciousness that the users of the coins could easily understand and appreciate. Thus coins became an integral part of their times.

Coins both in the north and south India gradually showed the development of art and culture. In the South, the Pallavas, Cheras, Cholas and the Pandhyas issued coins. We have found coins of the Kalabras, the Gangas, the Vijayanagar rulers, the Nayaks etc. The Roman and Greek coins have also been found. Indian coinage became rich in quality and quantity with the establishment of the Mughal rule. During Shah Alam's rule, the coins were issued from south India also. During the emperor, Aurangazeb's period, he removed the words of Koran from the coins. The deputies in the south, the Nawabs, issued coins with the names of the emperors and later they issued coins of their own when they became independent. This book deals with the coinage, art and culture of the Arcot Nawabs.

History of the Moghul Rule in the South

South India, in the seventeenth century, was not peaceful as weak Vijayanagar rulers under whom the chieftains wanted to have independence ruled it. The Nayaks were responsible for the entry of Bijapur Sultan into the Carnatic region and Sriranga III was made to flee from Vellore to Mysore in 1648 AD. Muslim forces captured Jinji also from the Nayaks in 1649 AD. At the time of Shivaji's invasion on the Carnatic region, the Bijapur Sultan's army commander submitted the Jinji fort to him. Harji Mahadik, son of Shivaji, was made as the viceroy of the Jinji country. After the death of Shivaji in 1680 AD, Mahadik assumed independent charge as Maharaj. As there was confusion at that time Aurangzeb, the Moghul emperor, who was planning to capture the south invaded over Deccan. He sent his army general, Zulfikar Khan for this purpose. Aurangzeb thought that the Deccan would be captured within two or three years. But, it took a long time and finally Jinji was captured in 1698 AD.

Aurangzeb, appointed a "Nizam" in Hyderabad and a 'Nawab' in Arcot, under the control of the Nizam to administer his southern region. Nawab/Nabob plural of Ar. nayab, means a deputy. The word Nawab is applied (in a singular sense) to a viceroy or governor. The word Nawab is Urdu derived from the Arabic word 'naib' meaning deputy. In Bengali, it is pronounced as Nabob, which appears to be derived from Spanish or Portuguese pronunciation. Nawab is a word to denote a Muslim ruler under the Moghul rule.

As Zulfikar Khan was successful in the annexation of the Maratha region, in appreciation, Aurangzeb made Zulfikar Khan as the Nawab of Carnatic subject to the neighbouring Moghul stronghold of Hyderabad. Zulfikar Khan renamed Jinji as Nasrat Godah (City of Victory). Governor Yale assisted Zulfikar Khan

and secured from the English the villages of Egmore, Purasawakkam and Royapuram for the consideration of 10000 pagodas². He made the Maratha ruler at Tanjore a regular tributator. He made Daud Khan as killedar at Jinji. In November 1701 AD, when Zulfikar Khan returned to Delhi, Daud Khan succeeded as the Nawab of the Carnatic. Daud Khan was a noble of great energy and enterprise. He renovated Jinji fort and formed streets. Since Jinji appeared unhealthy, he shifted his capital to Arcot. He occupied Vellore from the Marathas in 1704 AD and reduced Thanjavur and Madurai as regular tributaries. Swarup Singh, who was an army officer under the Moghuls, was the killedar of Jinji and he refused to pay the tribute to the emperor. When he died, his son, Tej Singh, became the killedar at Jinji. He also refused to pay the tribute to the Mogul emperor. On the return of Daud Khan to Delhi, the Moghul emperor appointed Saadat-Ullah-Khan as the Nawab of the Carnatic in 1710 AD. As Tej Singh refused to pay the tribute Saadat-Ullah-Khan recaptured Jinji fort and killed Tej Singh at Kadalimalai in 1713. Immediately Tej Singh's wife committed Sati³. Because of this incident, a town near Wallajahpet was named as Ranipet.

Arcot Nawabs

Zulfikar Khan, Daud Khan and Saadat-Ullah-Khan were appointed as Carnatic Nawabs by the Mughals. After the death of Aurangzeb in 1707 AD, the Moghul empire declined and so Saadat-Ullah-Khan took advantage of the situation and established his own dynasty of the Nevayets⁴. Being a soldier, he had dynastic dreams and succeeded in attracting to his citadel, poets, scholars, artesans and 'sufirs'. Arcot soon acquired tombs, dargahs, mosques and forts and was nicknamed Shahjahanabad the Small after Delhi, which was then called "Shahjahanabad". He was the first independent Nawab and was

called Arcot Nawab⁵. Saadat-Ullah-Khan had no issues and so he adopted his brother's sons, Dost Ali and Bokkar Ali. In 1783 AD, when Saadat-Ullah-Khan died Dost Ali succeeded Saadat-Ullah-Khan as the Nawab of Arcot. Dost Ali wanted to be an independent ruler. He had two sons, Safdar Ali and Hasan Ali and several daughters. Chanda Sahib had married one of his daughters. Chanda Sahib after the death of Saadat-Ullah-Khan had involved in active politics. As a great hero and administrator, he tried to bring the whole of Tamilagam under the Nawab's control. Dost Ali sent his son, Safdar Ali and son-in-law, Chanda Sahib to invade and capture Trichy.

After capturing Thanjavur and Travancore, Chanda Sahib arrived at Madurai and tried to invade Trichy, and capture it. There was some internal problems at Madurai. Rani Meenakshi requested Chanda Sahib to help her. But, Chanda Sahib helped and deceived Rani Meenakshi, imprisoned her and captured Trichy, Madurai, Dindigul etc., and expanded the Nawabi. Chanda Sahib appointed his two brothers Budha Sahib and Sadak Sahib as the governors of Madurai and Dindigul respectively. In 1740 AD, Sahu, the Maratha ruler of Satara, at the instigation of the Nizam, who had refused to recognise either Saadat-Ullah-Khan or Dost Ali as the Nawab, sent Raghuji and Fateh Singh with a large army to the south. They overran the Carnatic and killed Dost Ali, but Safdar Ali immediately proclaimed himself as the Nawab, bought them off and induced them to attack Tiruchirapalli where Chanda Sahib became independent. In the political struggle, the Maratha ruler at Thanjavur, Pratap Singh, found himself helpless. Raghuji and Fateh Singh captured Tiruchirapalli, gave it to Murari Rao, the notorious Maratha free booter of Gooty and carried away Chanda Sahib and his son Abid Ali as prisoners to Satara. The Nizam did not accept Safdar Ali as Nawab. Therefore,

Safdar Ali shifted his residence to Madras as the British guest. Safdar Ali left his young son, Sayeed Mohammed Khan, in Madras and proceeded to Vellore to demand the tribute from his brother-in-law Murtaza Ali who was commanding the garrison at Vellore. Murtaza Ali murdered Safdar Ali while he was asleep. Murtaza Ali next proceeded to Arcot where he proclaimed himself as the 'Arcot Nawab' in 1742 AD. The soldiers supported him as he promised to pay the arrears of pay immediately. When he could not pay the arrears of pay, the soldiers were against Murtaza Ali and he had to flee back to Vellore. Sayeed Mohammed Khan, the younger son of Safdar Ali, under the protection of the English in Madras was proclaimed as the Arcot Nawab with the name of Saadat-Ullah-Khan II. In return to the help that the British rendered to his family, he gave Sadayankuppam, Perambur, Veppery, Pudupakkam and Ernavur to the British, and he permitted the English to mint Arcot rupees and pagodas at Chintadripetta.

In 1743 AD, Nizam-Ul-Mulk arrived at Arcot, and appointed his army general Kojah Abdullah Khan as the adviser to the Nawab. After the death of Kojah Abdullah Khan in 1744 AD, Anwaruddin was appointed as the boy's guardian. But, Anwaruddin killed the Nawab with the help of Murtaza Ali and became the Arcot Nawab.

With the accession of Anwaruddin as Arcot Nawab, the 'Nevayet' dynasty came to the end and the "Wallajah" rule started.

Arcot was the headquarters. But, he made Trichy as another head quarters in the farther south. Anwaruddin attacked Thanjavur (1744 - 45 AD) and exacted from the Maratha ruler, Pratap Singh a bond for seven lakhs of rupees and some money in ready cash in discharge of arrears of tribute at the rate of Rs.4 lakhs per annum.

On the death of Nizam-UI-Mulk, both his son Nazar Jung and his grandson Musafar Jung claimed the title of Nizam. The English recognised and allied them with the former, while the French recognised and allied them with the later. Musafar Jung, in order to strengthen his claims, came to the south with a considerable army, allied himself with Chanda Sahib whom he nominated as the Nawab of Arcot. In the battle of Ambur, in 1749 AD, the French force lead by Dupleix allied with Chanda Sahib defeated and killed Anwaruddin. Chanda Sahib became the Nawab of Arcot at the death of Anwaruddin. One of Anwaruddin's sons, Mohammed Ali fled to Trichy and shut himself in the fort there. The Maratha ruler, Pratap Singh, seeing the war approaching his frontier, had to take a quick decision as to which side to join. He joined Mohammed Ali and the English helped them. But, Chanda Sahib immediately took revenge and besieged Thanjavur. Eventhough, Pratap Singh averted the danger he was forced to give a bond to Chanda Sahib for forty-six lakhs of rupees. Pratap Singh was now inexorably drawn into the great struggle for the nawabship of Arcot between Chanda Sahib and the French on the one hand and Mohammed Ali and the English on the other. Although tempted by Dupleix, he declared war against Chanda Sahib and sent a detachment of 3000 horses and 2000 foot to cooperate with the English forces helping Mohammed Ali at Trichy. Finally Chanda Sahib was captured by the allied forces and was handed over to Manoji, who murdered him treacherously in 1752 AD. Mohammed Ali became the Arcot Nawab in 1750 AD. He was known as 'Wallajah'. Though Mohammed Ali wanted to assert his position as an independent ruler, he had to depend on the English support for his very existence. Mohammed Ali, in order to assert his authority at Madurai, sent his brother Mabus Khan in 1755 AD. After subduing

the Palaiyagars of Manapparai, the army reached Madurai and occupied it after recovering it from the Pathan Chief, Miana,



Mohammed Ali (1750-1795)

who held it. After consolidating their authority there, the Nawab's army marched still further south to attack the Palaiyagars there. Thereupon, Mabus Khan was appointed as the Nawab's 'rentier' at Madurai and Tirunelveli. But, as he found it difficult to suppress the Palaiyagars, the Nawab and the company sent the able general, Khan Sahib, to Madurai who soon established the Nawab's power by suppressing the rebel

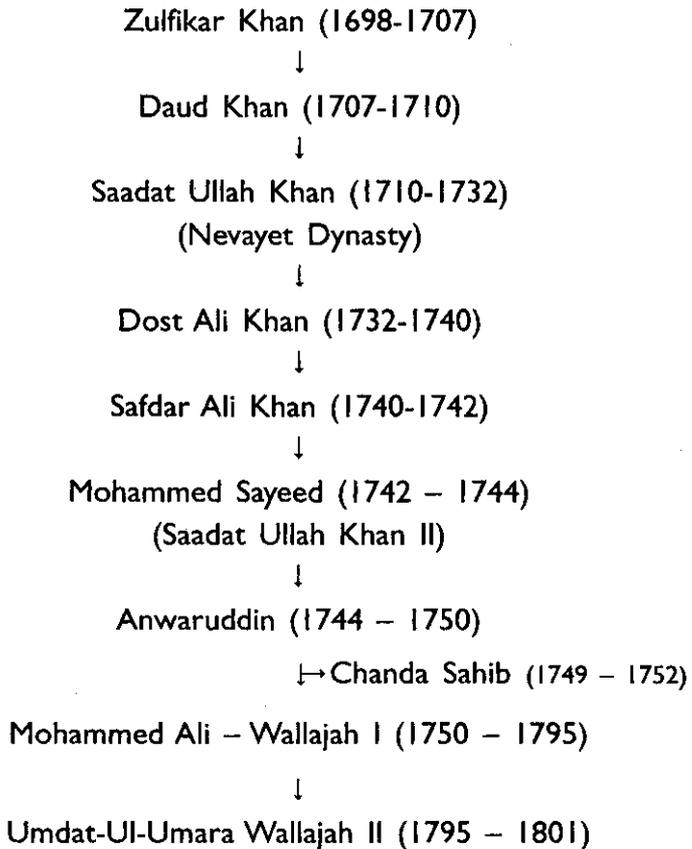
Palaiyagars. Khan Sahib was appointed as the governor of Madurai in 1756 AD, with the approval of the Nawab⁹. Mohammed Ali changed the capital to Chepauk, Madras. The English debited all the war expenses to the Nawab of Arcot. So much so, the Nawab owed a debt of 22,25,373 pagodas to the East India Company in 1761 AD. He remitted the ground rent payable for Fort St. George. In 1795 AD, Mohammed Ali died. His body was buried first in St. Thome. After two years the body was taken to Trichy and buried in the Nahtar Shah Mosque¹.

In 1795 AD, Umdat-UI-Umara became the Nawab after the death of his father, Mohammed Ali. When the English felt that Mohammed Ali and his son Umdat-UI-Umara had letter correspondences with Tippu Sultan against the English, they wanted to getaway the territories from the Nawabs. In 1801 AD, Lord Wellesly, the Governor General, annexed the Carnatic region with the East India Company. By this, Azim-Ut-Daula became the Nawab without territory. Gulam Gaus Khan was

issueless. Lord Dalhousie, the Governor General adopted the 'Lapse Policy' and abolished even the title of Arcot Nawab. Azim Jah, the uncle of Gulam Gaus Khan became the first Prince of Arcot in 1855 AD. After the death of Gulam Gaus Khan in 1855 AD, the Nawab's residence was shifted to Amir Mahal in Madras.

Geneology of the Carnatic/Arcot Nawabs

As the Nawabs were the representatives of the Moghul emperors, they were appointed by the Moghul emperor, Aurangzeb for the first time in the Carnatic region.



↓
Azim -Ut - Daula Wallajah III (1801 – 1814)

↓
Ajim Jah Wallajah (1814 – 1825)

↓
Gulam Gaus Khan Wallajah (1825 – 1855)

Genealogy of the Princes of Arcot

When Azim-Ut-Daula died as issueless, Lord Dulhousie annexed his territory with East India Company under the “Lapse Policy”. Azim Jah became the first ‘Prince of Arcot’

Azim Jah (1867-1874)

Azim Jah was the first Prince of Arcot. The British Government honoured him with the title of “HIS HIGHNESS THE PRINCE OF ARCOT” or “AMIR-E-ARCOT”. The Prince and his family members were given stipends. Since the government took over Kalsa Mahal, the Carnatic Palace in 1859, Prince Azim Jah moved to the ‘Shadi Mahal’. With the settlement given by the government, the present Amir Mahal was constructed in Royapettah.



Sir Zahir-Ud-Daula Bahadur (1874-1879)

Zahir-Ud-Daula, the second Prince of Arcot, shifted his residence, Shadi Mahal to Amir Mahal in 1876. In 1877, he was knighted with first class merit of the Order G.C.S.E., and enjoyed the honour of 15 gun salute.

Intizam-U-Mulk Bahadur (1879-1889)

Intizam-U-Mulk Bahadur, the brother of Zahir-Ud-Daula, became the third Prince of Arcot in 1879. He was exempted from personal attendance in Civil Courts and enjoyed the title of “His Highness” and a 15-gun salute.

**Sir Muhammad Munawar Khan Bahadur
(1889-1903)**

Sir Muhammad Munawar Khan Bahadur, nephew of Intizam-U-Mulk Bahadur, was the fourth Prince of Arcot. In 1879, he was awarded K.C.I.E. He was also exempted from personal attendance from Civil Courts.



**Ghulam Muhammad Ali Khan
(1903-1952)**

Ghulam Muhammad Ali Khan, son of Muhammad Munawar Khan Bahadur, was the fifth Prince of Arcot. He received the title of Khan Bahadur in 1897. He was awarded K.C.I.E. (Knight Commander of the Order of the Indian Empire) in 1909 and G.C.I.E., in 1917. He was conferred the title of

‘His Highness’ in 1935.

**Ghulam Mohiuddin Khan Bahadur
(1952-1969)**

Ghulam Mohiuddin Khan Bahadur, brother of Ghulam Muhammad Ali Khan, was the sixth Prince of Arcot. In 1935, Madras government honoured him as Sheriff of Madras. He maintained a very good relationship with both the Central and State government ministers and other dignitaries.





Ghulam Mohammed Abdul Khader
(1969-1993)

Ghulam Mohammed Abdul Khader, son of Ghulam Mohiuddin Khan Bahadur, was the seventh Prince of Arcot. He was honoured by the King of Saudi Arabia as the Guest of Saudi Arabia when he performed Haj twice.

Mohammed Abdul Ali (1993-upto present)

Mohammed Abdul Ali, son of Ghulam Mohammed Abdul Khader, is the eighth Prince of Arcot and he continues as Prince of Arcot. He is being recognized on par with State cabinet ministers. He was the Sheriff of Madras for two terms, 1984-85 and 1988. He is involved in many social activities.

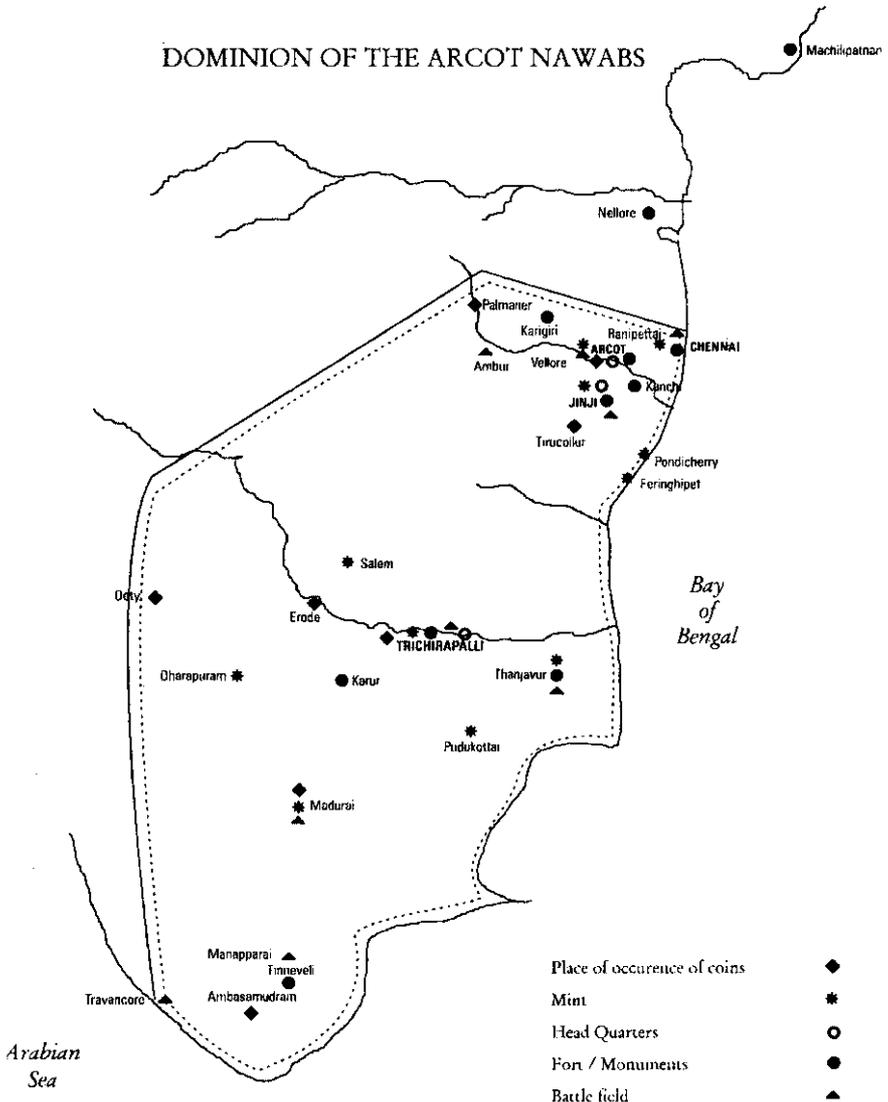


Political Divisions and Officials

During the rule of the Arcot Nawabs, the systems followed by the Moghul emperors were followed. There were 30 nawabis under the Moghul rule. The Arcot Nawabs were in charge of the Carnatic nawabi, whose headquarters was Arcot. Trichy was made the joint head quarters by Mohammed Ali. The territory was divided into Subah (state), killa or jillah (district), jahir (taluk), pargana or firka (sub-taluk), grammam (village) and mathura (hamlet). The representatives of the Nawabs were carrying out the administration in their territory. Various officials who helped in the administration of the Arcot Nawabs are given below:

<i>Subadhar</i>	Head of subah
<i>Diwan</i>	Head of revenue administration of the state
<i>Bakshi</i>	Head of military administration
<i>Killedar</i>	Head of district
<i>Amaldhar</i>	Head of revenue administration of the jillah
<i>Jagirdhar</i>	Head of taluk
<i>Amani</i>	Deputy Head of taluk
<i>Sirasdhar</i>	District Judicial Officer
<i>Qazis</i>	Chief Justice for Muslims
<i>Kotwal</i>	Police Officer

The territory under the Arcot Nawabs had been divided into two subahs. They were Arcot Subah consisting of Nellore, Chinglepet and Arcot districts and Trichy Subah consisting of Tirunelveli, Madurai and Trichy districts. Besides these the territories of the Marathas, Nayaks, Marava rulers, Palaiyagars were also tributaries. Thanjavur, Travancore, Ramnad, Pudukottai, Madras etc., were brought under the Nawabs' control then and there. The Arcot Nawabs wanted to bring the whole of Tamilagam under their control.



	Forts / Monuments ●	Mint *	Battle Field ▲	Head Quarters ○	Place of Occurrence of coins ◆
Adayar					
Ambasamudram			▲		◆
Ambur	●				
ARCOT	●	*	▲	○	◆
Chindradripetta		*			
Kovalam		*			
Dharapuram		*			
Erode					◆
Fort St. George	●	*			
Feringhipet		*			
JINJI	●	*	▲	○	
Kanchi		*			
Karigiri	●				
Karur	●	*			◆
Machilipatnam		*			
Manapparai					
CHENNAI	●	*	▲	○	◆
Madurai		*	▲		◆
Mint		*			
Mylapore		*			
Nellore					◆
Ooty					◆
Palmaner					◆
Pondicherry		*			
Poonamalle		*			
Pudukottai		*			◆
Salem		*			
Thanjavur	●	*	▲		◆
Timiri			▲		
Thamalacheruvu			▲		
Tirucoilur					◆
Tirunelveli	●	*	▲		◆
Tiruvamur		*			
THIRUCHIRAPALLI	●	*	▲	○	◆
Travancore			▲		
Ranipettai	●		▲		◆
Wallajahpettai					◆
Vellore	●	*	▲	○	◆

Wars During the Rule of the Arcot Nawabs

Moghul rule was deep rooted in south India at the end of 17th Century AD. Aurangzeb subdued Golconda in 1687 AD and he sent his army general Zulfikar Khan into the Carnatic region in 1690 AD. The first war started in 1690 AD and at the end of 1698 AD, the Maratha ruler, Tej Singh was defeated and the Jinji fort came under the Moghul. During the neyayet rule there was not much problem because they were contented with what they had. They accepted the power of the Moghul emperors. But when the Arcot Nawabs became independent, many problems arose which resulted in wars. Nawabs like Chanda Sahib, Anwaruddin wanted to expand their territories throughout Tamilagam. Therefore, there were many wars between the Nawabs and the Nayaks, the Marathas, Sethupathis, Palaiyagars and among themselves in which the English and the French involved one against the other.

War at Trichy (1736)

In 1736 AD when the Nayak rulers fought against each other, Chanda Sahib helped queen Meenakshi of Madurai, later he treacherously put Meenakshi in prison and annexed her territory.

War at Thamalacheruvu (1740)

In 1740 AD Dost Ali fought against the Marathas at Thamalacheruvu and Dost Ali was killed.

Carnatic War I (1746)

In 1746 AD, the Madras Fort was captured by the French. Subsequently, the Nawab Anwaruddin, sent a strong cavalry force under his eldest son, Mabus Khan to capture Madras from the French. The French army under captain Paradis defeated the large cavalry force of the Nawab at Santhome and again at Adayar.

Carnatic War II (1749)

In 1749 AD, in the encounter between Chanda Sahib and Anwaruddin at Ambur, the English supported Anwaruddin and the French supported Chanda Sahib. Ultimately Anwaruddin was killed. Chanda Sahib crowned himself as the Nawab of Arcot with the help of Dupleix, the French force and the Nizam.

Battle of Arcot (1751)

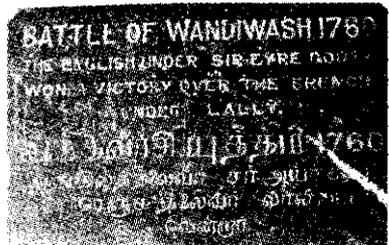
There were encounters between Mohammed Ali and Chanda Sahib at various places viz. Kaveripakkam, Timiri, Arni, Padavedu in which the English supported Mohammed Ali and the French supported Chanda Sahib. There was an encounter between Robert Clive and Raja Sahib (son of Chanda Sahib) at Arcot in 1751 AD, in which the English won.

Battle at Trichy (1752)

The English army with the help of the Marathas and Mysore forces went to Trichy to help Mohammed Ali. The French and Chanda Sahib surrendered in the battle and the Marathas on 17th June 1752 AD at Thanjavur treacherously killed Chanda Sahib.

War of Wandiwash (1760)

During the rule of Mohammed Ali, the war of Wandiwash took place between the English and the French in which Mohammed Ali supported the English and the French were defeated in 1760 AD.



Sir Iyre Hoote headed the English force and Mr. Lally headed the French force.

War with the Marathas (1773)

Mohammed Ali asked for a tribute of 25 lakhs from Pratap

Singh, the Maratha ruler in Thanjavur. He entered in a treaty with the Nawab. But Tuljaji, son of Pratap Singh defaulted the payment. Mohammed Ali with the help of the English invaded the Marathas. On the 16th September, 1773 AD, the Trichy Fort was captured. Nawab Mohammed Ali also took over the administration of Thanjavur.

War at Sholinghur (1779)

In the war which took place at Sholinghur in 1779 AD, the English fought against the French and were successful in the war in favour of Mohammed Ali.

Accession of Madurai and Tirunelveli (1775)

Mohammed Ali, in order to assert his authority over Madurai, sent his brother Mabus Khan and Colonel Heron as the head of a large army on an expedition to the south. After subduing the Palaiyagars of Manapparai, the army then reached Madurai and occupied it after recovering it from the Pathan chief, Miana who held it. After consolidating their authority here, the Nawab's army marched still further south to attack the Palaiyagars. There upon Mabus Khan was appointed as the Nawab's rentier at Madurai and Tirunelveli. But, as he found it difficult to suppress the Palaiyagars, the Nawab and the company sent the able general, Khan Sahib to Madurai who soon established the Nawab's power by suppressing the rebel Palaiyagars. Khan Sahib was appointed the governor of Madurai in 1756 AD.

Arcot Nawabs' Patronage to Art



*Portrait of Mohammed Ali
in IOL, London*

The Moghul emperors patronised art and architecture. But, the Nawabs of Arcot were not able to patronise art much and architecture due to their internal problems. Among the Arcot Nawabs, Mohammed Ali took much interest in patronising art. He invited British artists to execute life size oil paintings on canvas. The paintings are still preserved in different parts of the world. Some of the oil portrait paintings are by George Willison, a Scottish portrait painter. He studied in Rome and settled in London, visited India and arrived at Fort St. George in 1774 AD. He was patronised by Mohammed Ali, who paid him lavishly. In 1775, Willison visited Bengal, but by 1777 he was back in Madras and worked on various subjects. In February 1775 AD, Mohammed Ali sent two portraits of himself to England, one for the East India Company and the other for George III, which was on loan to Victoria Memorial Hall, Kolkata. A third portrait was painted by Willison after his return to Madras from Bengal and this is now in the Rastrapathi Bhavan, New Delhi. The fourth one was exhibited at Society of Artists in 1777. At present there are two life size paintings of Mohammed Ali in London, one at Victoria and Albert Museum and the other at India Office Library. At least two more portraits of the Nawab were made, as well as others



*Portrait of Mohammed Ali
in V&A, London*



*Portrait of Mohammed Ali
with Major Stringer Lawrence*

showing Mohammed Ali with his second son and grand son. In the hall at Amir Mahal, the official residence of Arcot Nawabs and Princes of Arcot in Madras over ten portrait paintings are displayed. They are the life size portraits of Mohammed Ali, Mohammed Ali with Connemara, Mohammed Ali with Buckingham, Munavar Khan etc¹⁵.

The Fort Museum has displayed four oil paintings of Arcot Nawabs and princes. Mohammed Ali with Major Stringer Lawrence, Umdat-Ul-Umara, the installation of Nawab Ghulam Mohammed Gaus Khan by Lord Ephinetone in 1842 AD and Nawab Azim-Ut-Daula.

Karigiri Glazedware

Sanyasi Wodaiyar, who was living in Chenjikottai, was brought by a Muslim 'mouli' to Karigiri fort and he was asked to make glazedwares for the Nawabs. Even today traditionally 5 families are practicing this art. Decorative ceramic utensils are made and are put on sale by the families. The art is dying today.



The porecelain plates, bowls, spoons and other utensils pertaining to the Arcot Nawabs are preserved in the Fort Museum, Chennai. One of the porecelain bowls contains a Persian inscription meaning, Nawab Rahamathunnisa Begum, wife of the Prince of Arcot AH 1310 (1892 AD).



She might be is the wife of Munawar Khan (1884-1904).

Arcot Nawabs' Patronage to Architecture

In the beginning of the 17th Century, the Arcot fort was constructed by Daud Khan. Now, the remnant of the outer walls of the fort and palace are existing. It is learnt that the flood which had a havoc in 1811 AD damaged the fort and the palace as they were on the banks of



the river Palar. In 1751 AD, Robert Clive captured this fort and he named the gate as Delhi Gate, as his victory was the beginning to the capture of Delhi. There is another version that the gate was called Delhi Gate as it is facing Delhi. The entrance has the Moghul architecture. It is believed that Robert Clive used to take strategic decisions in the upper room. There is a stone slab with the following inscription near the big door way- "The gate formed part of the fortification of Arcot during its memorable defense by Lord Clive in 1751"¹⁶.

Mosque and Two Ponds

There is a dilapidated mud fort of the Nawabs at Arcot. The moats are seen even today. The bastions have been made as mud mounds. There are two ponds whose walls are constructed with stone slabs, which have Chola inscriptions.



Loose stone slabs of Chola period structures would have been used in the construction of these ponds by the Nawab. The Mosque is in good condition. They are maintained by the Archaeological Survey of India.



Mosque and Dargah at Arcot

Near the remains of the fort, the grave of Saadat-Ullah-Khan is found. It was constructed with green coloured stones. There is a mosque cladded with green stones. It is believed to have been constructed by Zulfikar Khan. Green stone Mosque is good to look at with some Persian inscriptions.

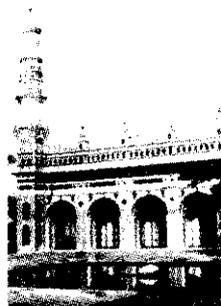


Some buildings were constructed by Saadat-Ullah-Khan and Anwaruddin¹⁷. The Dargah at Tajpura near Arcot believed to have been constructed by Mohammed Ali is still in good condition.



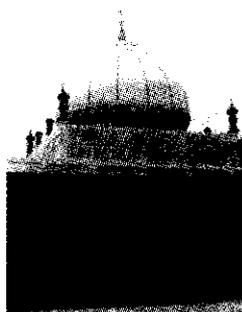
Wallajahpet Structures

Ranipet was established by Saadat-Ullah-Khan in memory of the queen of Tej Singh who committed 'Sati' at the death of her husband, Tej Singh. 'Raoji' the minister of Mohammed Ali established Wallajapet. The Wallajahpet mosque was constructed during this time. Mohammed Ali constructed Lalapet fort.



Trichy Nahtar Shah Mosque

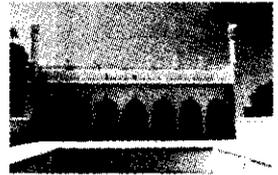
In the west of the town Trichy, the famous Nahtar Shah Mosque is situated. Tradition says that the famous saint Sultan Saiyed Babayya Nahtar Shah was discussing the site of his future abode with the priest of the Hindu temple. The Hindu priest suggested that the saint should throw a great ring into



the air and he might settle where it dropped. It fell on the lingam of the priest's own temple and the later at once gave up that building for the saint's accommodation. Even today, we can see the Hindu architecture in the mosque. The *linga* is being used as a lamp post and the entrance porch is an undoubted Hindu *mantapa*. The saint lived there and finally died and was buried there. Mohammed Ali and Chanda Sahib were also buried in the mosque. It is said that queen Meenakshi and Mohammed Ali endowed the building. The dome over the Mosque is attributed to Chanda Sahib¹⁷.

Saadat-Ullah-Khan Mosque, Ginjee

Saadat-Ullah-Khan had a great taste for buildings. He constructed a mosque in Jinji in the fort. It is now in Villupuram district. It is under the protection of the Archaeological Survey of India.



Wandiwash Fort



Wandiwash fort was considered to have been built by Raja Sahib, son of Chanda Sahib, in 17th Century. Historically important wars have taken place in the fort. In the third Carnatic War in 1760, the British

under the leadership of Sir Irehoot defeated the French.

Karigiri Fort

Karigiri mud fort was constructed during 18th Century by a Nawab. The four feet broad wall has been constructed by stone and mortar both

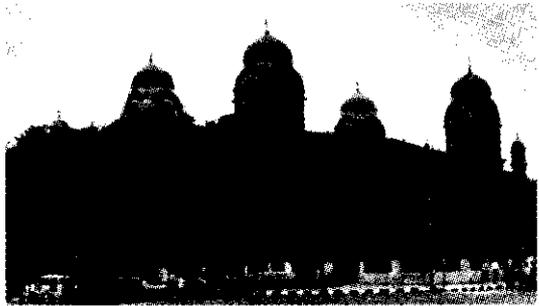


sides and infilled with mud. It has got bastions in all the four corners. The 25 feet high eastern entrance is constructed with stone and mortar. There is a mosque, a killedar's grave, two-storied dilapidated palace, swimming pool, four dressing rooms etc.

Moghul Architecture in Chennai

Many Indo-Saracenic structures were constructed during Mohammed Ali's period. Amir Mahal, Kalsa Mahal, Senate Hall etc., were constructed during Mohammed Ali's time.

When Pigot was the Governor of Madras, Nawab Mohammed Ali wrote a letter to Pigot (M.Count Cor.

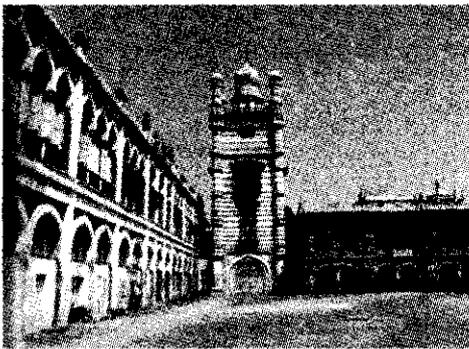


Senate Hall

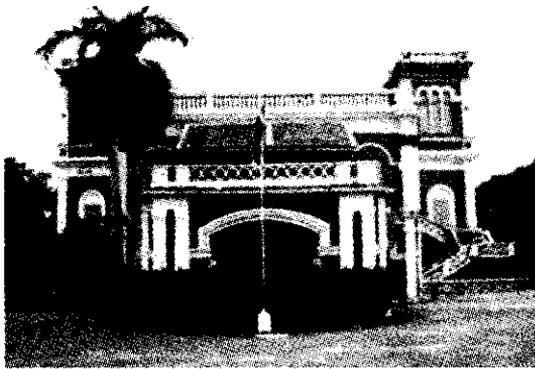
Vol. VI, 14th November 1758). In that letter he mentioned the great friendship between the English and himself. He wanted to have his house within the fort to settle his family at the time of disturbances. In response to his letter governor Pigot also

wrote a letter as follows:

“I had the pleasure to receive your letter desiring that a house may be appointed for you in town, as you want to send in the necessary stock of provisions, and whenever it may be necessary for you and your family to



Kalsa Mahal



Amir Mahal

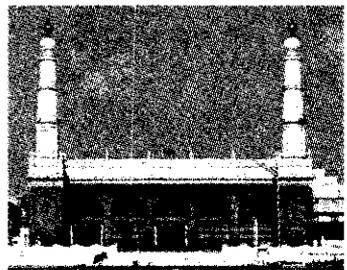
remove into town, you shall be accommodated in the best manner possible. But, I must observe to you that it will be requisite to reduce the number of your attendants to as small a number as

possible; and also, as to provision that you will send only such articles as will be absolutely necessary for the subsistence of yourself and your family". No details of the erection of Chepauk palace have been traced but the edifice is depicted on an accurate French map, which fails to indicate Black Town wall. Hence the structure was probably built in 1768 AD. It consisted of two blocks, the southern called the Kalsa Mahal with two floors, and the northern one called the Humayun Mahal and Dewankhana with one floor.

Nawab Umdat-UI-Umara, who ruled for six years (1795-1801) was responsible for building the structure on Mount Road known as Thousand Lights. After the death of Gulam Mohammed Gaus Khan, the residence of the Nawab was shifted to Amir Mahal.

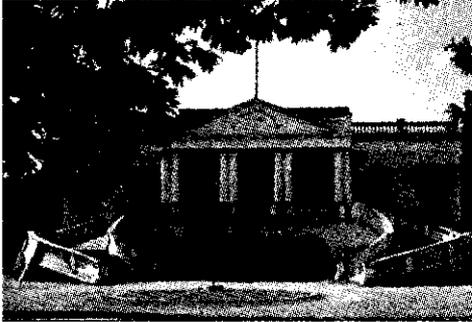
Wallajah Big Mosque, Chennai

The Wallajah Big Mosque was constructed by Muhammad Ali Wallajah (1749-1795). The mosque is a imposing structure of symmetry and form of architectural magnificence with an imposing frontage. Adjoining



the mosque, the tomb of the great saint, Maulana Abdul Ali Bahrul Uloom, divine scholar of the days of the Mohammed Ali and tombs of the late Arcot Nawabs, the Princes of Arcot Nawabs and theologians.

Madrasa-I-Azam School, Chennai



Arcot Nawab, Muhammed Ali Wallajah for the education of the children of the Royal family of the Nawabs of Arcot established the Madrasa-I-Azam School. The Nawab, Umdat-UI-Umra expanded the school. The first Head

Master of the school was the great sage and savant Moulana Abdul Ali Bahrul Uloom. In 1978-79, the school was upgraded as a higher secondary school under the control of the education department of the government of Tamilnadu.

Evolution of Coin

The making of coin was evolved with no great difficulty. An Indian merchant hit upon the idea of impressing on a lump of gold a mark made with a metal nail. He knew the weight and value of the piece, and to save weighing it again when it once more passed through his hands, he put a mark upon it. Whoever thought of the idea, it came into being, and pieces so marked went into circulation. Comparatively speaking, there was not a large amount of money in use in these ancient times, about 665 B.C, so as soon as the marking had begun to take effect recognizable pieces came back through their makers' hands with reasonable frequency.

It is then the king of Lydia seeing the merchant's marks, began to his gold coins mark with his royal seal. Both methods of marking needed the use of a hammer to impress the mark and in this simple way coinage came into being.

Before discussing the development of the coinage of the Arcot Nawabs, it is essential to understand the beginning of the coinage in India. The silver pieces found at Mohenjo-daro were similar to the punch-marked coins of later period and it was construed that these silver pieces were their precursors. Besides excavations, construction of houses, laying of roads or railway lines, digging for agricultural purposes and similar activities have yielded hoards of coins. Indian Treasure-trove Act, 1878, have protected coins found out by accidental excavations and these treasures have been preserved in museums.

The Currency System of the Arcot Nawabs

The standard coin of Southern India under the rule of Vijayanagar rulers was the gold pagoda. Its other name was varaha or boar, because early issues bore the figure of Vishnu in the guise of that animal later types were stamped with the representations of an idol, and were known as huns, signifying gold coins. The origin of the word pagoda is obscure, but the term was applied firstly to Hindu temples, and secondly to coins displaying an idol.

The subsidiary coinage consisted of fanams and cash. The fanam was struck in gold containing a very large proportion of alloy. The silver fanam did not come into being till 1688 AD. The fanam was a variable fraction of the pagoda.

1 fanam (Golconda) = 1/12 pagoda

1 fanam (Porto Novo) = 1/18 pagoda

1 fanam (Pulicat) = 1/24 pagoda

1 fanam (Madras) = 1/32-35 pagoda.

The copper money was denominated as cash and the Madras fanam was equivalent to 80 cash. One single cash was merely a coin of account, the smallest piece struck being apparently for cash of account. The rupee was not coined in Southern India at this period. The currency system of the Arcot Nawabs was similar to the Moghul emperors. Gold coins were called "Mohurs", silver coins were called "Rupees" and copper coins were called "Tankas". The gold coins were also called as "Pagodas". They were Wallajahi pagodas, Kurki pagodas, Umdat-UI-Mulki pagodas, star pagodas, Feringhipet pagodas.

It is to be noted that pagodas and rupees were in circulation at the same time. But they were unrelated. The conversion factors in the two systems were as follows:

1 pagoda = 3 ½ rupees = 42 fanams = 168 faluce = 3360 cash.

Minting of the double rupee, half and quarter pagodas ceased from June 1812 AD, though these continued to be legal tender, later, from 1818 AD, the monetary system was standardised and the rupee was made the standard coin - the weight of the rupee was fixed at 180 grains, with smaller pieces in proportion. The pagodas and fanams were demonetised from that year.

1 grain = 0.065 gram

Coins issued during the Arcot Nawabs' rule were based on the Moghul standard of currency. They were mohur, ½ mohur, 1/3 mohur and mohur in gold. Double rupee, rupee, ½ rupee, rupee and 1/8 rupee in silver. Some copper coins, after the British minted coins were in faluce (Dub) denominations. Coins bearing legends V cash, X cash, XX cash prove that later coins during Arcot Nawabs bore the value of the coins.

Historical Development of Coins of Arcot Nawabs

Moghul India inherited the fiscal and administrative system of the Sultanate period, a combination of mediaeval Islamic and Hindu practices overhauled by Sher Shah²⁴. A currency standardised by him provided the model for the Moghul mintage. Mohurs in gold, rupees in silver and dams in copper continued to be minted from various mints in the Moghul kingdom, and in various denominations.

Artists and engravers of the Moghul period concentrated on calligraphy and abstract decoration, utilised the adaptivity of the Persian nasaliq arabesques, to prescribe coins. Quranic verses, the Islamic creed the Kalima, in particular, with the names of the first four Caliphs, occupied a prominent place, with the name of the ruler, his titles, date in the Hajira era, regnal year of the ruler and the name of the mint where the coin was struck.

Aurangzeb, on his accession to the throne, forbade the engraving of the Kalima so as not to defile the Islamic creed, the profession of faith from reign onwards the Kalima was substituted by names and titles such as 'Muhiu-d-din Mahammad Badshah Alamgir,' and 'Aurangzeb Badshah Ghazi' on coins where once the Kalima was inscribed. On the reverse Aurangzeb introduced the 'Jalus' formulae 'Sanah Jalus, Maimmat Manus Zarb,' 'Struck in the year of accession, associated with prosperity'. Following Aurangzeb's conquests in the Deccan, with the annexation of Bijapur and Golconda in A.D. 1686-1687, the Moghul rupee became popular as coined money in these regions as well, necessitating an expansion of the mints for the striking of the silver rupees. Coins were struck at Arcot.

The silver rupee continued to be struck in subsequent reigns of Azam Shah (1707 AD), Kam Baksh (1707-1708 AD), Shah Alam Bahadur Shah Alam I (1707-1712 AD), Jahandar Shah (1712 AD), Farrukshiyar (1713-1719 AD). Rafiu-d-darjat (1719 AD), Rafiu-d-

daula (1719 AD), Shah Jahan II, Mohammed Ibrahim (1720 AD), Mohammed Shah (1719-1748 AD), Ahmad Shah (1748 - 1784 AD) Alamgir II (1754-1759 AD), Shah Alam II (1759-1806 AD), Bidar Bakht (1788 AD), Mohammed Akbar II (1806 - 1837 AD) and Bahadur Shah (1837 - 1857 AD).

Mohurs and rupees of these later Moghul emperors had either the traditional Kalima or titles and names of the jalus formula on them. It is perhaps during the later Moghul rule that mints started operating in the Deccan for issue of specific gold pagodas and fanams based on the peninsular Indian weight standard early in the 18th Century. Mohammed Shah and Ahmed Shah issued such pagodas and fanams from the Deccan mints. After the death of Aurangzeb, the controlling authority weakened due to the fight for the throne. Diminished resources in the treasury compelled the emperor Farrukshiyar (1713-1799 AD) to resort to the erroneous policy of farming out mints. Moghul coinage became free. It was open to anyone to take bullion to the mint and to get it converted into coin upon payment of minting costs and seigniorage. With the nominal consent of the Delhi emperor independent / and semi independent chiefs and even the European companies struck coins in the name of the Moghul emperor. In 1742 AD Mohammed Shah permitted the British to mint coins. Due to the policy of fanning out mints and the British gaining control over the Moghuls after the treaty of Allahabad in 1765 AD, together with a series of puppet emperors, occupying the throne until AD 1857, most of them issuing limited currencies, the great single system of Moghul coinage collapsed.

The confusion into which the coinage of India fell on the break up of the Moghul power, when independent mints sprang up in every pan of their wide dominions, may be gathered from calculation made in the early part of 19th Century, that there

were not less than 994 different gold and silver coins, old and new, passing as currency in the country²⁵.

Sir Walter Elliot in his book *Coins of Southern India* quotes Sir Thomas Munro as follows:

“In the ceded districts alone, the currency consisted of 32 different kinds of pagodas, 15 of rupees, issued by Nawabs, Rajahs and Palaiyagars giving rise to endless fluctuations of value in exchange, so that the sarafs or money changers reaped a rich harvest, realising sometimes as much as 12% on a single transaction”.²⁶

T. Desikachari in his book *South Indian Coins* quotes as follows:

“I (Dumas, French Governor) have just been fortunate enough to do the company a great service by obtaining from our Nawab permission perpetuity to coin rupees in Pondicherry. This is no doubt one of the greatest and most honoured privileges the French Nation has ever obtained in India.”²⁷

Coins of Moghul Emperors in the Arcot Nawabi

Anwaruddin was the first Nawab who issued the coins of his own bearing his name in Tamil Anwarudu (*அன்வருது*). At the same time the coins bearing the names of Moghul emperors were also issued. But, coins were issued from Arcot-mint in the name of the Moghul emperors.

Mabus Khan (1752-1759 AD) son of Anwaruddin who was governor of Madurai issued coins in his name. These coins bear a Tamil legend either as Mabusu Khan, or Mabusu. These coins are in the collection of Mr. Alakkudi Arumuga Seetharaman, Thanjavur, Mr. S.M.K. Hameed Jalal and Mr. Sankar Raman.

Three copper coins bearing the Tamil legend ‘Munavar’ reveals that either this would have been issued by local ruler by name Munawar or by the Kurnool Nawab Munawar Khan⁹ (1752 AD).

One copper coin with a Tamil legend Madurai Sahib ((மதுரை) சாயி) and (Khan Sahib) suggest that Yusuf Khan Sahib at Madurai issued coins in his name.

Coins of Mohammed Ali are available in plenty. His coins are in gold, silver and copper. His coins bear a legend Wallajah. He was conferred with a title Wallajah - Nawab - Ul - Hind in 1766 AD. Copper coins bearing the years 1758, 1766, 1772, 1778, 1785, 1786, 1787, 1788, 1791, 1792, 1793 have been studied from the collection of various coin collectors.

Umdat-ul-umara (1795-1801 AD) minted gold, silver and copper coins. The coins with the year 1707, 1798 and 1799 AD corresponds to the Arcot Nawab, Umdat-ul-Umara.

Coins with the year 1805, and a legend Wallajah might have been issued by Azim-Ut-Daula, Wallajah III (1801 to 1814 AD).

Coin with the year 1854 and a legend Wallajah might have been issued by Ghulam Gaus Khan (1825-1855 AD).

From information furnished by the Diwan of the Nawab to Sir Walter Elliot, and from other sources C.H. Biddulph quotes the mints of Arcot Nawabs. Nawabs had mints at Arcot, Santhome, Covelong, Chintadrippetta, Poonamallee, Porto Novo, Tiruvamur, Trichinopoly and Pondicherry at various times at which Arcot rupees could have been coined. The other mint names found in copper coins are Sailem, Madurai, Nahtarnagar, Tinneveli, Thanjai, Mohamat Bandar etc. As stated by Biddulph over strikes on coins of the local chieftains are fairly common.

There is the possibility that Nawab Saadat-Ullah-Khan (1710-1732 A. D.) imposed restrictions to the activities of the mints of the company when he commenced coining rupees³⁰. Copper coins bearing the years 1727, 1728, 1731 AD correspond to Saadat-Ullah-Khan.

Arcot rupees bearing the year AH 1193 (1779 AD) correspond to Shah Alam II, AH 1173-1221 (1759-1806 AD) in turn corresponds to the Arcot Nawab, Mohammed Ali (1750-1795 AD). They bear the mint mark-trident unlike the mint mark found on coins, issued from Arcot mint. As per the Diwan's letter to Sir Walter Elliot these coins were minted at Tiruvamur²⁶.

Some copper coins, which are in the collection of Mr. Allakkudi Arumuga Seetharaman and Dr. D. Sankaranarayanan bear a Tamil legend Anwarudhu (*அன்வருது*) confirming that they were issued by Anwaruddin.

Chanda Sahib (1749-1752 AD) who became Nawab for a short while issued coins, which bear the Tamil legend either as Nawabu Chanda Sayabu (*நவாபு சந்தா சாயபு*), Chanda Sayabu etc.

Moghul emperor Shah Alam I issued coins. His coins with regnal year two and four were issued from Mailapur mint. In 1742 the Moghul emperor permitted the English to coin Arcot, rupees.²⁸

Arcot rupee with date A.H. 1109 (AD 1697/98) and regnal year 41 corresponds to the Moghul emperor's son Kam Baksh. It bears the mint name Jinji. It can also be presumed that the coin should have been issued by Zulfikar Khan after the capture of Jinji in January, 1698.

Arcot rupees bearing the mint's name Mailapur/Mahilapur²⁸ also bear the year 1118 AH (1706 AD). This period corresponds to Alamgir I AH. 1068-1118 (AD 1658 - 1707). This period corresponds to Zulfikar Khan in Tamilagam,

Arcot rupees bearing the mint name Mailapur²⁹ and year AH 1120 (AD. 1708/9) corresponds to Shah Alam AH 1119 to 1124 (1708/9AD) in turn corresponds to Daud Khan, the Carnatic Nawab. These coins are in the British Museum, London.

Making of Coins

Lieutenant Moor¹³ writes concerning the method employed in coining money at the Bombay mint in 1794 AD as follows:

“Tippu, from his coins being regularly struck and milled, must have a regular die, which is an apparatus unknown in other parts of India. The metal is brought to the mint in bars, the size of the little finger, where a number of persons seated on the ground provided with scales and weights, a hammer and an instrument between a chisel and a punch, before each man is fixed a stone by way of anvil. The bars are cut into pieces, by guess, and if, on weighing, any deficiency is found, a little particle is punched into the intended rupee; if too heavy a piece is cut off, and so until the exact quantity remains. These pieces are then taken to a second person, whose whole apparatus consists of a hammer and a stone anvil, and he batters them into something of a round shape, about seven eighths of an inch diameter, and one eighth thick; when they are ready for the impression. The die is composed of two pieces, one inserted firmly into the ground the other about eight inches long, is held in the right hand of the operator, who squatting on his heels, fills his left hand with the intended coins, which he with inconceivable quickness slips upon the fixed die with his thumb and middle finger, with his forefinger as dexterously removing them when his assistant with a mall, has given it the impression, which he does as rapidly as he can raise and strike with the mall on the die is about an inch and a half inscribed with great Moghuls names, titles, date of the Hegira, his reign date etc. But as the coins are not so large, they do not consequently receive all, nor the same impression.”

Elliot in his book Coins of Southern India writes as follows:

“The Dewan adds that the rupees struck at Tiruvamur did not bear the name of that mint, but that of Arcot, and that the heathen mint officers, to distinguish them added to the die a mark like that on their foreheads, probably the triple nama of the Sri Vaishnava sect. On the establishment of the English mint at Madras in the time of Azim-Ut-Daula, the same mark retained its place on the die first used, but when this was superseded by the new die, a flower mark was substituted. A person I sent to examine the dies in the Nawab’s palace at Chempauk found two, one having the figure of Hanuman and the Persian word Walla on the granulated reverse. I cannot learn that coins were ever struck with them, but their existence showed that some such design had been in contemplation”.

Mint-towns of Arcot Nawabs

Mints are the places where coins are made usually under state authority. There are many names for the places of mints in Tamil viz. *Akkasalai, Thambattam parai, Nanayasalai, darool zaribi* etc. Coins have been made in many ways—die striking, moulding, punching etc. Many dies have been discovered by Archaeologists, Numismatists, etc., either during excavations or explorations, which bear witness for the moulding of coins in Tamilnadu. Both primary and secondary sources are available for the functioning of mints at various places in Madras and other places, especially, Arcot.

Mint at Fort St. George

The Naik kings permitted the East India Company to trade in Madras as early as 1639. According to the Imperial Gazetteer, the Madras mint was built within the walls of Fort St. George in 1723. But the factory must have exercised the right of coining at a much earlier period for the Madras Public Records state that consignments of bulletin despatched to Fort St. George on the appointment of Sir George Winter as Governor in 1661, were coined into pagodas in the Fort mint, of what denomination, however, is not stated. Also that in 1688 a proclamation was issued forbidding the introduction into the factory of counterfeit pagodas, fabricated at the Dutch mint of Pulicat, of the same stamp but not three quarters the value of the British coins, which has raised great doubts and scandals upon the British coin,....to the great prejudice and discredit of the British pagodas and the loss of British mint custom. Still later, at the siege of Fort St. George in 1702, among other conditions of surrender, Nawab Daud Khan demanded the surrender of the mint. Chennapatnam mint was the mint at Fort St. George. There were two mints in the white town, St. George Fort for minting of gold and silver coins.

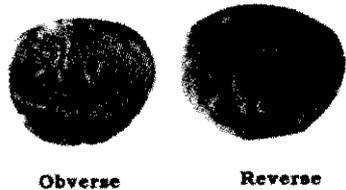
Mint at Thiruvamur (Thiruvanmiyur)

Thiruvamur was the place which was donated by the Arcot Nawabs to the British. The British minted coins from this place. Thiruvamur mint had the mintmark of *trisu!*⁰

Mint at Mylapore

The Mughal emperors minted coins from Mailapur mint. Coins of Aurangzeb contain the mint names such as Chennapatnam, Mailapur and Poonamallee in them.

It is learnt that when ever the Mughal emperor conquered a town or province, the emperor ordered coins to be struck there in his name and with the name of the town on



the coins as mint. The coins were struck at the mobile mints that moved along with the conquering army. The Nawabs continued to operate the Mailapur mint until some date between the years 1733 and 1740 AD. Coins with Mailapur as mint name have been found.

Mint at Chintadripetta

The records are not available as to the reasons for establishing the Chintadripetta mint. Nawab Saadat-Ullah-Khan II ordered that a mint might be erected in Chintadripetta belonging to *Chennapatnam* for coining pagodas and rupees, and it might be commenced from the beginning of the year *fusfy* 1152 (1739 AD) and to be under the power of Mr. Benyon, Governor of Chennapatnam, for the company.

Mint at Poonamallee

The Mughal emperor had minted coins made of copper from Poonamallee. These coins proved the sovereignty of the Mughal emperor. The Nawabs of Arcot also minted coins from

Poonamallee. But later, Nawab Dost Ali permitted the transfer of the Poonamallee mint to Chintadripetta, where gold mohurs and Arcot rupees were struck. This was issued under the seal of Nabob Saadat-Ullah-Khan Bahadur, Subah of Arcot, dated 4th November 1742. This Nawab is Mohammed Sayeed, who was called Saadat-Ullah-Khan II.

Mint at Santhome

The Bishops had a great influence on the minting of the coins. It appears, however, that, in an effort to reform the currency, Nawab Dost Ali closed his mints at Santhome and Covelong. In the Carnatic region the coins issued by the Moghul emperors were minted at Arcot. Coins of Ahmed Shah, Shah Alam and Alamgir contained the mint name, Arcot. Arcot was the earliest mint from where the Arcot Nawabs minted gold, silver and copper coins. In 1801, Arcot came under the direct British administration and Arcot mint was closed as it was away from Madras. According to Imperial Gazetteer, the Madras mint was built within the walls of Fort St. George in 1723. The coins under study bore the mint names such as Arcot, Madurai, Tirunelveli and Salem. But, various other studies of the mint-towns of the Arcot Nawabs have revealed Pondicherry, Poonamalee, Porto-Novo, Mazulipatnam, Nagapattam, Kadupa, Ramnad, Nahtar Nagar, Tanjore, Jinji, Trichirapalli, Madras-Chintadripetta, Madras-Thiruvamur, Madras-Fort St. George, Madrs-Mailapore as the mint-towns of the Arcot Nawabs.

Arcot Mint

The major mint of the Arcot Nawabs was Arcot. Coins issued by the Moghul emperors, Arcot Nawabs, the British and French East India Companies had the mint name of Arcot with a specific

mint mark. The French issues were distinguishable by broad flan and dotted field and the English by the lotus mint mark and anachronistic use of Alamgir. The actual issues of Arcot mint were differentiated from the other mint products by the four petalled flower or star beside the regnal year on the reverse.



Next in the series of Moghul type faluce, with their halves and quarters, are coins which are still slightly irregular in shape, thicker in proportion to their diameters, but mark an innovation in the omission of the name of the reigning Moghul and in which only the title of the Nawab finds a place.

These coins appear to have been in circulation from A.H 1200 to 1208 (AD 1785 - 1793) and were issued during the reign of Mohammed Ali (AD 1750 -1795) as Nawab.

With the support of the East India Company, he must have felt his position sufficiently secure to dispense with the necessity of incorporating the name of the Moghul ruler on his coinage.

Madras Mint

According to the Imperial Gazetteer, the Madras mint was built within the walls of Fort St. George in 1723. But the factory must have exercised the right of coining at a much earlier period for the Madras Public Records state that consignments of bulletin despatched to Fort St. George on the appointment of Sir George Winter as governor in 1661, were coined into pagodas in the Fort mint, of what denomination, however, is not stated. Also that in 1688 a proclamation was issued forbidding the introduction into the factory of counterfeit pagodas, fabricated at the Dutch mint of Pulicat, of the same stamp but not three quarters the value of the British coins, which has raised great

doubts and scandals upon the British coin,....to the great prejudice and discredit of the British pagodas and the loss of British mint custom. Still later, at the siege of Fort St. George in 1702, among other conditions of surrender, Nawab Daud Khan demanded the surrender of the mint.

Chennapatnam Mint

The records are not explicit as to the reasons for establishing the Chintadripetta mint. It appears, however, that, in an effort to reform the currency, Nawab Dost Ali closed his mints at Santhome, Covelong and permitted the transfer of the Poonamallee mint to Chintadripetta, where gold mohurs and Arcot rupees were struck¹. Nawab Saadat-Ullah-Khan ordered that a mint may be erected in Chintadripetta belonging to Chennapatnam for coining pagodas and rupees, and it may be commenced from the beginning of the year fusly 1152 (1739 AD) and to be under the power of Mr. Benyon, Governor of Chennapatnam, for the company. This was issued under the seal of Nabob Saadat-Ullah-Khan Bahadur, Subah of Arcot, dated 4th November 1742. This Nawab is Mohammed Sayeed, who was called Saadat-Ullah-Khan II. The Nawabs continued to operate the Mailapore mint until some date between the years 1733 and 1740 AD. Thiruvamur mint had the mintmark of trisul¹⁰.

Madurai and Tirunelveli Mints

 Mabus Khan, son of Anwaruddin was the governor of Madurai and Tirunelveli during the period 1752 to 1759 AD. Since coins bear the names of Madhirai and Tineveli, it may be presumed that those coins were minted at Madurai and Tirunelveli by the governors under the Nawabs. 

Nahtar Nagar (Trichy) Mint

John Allan points out that copper coins were issued from Trichy, which had the name of the mint, Nahtar Nagar. Edgar Thurston reports an octagonal copper coin with the mint name, Nahtar Nagar and



year 1207 AH (1792 AD). Coins minted at Nahtar Nagar have Persian scripts⁸. Many coins have the mint name Nahtar Nagar in them.

Tanjore (Thanjavur) Mint

Thanjavur was captured by the East India Company in 1773 from the Marathas and handed over to the Nawab of Arcot, Mohamed Ali, but restored to the Marathas in 1776.



The Marathas issued coins from Thanjavur. The Arcot Nawabs also issued coins from Thanjavur by overstriking on earlier Nayak period coins. Therefore the legends are not clear.

Some copper coins have the mint name Thanjavur as Thanjai in Tamil and they have only Tamil scripts¹².

Various Scripts on Coins of Arcot Nawabs

Arcot Nawabs were Mohammedan rulers and their official language was Persian/Arabic. Their coins contained inscription in Persian / Arabic and Tamil in order to facilitate the readers to read the legends the Persian scripts are appended below:

ج	ث	ت	ب	ا
Jeem	Saa	Taa	Baa	Alif
ر	ذ	د	خ	ح
Raa	Zaal	Daal	Khaa	Ha
		ض	س	ز
		Daad	Seen	Zaa
ف	غ	ع	ظ	ط
Faa	Ghain	Ain	Zaa	Taa
	م	ل	ك	ق
	Meem	Laam	Kaaf	Qaaf
	ي	و	ه	ن
	Yaa	Waaw	Haa	Noon

In order to help reading the regnal years on the coins of the Arcot Nawabs, the first ten Persian / Arabic numerals are reproduced. They should be read from left to right unlike scripts.

۱	۲	۳	۴	۵	۶	۷	۸	۹	۱۰
1	2	3	4	5	6	7	8	9	10

Conversion of Hegira Date into Christian Date

The dates struck on the coins of Arcot Nawabs are those of the Mohammedan era AH (Al Hegira). This date began on 16th July, 622 A.D., the day following the flight of the prophet Mohammed from Mecca to Medina. The Hegira year is based on a lunar year of 364 days, which is short by about 3 percent than 365 days, on which the Christian era is based. To convert a Hegira date into the corresponding date in the Christian era ie. AD it is therefore necessary to subtract 3 percent from the Hegira date rounded to the nearest whole number and 621 is added to it¹³.

For example AH 1214 can be converted into AD 1799 as follows:

$$\begin{aligned} \text{A.H. 1214} &= 1214 - (1214 \times 3 / 100) + 621 \text{AD} \\ &= 1214 - 36 + 621 \text{AD} \\ &= 1799 \text{AD} \end{aligned}$$

Physical Examination of Coins

Physical examination is important for the preservation of coins. Dimensions are important in the study of the coins and therefore their size, weight etc., should be recorded. Various instruments such as screw gauge (thickness), vernier calipers (diameter), weighing balance (weight) to measure the size, weight etc.

The coins are either in the circular form, or octagonal in shape. Some of them are irregular circular and square. It is essential to measure the dimensions. Screw gauge is used to measure the thickness of the coins. The average of at least 3 readings is taken as the thickness. The reading is in millimeter. The diameter or the length and breadth of the coin is measured by means of a Vernier calipers. The coin is kept in between the two jaws and three readings are taken and the average of the reading is taken in centimeter. Coins are weighed. Close examination with lens or microscope facilitates the examination. Photography is yet another tool for the examination of the coins. The enlarged prints are helpful to facilitate the examination. The weights are expressed in grams, diameter in centimeter and thickness in millimeter. Most of the coins under this study belong to the following persons: Dr. D. Sankaranarayanan (abbreviated as Dr.D.S.) Mr. Alakkudi Arumuga Seetharaman (abbreviated as Mr.A.A.S.), Prof. K.A.Thirugnanasambandam (abbreviated as Prof. K.A.T.), Mr. Sankaran Raman (abbreviated as S. R.) and Mr. S.M.K. Hameed Jalal (abbreviated as K. J.) and Mr. R. Jawahar Babu.

Non-destructive Analysis of Coins

The notoriety of the analytical chemists as destructive scientists has been the maxim through the past centuries. Substance given for analysis would never return back whole. But, this notoriety is now the phenomenon of the past because, now there exists a large number of modern instrumental techniques at the behest of an Archaeological Chemist, with which he can analyse materials

with an insignificant amount of the sample or sometimes with no damage to the object at all! Archimedes (287-212 B.C) is perhaps the world's first non-destructive analyst as far as the historical records go. Now, there are many sophisticated instruments by which coins can be analysed non-destructively^{19,20}. X-Ray Fluorescence Analysis, Electron Spectroscopy for Chemical Analysis, Scanning Electron Microscopy, Neutron Activation Analysis, ICP are some of the methods of non-destructive analysis of coins.

Specific - gravity measurements can be done on coins by even an ordinary person without any sophisticated equipment. As reported earlier, from specific gravity measurements, the probable composition of binary/ternary alloys can be deduced.

Suppose, we want to find out the composition of a silver coin, which normally contains copper the following calculation may be done after finding out the specific gravity of the coin.

$$\text{Specific gravity of the coin} = \frac{\text{Weight in air}}{\text{Loss of weight in water}} \times \text{Specific gravity of water}$$

$$\frac{\text{Weight of silver coin (W)}}{\text{Specific gravity of silver coin}} = \frac{\text{Weight of silver (X)}}{\text{Specific gravity of silver}} + \frac{\text{Weight of copper (W-X)}}{\text{Specific gravity of copper}}$$

$$\text{Weight percentage of silver} = \frac{\text{Weight of silver}}{\text{Weight of silver coin}} \times 100$$

$$\text{Weight percentage of silver} = A \%$$

$$\text{Weight percentage of copper} = 100 - A\%$$

The knowledge about the various metals used in coinage, their melting point and specific gravity will be of some use to the numismatists and coin collectors.

Table 1.

Name of the Metal/Alloy	Probable Composition	
White Gold	Gold 90%	Silver 10%
Red Gold	Gold 90%	Copper 10%
Electrum	Silver 70%	Gold 30%
Debased Silver	Silver 60-90%	Copper 40-10%
Pewter	Lead 20%	Tin 80%
Coinage Bronze	Copper 90%	Tin 10%
Bell Metal	Copper 78%	Tin 22%

The following table gives an idea of the physical properties of the important coinage metals²¹.

Table 2.

Metals	Gold	Silver	Lead	Copper	Zinc	Tin	Aluminium	Nickel
M.Point °C	1063	963	327	1084	419	232	658	1455
Sp.Gravity	19.33	10.1	11.4	8.9	7	7.3	2.6	8.9

The following table gives the specific gravity²¹ of alloys and iron.

Table 3.

S.no	Material	Specific gravity
1.	Iron	7.8
2.	Brass	8.2 – 8.8
3.	Bronze	8.7 – 8.8
4.	Steel	7.6 – 7.8

Specific-gravity measurements of the coins of Arcot Nawabs have revealed certain important factors. Most of the copper coins are containing copper and tin ie. The coins are bronze coins. The gold coins were called red coins as they contained gold and copper. The silver coins were called white coins as they contained silver and copper.

Metallography

Metallography is the study on the polished metal surface. Etching of the polished surface with suitable reagents will reveal the microstructure of the alloy. From the microstructure one can say whether the object is cast or worked or both. A polished and etched coin is kept upwards on the microscopic stage of the metallographic microscope. A beam of light is allowed to impinge obliquely on the surface of the section. As the specimen is etched the surface presents a number of elevations and depressions, composed of interesting crystal faces and granular appearance owing to its roughness. The microstructure thus visible is photomicrographed and interpreted, which is a proof for the type of making the coins^{22, 23}.

1. **Gold Coinage**



Obv: Vishnu standing with his two wives Rev : Granulated with the letter ع - Ain

Ex : State Museum, Hyderabad Acc. No. 20/57-58 Sl. No. 2529.
Found at Palmaner, Chittoor Dt. Andhra Pradesh
Gold, 3.38 gm, 1.2 cm, 2.9 mm.

2.



Obv: Vishnu standing with his two wives Rev: Granulated with a mark (ع)

Ex : State Museum, Hyderabad Acc. No. 20/57-58. Sl.No. 2530. Found at
Palmaner, Chittoor Dt. Andhra Pradesh
Gold, 3.45 gm, 1.2 cm, 2.75 mm.

3.



Eye Copy



Eye Copy

Obv: Persian legend- شاه عالم -Shah Alam, San- ۱۱۸۰ - 1767 AD Rev : Persian legend- جلوس - Jalus
آرکات -Arcot - ضرب - Zarb

Ex : British Museum, London (Arcot 1,3)
Gold, 10.92 gm, 2.2 cm, 3 mm.

4.



Obv: Deity (Kali) Rev : Persian legend - واللا -Walla

Ex : Mr. A.A.S. and S.R.
Gold, 0.340 gm, 0.8 cm, 1.0 mm

1. Silver Coinage



Obv: Persian legend- شاه عالم - Shah Allam San- ۱۲۶۴ - 1264 AH - 1784 AD
 Rev : Persian legend- فلوس - Faluce
 آركاٹ - Arcot, جالوس - Jalus.

Ex : Government Museum, Madras Treasure from Gangavaram, Polur taluk (Acc: No. 1365)
 Silver, 11.71 gm, 2.8 cm, 2.25 mm.

2.



Obv: Persian legend- شاه عالم - Shah Alam, San. ۱۲۱۲ - 1212 AH - 1797 AD
 Rev : Persian legend- فلوس - Faluce,
 جالوس - Jalus, والا - Walla,
 آركاٹ - Arcot

Ex : R.B. Jawahar Babu, Tirupattur, Vellore, District.
 Silver, 11.51 gm, 2.8 cm, 2.25 mm.

3.



Eye Copy



Eye Copy

Obv: Persian legend- شاه عالم - Shah Alam, Hegiri year- ۱۱۸۶ AH - 1186 AH
 Rev : Persian legend- فلوس - Faluce,
 آركاٹ - Arcot, ضرب - Zarb - 1772 AD

Ex : British Museum, London (Arcot 3,2).
 Silver, 11.456 gm, 2.2 cm, 3.5 mm

4.



Eye Copy



Eye Copy

Obv: Persian legend - شاه عالم - Shah Alam, San. ۱۱۶۱ - 1161 AH - 1747 AD
 Rev: Persian legend, جالوس - Jalus,
 آركاٹ - Arcot, ضرب - Zarb

Ex : British Museum, London. (Arcot 3)
 Silver, 11.361 gm, 2.2 cm, 3.5 mm

5.



Eye Copy

Obv: Hegiri year- 1128 AH - 1705 AD



Eye Copy

Rev : Persian legend- جالوس -Jaluce,
Arcot-آرکات -Zarb, ضرب

Ex : British Museum, London (Arcot 3).
Silver, 11.315 gm, 2.4 cm, 3.5 mm

6.



Eye Copy

Obv: Persian legend- شاه عالم -Shah Alam, Hegiri year- 1201 AH - 1786 AD



Eye Copy

Rev : Persian legend- جالوس -Jaluce,
Arcot-آرکات -Zarb, ضرب

Ex : British Museum, London (Arcot 3).
Silver, 11.184 gm, 2.4 cm, 4.0 mm

7.



Obv: Persian legend- ضرب -Zarb, Arcot-آرکات



Rev : Hegiri year - 1172 AH - 1758 AD

Ex : Madurai, Mr. V. Srikanth
Silver, 0.50 gm, 1.0 cm., 0.7 mm.

8.



Obv: Persian legend- واللا - Walla



Rev : Hegiri Year - 1200 AH - 1785 AD

Ex : British Museum, London (Arcot 3, 5)
Silver, 1.403 gm, 1.1 cm, 1.5 mm

Copper Coinage

Eventhough Zulfikar Khan and Daud Khan were the Nawabs of the Carnatic, there is no evidence that they issued coins of their own but they minted coins at the Arcot mint during their rule in the name of Mohammed Shah, Shah Alam and Alamgir. When the Moghul empire deteriorated the Nawabs started issuing coins in gold, silver and copper in their names. The Nawabs who issued coins are Saadat-Ullah-Khan, Dost All. Safdar Ali, and governors like Mabus Khan, Khan Shahib, Chanda Sahib, Anwaruddin Khan, Mohammed Ali and Umdat-Ul-Umara.

Saadat-Ullah-Khan: (1710 - 1732)

The neyayet rule of the Arcot Nawabs was started by Saadat-Ullah-Khan. Eventhough coins with the name of Saadat-Ullah-Khan were not available, coins bearing the years of his rule without the name of Moghul emperors are available. Three different coins bearing the years 1727, 1728 and 173t are being studied.

1.



Obv: Horse facing left, a linga behind it. Rev : Hegiri year-1137 -1724 AD

Ex : Ambasamudram, Dr. D.S
Copper, 1.089gm, 0.95cm, 2.5mm

2.



Eye Copy



Eye Copy

Obv: Standing man holding a gun whose butt is rested on the ground. Rev : Hegiri year-1141 AH-1728 AD

Ex : Ambasamudram, Dr. D.S.
Copper, 1.041 gm, 1.2 cm, 1.7 mm

3.



Obv: Tamil legend - அமிருதிநரம் -
Amirudhinaram

Rev : Hegiri year-1172-1144 AH -
1731 AD

Ex : Ambasamudram, Dr. D.S
Copper 1.87 gm, 1.15 cm, 2.9 mm

Dost Ali (1732 - 1740 AD)

Dost Ali was an adopted son of Saadat-Ullah-Khan. Dost Ali was the governor at Vellore. When Saadat-Ullah-Khan died in 1783AD., Dost Ali succeeded Saadat-Ullah-Khan as the Nawab of Arcot. Dost Ali issued coins in the name of the Moghul emperors. The mints at Santhome and Covelong were closed by him and he permitted the transfer of Poonamalee mint to Chintadripetta where gold mohurs and Arcot rupees were struck.

Anwaruddin (1744 – 1749 AD)

Anwaruddin Khan was a son of an old favourite of the Nizam of Hyderabad. Nizam appointed Koja Abdullah Khan as the caretaker of Arcot Nawabi deposing Sayeed Mohammed, a child of Safdar Ali. At the death of Koja Abdullah, Anwaruddin was made as the Regent. The ten years old boy Sayeed was killed. Anwaruddin was made the Nawab of Arcot by Nizam-Ul-Mulk. With his accession the 'nevayet' dynasty came to an end and the new dynasty 'Wallajah' came into being. He was commonly called as 'Anwaruthu' which is confirmed from the coins he issued. He was the first Nawab who inscribed his name on the coins. In his coins, the obverse has a flag having crescent and sun and at the reverse it has a Tamil legend which runs as "Anwarudhu". Besides these, coins with swan in the obverse and Tamil legend Anwaruthu" in the reverse are also found.

1.



Obv: A flag and a crescent moon and a sun on the flag and four dots below. Rev : Tamil legend-(அன்வ)ருது (Anwa)rudhu in two lines

Ex : Thanjavur, Mr.A.A.S
Copper 2.328 gm, 1.25 cm, 2.75 mm

2.



Obv: A flag and a crescent moon and a sun on the flag and four dots below. Rev : Tamil legend-அன்வருது Anwarudhu in three lines

Ex : Thanjavur, Mr. A.A.S
Copper 2.328 gm, 1.25 cm, 2.75 mm

3.



Obv: A flag and a crescent moon and a sun on the flag and four dots below. Rev : Tamil legend- (அன்வ)ருது (Anwa)rudhu in two lines

Ex : Thanjavur, Mr. A. A.S
Copper, 2.270 gm, 1.3 cm, 1.65 mm

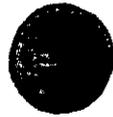
4.



Obv: A flag and a crescent moon and a sun on the flag and four dots below. Rev : Tamil legend-அன்வருது Anwarudhu in three lines

Ex : Thanjavur, Mr. A.A.S
Copper, 2.07 gm, 1.1 cm, 3.45 mm

5.



Obv: A flag and a crescent moon and a sun on the flag and four dots below.

Rev : Tamil legend- அன்வருது- Anwarudhu in three lines

Ex : Thanjavur, Mr A.A.S

Copper, 2.326 gm, 1.3 cm, 1.8 mm

6.



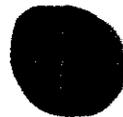
Obv: A flag and a crescent moon and a sun on the flag and four dots below.

Rev : Tamil legend- அன்வருது- Anwarudhu in three lines

Ex : Thanjavur, Mr. A.A.S

Copper, 2.226 gm, 1.3 cm, 1.85 mm

7.



Obv: Peacock

Rev : Tamil legend - ருது - 'ruthu' a part of "Anwarudhu" in two lines

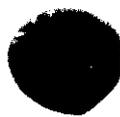
Ex : Ambasamudram, Dr. D.S

Copper, 1.161 gm, 1.05 cm, 1.9 mm

Chanda Sahib (1749 - 1752 AD)

Chanda Sahib was a great warrior who wanted to bring the whole Tamilagam under the Nawab's rule. He married one of the daughters of Dost Ali. He was able to capture Trichy, Dindigul and Madurai and he appointed his two brothers Budha Sahib and Sadak Sahib as the governors of Madurai and Dindigul respectively. When Anwaruddin was killed in the Battle of Ambur in 1749, Chanda Sahib became the Nawab of Arcot. During his tenure as Nawab of Arcot he issued coins. Invariably his coins bore his name in Tamil as 'Nawabu Chanda Sayabu', 'Chanda Sayabu' or 'Sayabu. His coins has motifs of armoury, which represented his valour.

1.



Obv: Peacock facing to the right

Rev : Tamil legend-சந்தா சாயபு-
Chanda Sayabu in three lines

Ex : Thanjavur, Mr. A.A.S.

Copper, 2.29 gm, 1.4. cm, 1.75 mm

2.



Obv: Peacock

Rev : Tamil legend-சந்தா சாயபு-
Chanda Sayabu in two lines

Ex : Thanjavur, Mr. A.A.S.

Copper, 2.15 gm, 1.2 cm, 2.0 mm

3.



Obv: Horse

Rev : Tamil legend -நவா(பு) சந்தா-
Nawa(bu) Chanda in two lines

Ex : Thanjavur, Mr. A.A.S.

Copper : 2.22 gm, 1.3 cm, 1.90 mm

4.



Obv: Horse

Rev : Tamil legend-சாயபு- Sayabu in
two lines

Ex : Thanjavur, Mr. A.A.S.

Copper, 2.50 gms, 2.4cm, 1.4 mm

5.



Obv: A bow and arrow

Rev : Tamil legend-நவா(பு)சாயபு-
Nawa(bu) Sayabu in three lines

Ex : Thanjavur, Mr. A.A.S.

Copper : 2.07 gm, 1.3 cm, 1.90mm

6.



Obv: Bow

Rev: Tamil legend -நவா(பு) சந்தா
சாய(பு)- Nawabu Chanda
Saya(bu) in three lines

Ex : Thanjavur, Mr. A.A.S.

Copper, 2.12 gms, 1.4 cm, 1.65 mm

7.



Obv: Sword

Rev : Tamil legend -நவா(ய) சந்தா
சாய(ய)-Nawabu Chanda
Saya(bu) in three lines

Ex : Thanjavur, Mr. A.A.S.
Copper, 2.39 gm, 1.3 cm, 3.25 mm

8.



Obv: Sword

Rev : Tamil legend -நவா(ய) சந்தா
சாய(ய)-Nawabu Chanda
Saya(bu) in three lines

Ex : Thanjavur, Mr. A. A.S.
Copper, 2.17 gm, 1.4cm, 1.95 mm

9.



Obv: Fish

Rev : Tamil legend -சந்தா சாய(ய)-
Chan(da) Sa(yabu) in two
lines

Ex : Ambasamudram, Dr. D.S.
Copper, 1.30 gm, 1.0 cm, 1.9 mm

10.



Obv: Standing man

Rev : Tamil legend -சந்தா சாய(ய)-
Chanda Sayabu in two lines

Ex : Thanjavur, Mr. A.A.S.
Copper, 2.20 gm, 1.30 cm, 2.0 mm

11.



Obv: Crescent moon within a structure

Rev : Tamil legend -(சந்தா சாயபு-
(Chan)da Sayabu in three lines

Ex : Ambasamundram, Dr. D.S.
Copper, 1.65 gm, 1.4 cm, 1.47 mm

12.



Obv: Sword

Rev : Tamil legend -நவா(பு) சந்தா
சாய(பு)-Nawa(bu) Chanda
Sayabu in three lines

Ex : Ambasamudram, Dr. D.S.
Copper, 1.99 gm, 1.2 cm, 2.1 mm

13.



Obv: Sword

Rev : Tamil legend -சந்தா சாயபு-
Chanda Sayabu in three lines

Ex : Chennai, Mr. Hameed Jalal
Copper, 2.34 gm, 1.3 cm, 2.8 mm.

14.



Obv: Lion within a dotted circle

Rev : Tamil legend -சந்தா சாயபு-
Chanda Sayabu- in three lines

Ex : Chennai, Mr. Hameed Jalal
Copper, 2.32 gm, 1.4 cm, 2.7 mm.

2.



Obv: Peacock

Rev: Tamil legend -~~மாபூசு~~ Mabusu
in two lines

Ex : Thanjavur, Mr. A.A.S.
Copper, 2.455 gm, 1.25 cm, 2.1 mm

3.



Obv: Seven petaled flower with dots
on the petals. Rev: Tamil Legend -~~மாபூசு கா (ன்)~~
Mabusu Kha(n) in three lines

Ex : Thanjavur, Mr. A.A.S.
Copper, 2.358 gm, 1.1 cm, 3 mm.

4.



Obv: Six petaled flower with dots
on the petals Rev : Tamil legend -~~மாபூசு~~ - Mabusu
in two lines

Ex : Thanjavur, Mr. A.A.S.
Copper, 2.15 gm, 1.3 cm, 2.15 mm.

5.

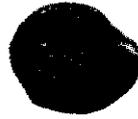


Obv: Trisul on an altar

Rev : Tamil legend -~~மாபூசு~~-Mabusu in
two lines

Ex : Chennai, Mr. Sankar Raman
Copper 2.2 gm, 1.2 cm, 3.1 mm

6.



Obv: Fish

Rev : Tamil legend -*மாபுசு*-in two lines - Mabusu.

Ex : Thanjavur, Mr. A.A.S.

Copper, 2.283 gm, 1.25 cm, 2.7 mm

7.



Obv: Fish

Rev : Tamil legend -*மாபுசு*-
Mabusu in two lines

Ex : Thanjavur, Mr. A.A.S.

Copper, 2.40 gm, 1.3 cm, 2.45 mm

8.



Obv: Plant with a flower

Rev : Tamil legend - *மாபுசு கா (ன்)* -
Mabusu Kha(n) in three lines

Ex : Thanjavur, A.A.S.

Copper, 2.342 gm, 1.2 cm, 2.5 mm.

9.



Obv: Plant with a flower

Rev : Tamil legend - *மாபுசு* -
Mabusu in two lines

Ex : Thanjavur, Mr. A.A.S.

Copper, 2.098 gm, 1.15 cm, 2.6 mm

10.



Obv: Plant with a flower

Rev : Tamil legend -*மாபூசு*- Mabusu
in two lines

Ex : Thanjavur, Mr. A.A.S.

Copper, 2.05 gm, 1.2 cm, 2.2 mm

11.



Obv: Plant with a flower

Rev : Tamil legend - *மாபூசு கா (ன்)* -
Mabusu Kha(n) in three lines

Ex : Thanjavur, Mr. A.A.S.

Copper, 2.10 gm, 1.2 cm, 2.35 mm

12.



Obv: Mosque

Rev : Tamil legend -*மாபூசு* - Mabusu
in two lines

Ex : Thanjavur, Mr. A.A.S.

Copper, 2.588 gm, 1.3 cm, 2.5 mm

13.



Obv: Mosque

Rev : Tamil Legend -*மாபூசு* - Mabusu
in two lines

Ex : Thanjavur, Mr. A.A.S.

Copper, 2.427 gm, 1.4 cm, 2.9 mm

14.



Obv: Mosque

Rev : Tamil legend-மாபூசு கா(ள்)-
Mabusu Kha(n) in two lines

Ex : Chennai, Mr. Hameed Jalal.
Copper, 2.6 gm, 1.3 cm, 2.6 mm.

15.



Obv: Minored Mosque

Rev : Tamil legend-மாபூசு- Mabusu
in two lines

Ex : Chennai, Mr. Hameed Jalal.
Copper, 2.34 gm, 1.2 cm, 3.3 mm.

4.



Obv: Standing deity and trisul

Rev : Tamil legend - தினவெலி-

Ex : Thanjavur, Mr. A.A.S.

Tineveli in three lines

Copper, 1.92 gm, 1.4 cm, 1.50 mm

5.



Obv: Seated deity with hands raised

Rev : Tamil legend - தினவெலி-

Ex : Thanjavur, Mr. A.A.S.

Tineveli in three lines

Copper, 2.20 gm, 1.2 cm, 2.25 mm

6.



Obv: Peacock

Rev : Tamil legend - தினவெலி-

Ex : Thanjavur, Mr. A.A.S.

Tineveli in three lines

Copper, 2.17 gm, 1.3 cm, 2.15 mm

7.



Obv: Plant with a flower

Rev : Tamil legend - தினவெலி-

Ex : Thanjavur, Mr. A.A.S.

Tineveli in three lines

Copper, 2.05 gm, 1.3 cm, 1.85 mm

8.



Obv: Star

Rev : Tamil legend - தினவெலி-

Ex : Ambasamudram, Dr. D.S.

Tineveli in three lines

Copper, 2.218 gm, 1.25 cm, 2.7 mm

9.



Obv: Crescent moon and sun.

Rev : Tamil legend - தினவெலி-

Ex : Ambasamudram, Dr. D.S.

Tineveli in three lines

Copper, 1.735 gm, 1.3 cm, 2.1 mm

10.



Eye Copy



Eye Copy

Obv: Elephant to the left over which
a man with a flag.

Rev : Tamil legend - தினவெலி-

Tineveli in three lines

Ex : Thanjavur, Mr. A.A.S.

Copper, 2.05 gm, 1.6 cm, 1.35 mm.

11.



Obv: Persian legend- $\text{وَاللّٰهُ} - \text{Walla}$

Rev : Persian legend- $\text{اَرَكُوٓت} - \text{Arcot}$

Ex : Chennai, Mr. Hameed Jalal

Copper, 2.10 gm, 1.8 cm, 1.5 mm

Munawar Khan

In the history of the Nawabs of Arcot, Mahammed Munawar (1884-1904) found to be a Prince of Arcot. Under the Moghul rule, Kumool was a nawabi under the Nizam of Hyderabad. In the Imperial Gazetteer of India it is stated as follows: "In AD 1752 Munawar Khan became the Nawab. In AD 1755, Haidar Ali who subsequently usurped the Mysore throne, marched against Kumool and levied tribute. In the redistribution of territory that followed the final defeat and death of Tippu, Haidar's son and successor, in AD 1799, the district fell in the share of Nizam. He ceded it in AD 1800 to the British, in payment for a subsidiary force to be stationed in his territory; but the Nawab of Kumool was left in possession". Since, the Prince of Arcot was not allowed to mint coins, we can take these coins to be those issued by Nawab Munawar Khan of Kurnool. The period 1752 was under utter chaos, it would have been possible for the circulation of his coins in the territory of the Arcot Nawabs. Three copper coins having the legend Munawar have been studied.

Since, the coins of Mabus Khan bear the same type of plant, this can also be assumed that Mabus Khan would have issued coins in the name of Munawar.

I.



Obv: A plant with a flower

Rev : Tamil legend - *முனவர்*

Ex : Thanjavur, Mr. A.A.S.

Munawar in two lines

Copper, 2.10 gm, 1.3. cm, 1.8 mm

2.



Obv: A plant with a flower

Rev : Tamil legend—முனவர்—

Ex : Thanjavur, Mr. A.A.S.

Munawar in two lines

Copper, 2.380 gm, 1.3 cm, 2.2. mm

3.



Obv: A plant with a flower

Rev : Tamil legend -முனவர்—

Ex : Thanjavur, Mr. A.A.S.

Munawar in two lines

Copper, 2.25 gm, 1.3 cm, 2.50 mm

Khan Sahib

Khan Sahib's original name was Maruthanayagam Pillai. He was from Ramnad district. He was also called as Mohammed Yusuf Khan. He got converted to Islam, when he had gone to Pondicherry to get himself acquainted with military matters. In 1752 AD he became a soldier under Robert Clive. Khan Sahib was sent in 1756 AD by the English Company to join with Mabus Khan, brother of Mohammed Ali, the Nawab of Arcot. The army was able to suppress the Palaiyagars and Mabus Khan was made as the govermer of Madurai and Tirunelveli. As Mabus Khan found it difficult to suppress the Palaiyagars, Khan Sahib was sent to Madurai to establish the Nawab's power. He was made the governor of Madurai. Eventhough he belonged to the English, he was made to pay the rent to the Arcot Nawab Mohammed Ali. He was not willing to pay the rent to the Nawab, eventhough he was made under the administrative control of the Arcot Nawab. Since Khan Sahib became powerful, the English fought against him and he was hanged in 1764 AD. One copper coin is identified to be the one which might have been issued by Khan Sahib. It is also presumed that the coins with the Tamil legend Asunaba (அசுநபா) might have been issued by him.

I.



Obv: Lion



Rev : Tamil legend in 3 lines

First line : து

Second line : கா

Third line : யு

It can be read as 'மதுரை கான்
சாயபு' Madurai Khan Sayabu

Ex : Thanjavur, Mr. A.A.S.

Copper, 2.348 gm, 1.3 cm, 2.1 mm

Coins with the Tamil Legend - 'Asunaba'

Some of the coins of Arcot Nawabs bear a Tamil legend- 'AijBuir' Asunaba. According to Mr. Alakkudi Arumuga Seetharaman, Asunaba may be separated as 'அநசபா' the subah of Arcot Nawab. One coin with a Tamil legend Asunaba reads like Yusu Nababu (யசு நபாபு). Therefore Mr. K. Ganesh says that this coin would have been issued by Mohammad Yusuf Khan ie. Khan Sahib.

1.



Obv: Lingam

Rev : Tamil legend - அநசபா-Asunaba
in two lines

Ex : Ambasamudram, Dr. D.S.

Copper, 1.295 gm, 1.2 cm, 1.5 mm

2.



Obv: Star

Rev : Tamil legend - அநசபா(பு)-
Asunaba in two lines

Ex : Ambasamudram, Dr. D.S.

Copper, 1.63 gm, 1.4 cm, 1.23 mm

3.



Obv: Standing man

Rev : Tamil legend - அநசபா-
Asunaba in two lines

Ex : Ambasamudram, Dr. D.S.

Copper, 2.017 gm, 1.5 cm, 1.35 mm

4.



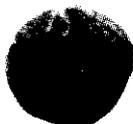
Obv: Rama with bow and arrow

Rev : Tamil legend - அசுநபா-
Asunaba in two lines

Ex : Ambasamudram, Dr.D.S.

Copper, 1.635 gm, 1.0 cm, 1.65 mm

5.



Obv : Bow and arrow

Rev : Tamil legend - அசுநபா-
Asunaba in two lines

Ex : Thanjavur, Mr.A.A.S.

Copper, 2.068 gm, 1.4 cm, 1.75 mm

6.



Obv: Garuda

Rev : Tamil legend - அசுநபா-
Asunaba in two lines

Ex : Ambasamudram, Dr.D.S

Copper, 1.718 gm, 1.2 cm, 2.15 mm

7.



Obv: Peacock

Rev : Tamil legend- அசுநபா-Asunaba
in two lines

Ex : Ambasamudram, Dr.D.S.

Copper, 1.72 gm, 1.3 cm, 2.0 mm

8.



Obv: Fighting persons

Rev : Tamil legend - அசுநபா -
Asunaba in two lines

Ex : Chennai, Mr. Sankar Raman
Copper, 1.406 gm, 1.0 cm, 1.5 mm

9.



Obv: Conch

Rev : Tamil legend- அசுநபா - Asunaba
in two lines

Ex : Chennai, Mr. Sankar Raman
Copper, 1.222 gm, 1.1 cm, 2.1 mm.

10.



Obv: Dagger

Rev : Tamil legend- அசுநபா - Asunaba
in two lines

Ex : Chennai, Mr. Sankar Raman
Copper, 1.40 gm, 1.3 cm, 3,20 mm

11.



Obv: Flying Bird

Rev : Tamil legend- அசுநபா - Asunaba
in two lines

Ex : Chennai, Mr. Sankar Raman
Copper, 1.40 gm, 1.3 cm, 3,20 mm

Mohammed Ali (1750-1795)

Mohammed Ali was one of the sons of Anwaruddin. He was born in 1717 AD. He was present at the battle of Ambur in 1749 where his father was slain. Mohammed Ali escaped, with the wreck of the army, to Trichinopoly, of which place he was Governor. Mohammed Ali formally acceded as Nawab of Arcot with the help of the English. The Moghul emperor conferred on Mohammed Ali in 1766 AD the title 'Nawab-ul-Hind'. Though Mohammed Ali wanted to assert his position as an independent ruler, he had to depend on the English support for his very existence. The English pointed out to the Nawab that they were fighting the war in the Carnatic against the French on his behalf only, and therefore, debited all the war expenses to the Nawab of Arcot. So much so, the Nawab owed a debt of 22,25,373 pagodas to the East India Company in 1761. He was the only Nawab who was in power over 45 years. He was responsible for the growth of British rule in India. During his rule, Robert Clive captured Arcot. He shifted his residence to Madras. He built himself a palace at Chepauk. He built "Kalsa Mahal", Senate Hall of the Madras University. Wallajahpet was established during his time. He issued coins with his name in Tamil 'Mamudali'. His coins have in the obverse Hindu deities, crescent moon, star, lion, horse and in the reverse Persian/Arabic or Tamil legends 'Wallajah', or 'Walla' or 'Amirudhinaram' or 'Mamudali'. Some coins bear the regnal year and some even the name of the mint.

Coins Bearing the Name "Mamudali"

Copper Coins of Mohammed Ali contained the Tamil legend at the reverse. The obverse has different motifs.

1.



Obv: Lion

Rev : Tamil legend -மமுதலி-
Mamudali in two lines

Ex : Thanjavur, Mr. A.A.S.

Copper, 2.25 gm, 1.2 cm, 3.25 mm

2.



Obv: Lion

Rev : Tamil legend -(ம)மு(த)லி-
(Ma)mu(da)li in two lines

Ex : Truchi, Mr. M. M. Gopalan

Copper, 3.8 gm, 1.3 cm, 3.10 mm

3.



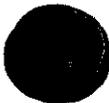
Obv: Plant within a beaded circle

Rev : Tamil legend -மமுதலி-
Mamudali in two lines

Ex : Thanjavur, Mr. A.A.S.

Copper, 2.60 gm, 1.4 cm, 2.4 mm

4.



Obv: Flower

Rev : Tamil legend -மமுதலி-
Mamudali in two lines

Ex : Thanjavur, Mr. A.A.S.

Copper, 2.00 gm, 1.2 cm, 2.00 mm

5.



Obv: A ring like object with in a pearly circle.

Rev : Tamil legend - மமுதலி - Mamudali in two lines

Ex : Thanjavur, Mr. A.A.S.

Copper, 2.10gm, 1.2 cm, 2.00 mm

6.



Obv: Kumbh within a pearly circle. Rev : Tamil legend - மமுதலி - Mamudali in two lines

Ex : Thanjavur, Mr. A.A.S.

Copper, 2.23 gm, 1.2. cm, 2.30 mm

7.



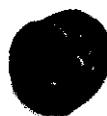
Obv: Flower vase

Rev : Tamil legend - மமுதலி - Mamudali in two lines

Ex : Thanjavur, Mr. A.A.S.

Copper, 2.50 gm, 1.3 cm, 2.5 mm

8.



Obv: Bust of a man

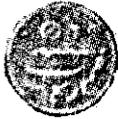
Rev : Persian legend- والی -Walla

Ex : Thanjavur, Mr. A.A.S.

Copper, 2.45 gm, 1.1 cm, 3.00 mm

Coins of Mohammed Ali bearing Hegiri year

1.



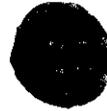
Obv: Persian legend

Rev : Hegiri year- ۱۱۷۲ - 1172 AH -
1758 AD

Ex : Mr. V. Srikanth

Silver, 0.50 gm, 1.0 cm., 0.7 mm.

2.



Obv: Tamil legend -**வாலாஜா**-
Wallajah in three lines

Rev : Hegiri year Persian legend -
۱۱۸۰ - Walla, 1180 AH -
1766 AD

Ex : Thanjavur, Mr. A.A.S.

Copper, 1.015 gm, 1.5 cm, 1.55 mm

3.



Obv: Tamil legend -**வாலாஜா**-
Wallajah in three lines

Rev : Persian legend - ۱۱۸۰ - Walla
1180 AH - 1766 AD

Ex : Thanjavur, Mr. A.A.S.

Copper, 0.982 gm, 1.1 cm, 1.5 mm

4.



Obv: Persian legend- ۱۲۱۲ -Walla
Hegiri year-1212 AH -
1796 AD

Rev : Persian legend- **آرکوت** -Arcot

Ex : British Museum, London (Arcot 4,14)

Copper, 12.814 gm, 2.4 cm, 3.2 mm

5.



Obv: Garuda

Rev : Hegiri year- ۱۲۱۳ - 1213 AH -
1797 AD

Ex : Chennai, Mr. Sankar Raman
Copper, 1.15 gm, 1.2 cm, 1.8 mm

6.



Obv: Persian legend- واول - Walla

Rev : Hegiri Year - ۱۲۰۴ - 1200 AH -
1785 AD

Ex : British Museum, London (Arcot 3, 5)
Silver, 1.403 gm, 1.1 cm, 1.5 mm

7.



Obv: Tamil legend- 'இது அஞ்சு
காசு' - Ithu Anju Kasu.

Rev : Persian legend- سيلم - Salem,
Hegiri year- ۱۲۰۲ - 1202 AH -
1787 AD

Ex : Thanjavur, Mr. A.A.S.
Copper, 4.84 gm, 2.5 mm

8.



Obv: Persian legend- واول - Walla
Hegiri year- ۱۲۰۸ - 1208 AH -
1793 AD

Rev : Persian legend- جلوس - Jalus,
آرکات - Arcot

Ex : Karur, Prof. K.A.T
Copper, 13.90 gm, 2.2 cm, 3.6 mm

9.



Obv: Persian legend- والل -Walla

Rev : Hegiri year- ۱۲۰۸ - 1208 AH-
1793 AD Persian legend-
آرکوت -Arcot, جالوس

Ex : Thirucoilur, Prof. K.A.T.
Copper, 2.950, 1.5 cm, 2.5 mm

10.



Obv: Persian legend- والل -Walla
Hegiri year-۱۲۰۸ -1208 AH -
1793 AD

Rev : Persian legend- جالوس -Jalus.
آرکوت -Arcot

Ex : Karur, Prof. K.A.T
Copper, 12.07 gm, 2.10 cm, 3.5 mm,

Coins with Wallajah - Persian Legends

Eventhough 'Wallajah' was the common title of Arcot Nawabs starting from Anwaruddin, Mohammed Ali was the Nawab who ruled for long time and many varieties of coins were issued by him. It is believed that coins with Persian / Arabic legends were issued to areas where Muslim population was at large

1.



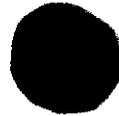
Obv: Lion

Rev : Persian legend-والل -Walla

Ex : Ambasamudram, Dr. D.S.

Copper, 1.885 gm, 1.4 cm, 1.23 mm

2.



Obv: Deity holding flower at her
right hand

Rev: Persian legend - والل -Walla

Ex : Ambasamudram, Dr. D.S.

Copper, 0.8746 gm, 1.05 cm, 1.5 mm

3.



Obv: Sword

Rev : Persian legend- والل -Walla

Ex : Thanjavur, Mr. A.A.S.

Copper, 2.237 gm, 2.3 cm, 2.10 mm

4.



Eye Copy



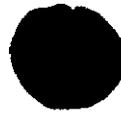
Eye Copy

Obv: Persian legend- والل -Walla Rev : Persian legend- جہا -jah

Ex : British Museum, London (Arcot 6,22)

Copper, 1.883 gm, 1.5 cm, 1.5 mm

5.



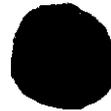
Obv: Horse

Rev : Persian legend- والل -Walla

Ex : Ambasamudram, Dr.D.S.

Copper, 1.63 gm, 1.00 cm, 1.42 mm

6.



Obv: Six petalled flower within a circle Rev : Persian legend - والل -Walla

Ex : Ambasamudram, Dr. D.S.

Copper, 0.815 gm, 0.9 cm, 2.30 mm

7.



Obv: Flower with stalk and two leaves Rev : Persian legend- والل -Walla

Ex : Ambasamudram, Dr. D.S.

Copper, 0.852 gm, 0.901 cm, 2.10 mm

8.



Eye Copy



Eye Copy

Obv: Peacock

Rev : Persian legend- وال -Walla

Ex : British Museum, London (Arcot 6, 49)

Copper, 1.430 gm, 1.1 cm, 1.5 mm

9.



Eye Copy



Eye Copy

Obv: Persian letter - ع -Ain

Rev : Persian legend- وال -Walla

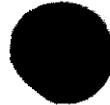
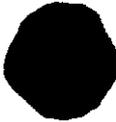
Ex : British Museum, London (Arcot 6, 16)

Copper, 1.154 gm, 1.1 cm, 1.1 mm

Coins with Persian & Tamil Legends - Wallajah

Nawabs issued coins with Tamil legends in those areas where non-muslims were living. This would have also been issued by the local rulers on behalf of the Nawabs.

1.



Obv: Tamil legend-**வாலாஜா**- Rev: Persian legend-**والا**-Walla Wallajah
Higiri year-**۱۱۸۰** -1180 AH-
Ex : Ambasamudram, Dr. D.S. 1766 AD
Copper, 1.049 gm, 1.2 cm, 2.05 mm

2.



Obv: Tamil legend-**(வா)லாஜா** - Rev : Persian legend - **والا**-Walla (Wa)llajah
Higiri year-**۱۱۸۰** -1180 AH-
Ex : Ambasamudram, Dr. D.S. 1766 AD
Copper, 1.438 gm, 1.15 cm, 2.3 mm

3.



Obv: Tamil legend-**வாலாஜா**- Rev : Persian legend-**والا**-Wallajah Wallajah
Ex : Karur, Prof. K.A.T.
Copper, 1.74 gm, 1.1 cm, 2.0 mm

4.



Obv: Tamil legend- **வாலாஜா**- Rev : Persian legend- **واللا** -Walla
Wallajah in three lines Higiri year-**۱۱۸۰** -1180 AH-
Ex : Ambasamudram, Dr.D.S. 1766 AD
Copper, 1.213 gm, 1.1 cm, 2.00 mm

5.



Obv: Tamil legend-**வாலாஜா** - Rev: Persian legend -**واللا** -Walla
Wallajah in three lines
Ex : Ambasamudram, Dr. D.S.
Copper, 1.218 gm, 1.15 cm, 2.15 mm

6.



Obv: Tamil legend-**(வா)லாஜா**- Rev: Persian legend - **واللا** -Walla
(Wa)llajah in three lines
Ex : Ambasamudram, Dr. D.S.
Copper, 0.768 gm, 1.1 cm, 1.4 mm

7.



Obv: Tamil legend-**வாலா(ஜா)**- Rev : Persian legend- **واللا** -Walla
Walla(jah) in three lines.
Ex : Ambasamudram, Dr. D.S.
Copper, 1.195 gm, 1.15 cm, 1.7 mm

8.



Obv: Tamil script -ந-நா

Rev : Persian legend- وال شاه -
Wallajah

Ex : Ambasamudram, Dr. D.S.

Copper, 1.118 gm, 1.2 cm, 1.70 mm

9.



Obv: Tamil legend -அமிருதிநரம்-
Amirudhinaram in three lines

Rev : Persian legend- وال -Walla

Ex : Ambasamudram, Dr. D.S.

Copper, 0.950 gm, 1.0 cm, 2.10 mm

10.



Obv: Rama with bow and arrow in
his left and right hands respec-
tively

Rev : Tamil legend -வாலாஜா-
Wallajah in three lines

Ex : Chennai, Mr. Sankar Raman

Copper, 3.270 gm, 1.3 cm, 3.0 mm

11.



Obv: Conch

Rev : Tamil legend-(வா)லா(ஜா)-
(Wa)lla(jah)

Ex : Karur, Prof. K.A.T.

Copper, 2.20 gm, 1.2 cm, 2.0 mm

12.



Eye Copy



Eye Copy

Obv: Persian legend - وال -Walla Rev : Persian legend-جہ-jah

Ex : Fort Museum, Chennai (Acc. No. 2562).

Copper, 1.5 gm, 1.15 cm, 1.85 mm

Coins of Arcot Nawabs with Tamil Legends - Nawabu

Some coins with legends such as Nawabu, Nababu either in the two lines or three lines are also available. Lion, peacock, fish, suh, crecent moon, star, flower, conch, linga, deity, hanuman, etc., are some of the motifs.

1.



Obv: Lion

Rev : Tamil legend-நபாபு-Nababu in two lines

Ex : Ambasamudram, Dr. D.S.

Copper, 1.953 gm, 1.0 cm, 3.8 mm

2.



Obv: Hanuman

Rev : Tamil legend- நபாபு -Nababu in two lines

Ex : Thanjavur, Mr. A.A.S.

Copper, 2.598 gm, 1.35 cm, 2.25 mm

3.



Obv: Peacock

Rev : Tamil legend- நபாபு-Nawabu in three lines

Ex : Ambasamudram, Dr. D.S.

Copper, 1.32 gm, 1.15 cm, 2.1 mm

4.



Obv: Deity

Rev : Tamil legend - நவாபு-Nawabu
in two lines

Ex : Ambasamudram, Dr. D.S.

Copper, 1.517 gm, 1.25 cm, 2.1 mm

5.



Obv: Lion

Rev : Tamil legend- நவாபு-Nababu in
two lines

Ex : Chennai, Mr. Sankar Raman

Copper, 2.46 gm, 1.35 cm, 2.25 mm

6.



Eye Copy



Eye Copy

Obv: Crescent moon

Rev : Tamil legend- நவாபு -Nawabu
in two lines

Ex : British Museum, London (Arcot 5,15)

Copper, 1.351 gm, 1.2 cm, 1.5 mm

7.



Eye Copy



Eye Copy

Obv: Sprung bow with arrow fixed
in position

Rev : Tamil legend- நவாபு-Nawabu
in two lines

Ex : British Museum, London (Arcot 5, 11)

Copper, 0.999 gm, 1.2 cm, 1.3 mm

8.



Obv: Fish

Rev : Tamil legend -நப(ரபு)-
Naba(bu)

Ex : Thanjavur, Mr. A.A.S.

Copper, 1.681 gm, 1.2 cm, 1.5 mm

9.



Obv: Star

Rev : Tamil legend -நவரபு-Nawabu
in two lines

Ex : Thanjavur, Mr. A.A.S

Copper, 2.47 gm, 1.3 cm, 2.2 mm

10.



Obv: Horse

Rev : Tamil legend -நபரபு- Nababu
in three lines

Ex : Thanjavur, Mr. A.A.S.

Copper, 1.720 gm, 1.2 cm, 2.15 mm.

11.



Obv: Lingam

Rev : Tamil legend -நவரபு- Nawabu
in two lines

Ex : Ambasamudram, Mr. A.A.S.

Copper, 0.99 gm, 1.0 cm, 1.6 mm

12.



Obv: Peacock

Rev : Tamil legend- ந(ப)ா(பு)-
Na(b)a(bu) in two lines

Ex : Thanjavur, Mr. A.A.S.

Copper, 2.465 gm, 1.35 cm, 2.4 mm

13.



Obv: Mosque

Rev : Tamil legend - ந(ப)ா(பு) -
Na(b)a(bu) in two lines

Ex : Chennai, Mr. Sankar Raman

Copper, 1.095 gm, 1.1 cm, 1.1 mm

14.



Obv: Seven petalled flower

Rev : Tamil legend -ந(ப)ா(பு)-Nababu in
two lines

Ex : Chennai, Mr. Sankar Raman

Copper, 1.811 gm, 1.1 cm, 2.0 mm

15.



Obv: Horse

Rev : Tamil legend -ந-Na

Ex : Chennai, Mr. Sankar Raman

Copper, 1.65 gm, 1.3 cm, 2.0 mm

Umdat-UI-Umara (1795-1801AD)

As per the Treaty of 1792 with English Mohammed Ali could not act till his death on 13th October 1795. Umdut-ul-Umara also imitated Mohammed Ali. Both Clive, the Governor of Madras and Lord Wellesly the Governor General wanted to annexe the territories of the native rulers to the British. On the fall of Srirangapatnam and the death of Tipu Sultan in 1799, the correspondence, came to light which showed that the Nawab had been engaged in the treasonable conspiracy with Tipu. While the matter was under enquiry Mohammed Ali died and Umdut-UI-Umara declined to accept the conditions which the Madras Government thought it necessary to impose on him. The Nawabship was given to a junior member of the family. On the 31st July 1801 an agreement was effected with the new Nawab and the exclusive administration was handed over to the Company in perpetuity.

Umdut-UI-Umara was the last Nawab who issued coins. But, no coins were minted with his name. Many coins with the years 1797, 1798 and 1799 AD are found.

The obverse bears the legend 'Wallajah' or 'Walla' and the reverse bears the year. The mint records of AH 1216 (1801AD) in the reign of Umdut-UI-Umara reveal that gold coins were minted to the tune of 1,55,457. The mint records of AH 1186 (1772 AD) show that the gold coinage consisted of Umdut-UI-Mulki. This proves that Mohammed Ali had issued gold coins in his son's name linking the Nizam-UI-Mulk's name.

Later Nawabs (1801 – 1855 AD)

After the death of Umdut-UI-Umara his son Ali Hussain also refused to those terms of the British. There upon the terms were offered to Umdut-Ut-Umara's nephew Azim-UI-Daula who accepted it. The Nawabs and their heirs were only the titler Nawabs and received one fifth of the revenue. Azim-Ut-Duala was Wallajah III and he held the title upto 1820. Gulam Gaus Khan inherited the titler Nawabship till 1873.

After the death of Mohammed Gaus Khan Amir Mahal was the official residence of the Nawabs.

Few coins bearing the year 1805, 1854 and 'Wallajah', 'Walla' in the obverse prove that coins were issued during the life time of Azim-Ut-Duala and Gulam Gaus Khan. It is important to note that the Nawabs after 1801 were without power. We may also presume that these coins would have been issued by the British to show their sympathy to the Nawabs.

Coins with Tamil Legend – Amirudhinaram

Amirudhinaram is a Tamil legend found on coins of Arcot Nawabs. Such legend is not found in Persian script or in the coins of local rulers. These coins might have been circulated among Tamil Muslims. These coins may mean the coins of the rich. The scripts are both Tamil and Grantha. The Grantha letter 'மி' is nothing but 'தி' the Tamil letter " (Thi)

1.

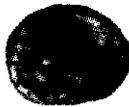


Obv: Spear

Rev : Tamil legend-அமிருமிநரம்-
Amirudhinaram in three lines

Ex : Ambasamudram, Dr. D.S.
Copper, 0.932 gm, 1.0 cm, 1.75 mm

2.

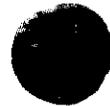


Obv: Crescent moon and sun inside a star

Rev : Tamil legend -அமிருமிநரம்-
Amirudhinaram in three lines

Ex : Ambasamudram, Dr. D.S.
Copper, 0.860 gm, 1.0 cm, 1.6 mm

3.



Obv: Crescent moon

Rev : Tamil legend -அமிருமிநரம்-
Amirudhinaram in three lines

Ex : Ambasamudram, Dr. D.S.
Copper. 0.821 gm, 1.0 cm, 1.7 mm

4.



Obv: Trisul on an altar

Rev: Tamil legend -அமிருமி(நரம்)-
Amirudhi(naram) in three lines

Ex : Ambasamudram, Dr. D.S.
Copper, 1.556 gm, 1.2 cm, 2.15 mm

5.



Obv: A plant with a flower

Rev: Tamil legend -அமிருமிநரம்-
Amirudhinaram in three lines

Ex : Ambasamudram, Dr. D.S.
Copper, 1.462 gm, 1.35 cm, 2.2 mm

Discussion

In the beginning of the Eighteenth Century the Carnatic Nawabs were the representatives of the Moghul emperors. Zulfikar Khan, Daud Khan and Saadat-Ullah-Khan being the Carnatic Nawabs issued coins in gold, silver and copper in the name of the Moghul emperors.

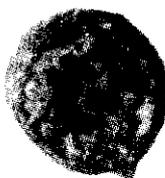
When the Nevayet dynasty started its rule in Arcot in 1710, coins were issued in the name of the Nawabs. In this category Anwaruddin figures first. Eventhough, Saadat-Ullah-Khan was the founder of the Nevayet dynasty, there is no coin obtained so far bearing his name. Coins had been issued during the reign of Dost Ali (1732-1740), Safdar Ali Khan (1740-1742), Mohammed Sayeed (1742-1744), Umdat-UI-Umara (1795-1801), Azim-Ut-Daula (1801-1814), Ajim Jah (1814-1825) and Gulam Gaus Khan (1825-55). But, there is no coin, which bears the name of these Nawabs. Chanda Sahib (1749-1752) had issued coins bearing his name. Only copper coins have been found out and studied. There is no evidence of gold and silver coins being minted by him.

Mohammed Ali who ruled for long time had taken all the opportunities to issue coins in gold, silver and copper. His coins bear the legends like Mamudali (மமுதலி), Wallajah (வாலாஜா), Nawabu (நவாபு) and various motifs in the obverse. During his period coins with the name of the Moghul emperors were also issued.

Mabus Khan and Khan Sahib who were governors under the Nawabs issued coins bearing their names. Copper coins only have been found out. There is no gold or silver coin issued by them found out. Since, we do not find gold and silver coins we cannot say that gold and silver coins were not issued. A further study in this subject will reveal interesting information about the coins of Arcot Nawabs.

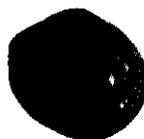
Plant Motifs in the Coins

The coins of Arcot Nawabs bear various motifs on the obverse. The various botanical representations are six petalled flower, plant with flower in the stalk and two leaves both the sides, bud of a flower, stalk and two leaves of a plant, tree etc., The inner motif for their choice is not known. Coins issued by Mabus Khan, Munawar, Mohammed Ali bear a plant on the obverse. Coins of Mabus Khan, Mohammed Ali bear flower motif.

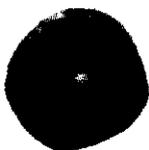


Animal Motifs in the Coins

Arcot Nawabs chosen animal motifs in their coins. Horse, lion, bull, elephant, peacock, swan, fish etc., are the animal motifs found on their coins. Lion takes maximum chance on the coins.



Coins of Mohammed Ali mostly bear lion in various poses like direct facing, facing right or left. Similarly peacock is also depicted facing left or right. Horse is depicted either facing left, right or galloping. Swan is depicted facing left or right and similar is the case with fish, bull and elephant. Some of his coins bear peacock, swan and horse. Coins of Chanda Sahib bear mainly peacock.



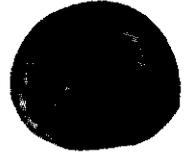
Armour Motifs in the Coins

The coins of Arcot Nawabs bear the motifs of sprung bow with an arrow, sword, dagger, gun, spear, anchor, etc. The use of these armories in their time is proved by these motifs in the coins. Coins of Chanda Sahib bear dagger, bow and arrow, which are the proof to show his valour.



Other Motifs

The motifs such as crescent moon, star, sun, mosque, dargah, geometrical design, flag, crescent moon and sun with in a star, flower, *kumbh*, ring, sun, etc., are some of the religious motifs present on the coins of Arcot Nawabs.



The Nawabs of Arcot issued coins bearing star, crescent moon or sun. These motifs prove that these Muslim rulers never forsake their faith during their rule. Even though they encouraged religious harmony.

Scripts Found on Coins

The Coins of Arcot Nawabs bear legends on them. The scripts used by them are Tamil, Persian, English, Telugu, Canarese and Grantha. Palaeographically Tamil scripts can be assigned to eighteenth and nineteenth centuries. Eventhough the official language of the Arcot Nawabs was Persian, they issued coins with Tamil legends in their territory as Tamil speaking people were large in number. It is quite interesting that some coins contained both Persian and Tamil scripts. But, the British issued coins with English scripts after getting permission from the Moghul emperors and the Arcot Nawabs. In some of the coins of Nawabs reversed Tamil letters are also seen. This reveals the poor Tamil knowledge of the engravers. Coins with Telugu / Canarese reveal their circulation in Telugu /Canarese speaking areas.

Metals Used in Coins

The study of the coins of the Arcot Nawabs through chemical and instrumental analyses, metallographic studies and specific gravity measurements has revealed the metals used in those coins. Gold coins consist of gold and copper; silver coins consist of silver and copper and copper coins consist of copper, tin and zinc. Addition of tin had made the copper coins strong to avoid the wear and tear.

Technology of Minting Coins

The microphotographs taken from some copper coins revealed the fact that the cast metal pieces were battered and worked with dies. This is also evident from the fact that most of the coins are found to be cracked at the edges. Most of the coins are found to be cup shaped. The obverse seems to be convex and the reverse seems to be concave. When a piece of metal kept on a die fixed to an anvil is hit with a mallet on another die kept on the piece, the upper side experiences excess pressure. The hit portion becomes concave. When the die is not in position, the details are not seen clearly. At times it is noticed that the whole legend is not visible. No cast coins are seen among the coins of Arcot Nawabs. The metallographic studies also reveal the fact that a piece of metal is worked with a die. The



British during the rule of the Arcot Nawabs issued milled coins. It is also noticed that certain coins were overstruck. These may be the local coins, which were stamped by the Nawabs. Or when the first impression was not formed well, the mint worker would have stamped it again. Any how, the technology of minting coins in the Nawabs region is found to be very primitive in technology.



Dimensions of the Coins

Most of the coins seem to be circular. Due to striking they are irregular. Few coins are found to be rectangular and octagonal. The weight of the coin varies from coin to coin even though they are similar. Their weight varies from 0.340 gm to 13.900 gm. ie the lightest coin under study is 0.340 gm and the heaviest coin weighs 13.900 gm. The diameter of the smallest coin is 0.8

cm and the largest coin is 2.4. cm. Thickness of the coin varies from 1 mm to 3.8 mm. Since there was no molding of coins but working of coins was practiced they could not control the dimensions of the coins. Very few copper coins contained the denomination. Coins without denominations would have been used after fixing the value for each coin depending upon the motif in the obverse or based on the weight.

Arcot Nawabs even though wanted to take control of the whole Tamilagam, and Kerala they could not succeed as they were opposed by the local chieftains, the external forces like Nizam, Tippu Sultan, British, French and also they had internal problems within their family as they were fighting for the throne. These made them not to succeed further in the administration. They could not concentrate much on the administration but they lavishly spent money on their own maintenance. Ultimately they could not control the minting of coins too. Therefore, they could not maintain any uniformity in minting the coins also. A further study on these lines will throw more light on the fabrication technology, administration, political and economic situation prevailed during eighteenth and nineteenth centuries in the regions of their rule in Tamilagam.

Metallography - A Tool to Reveal the Technique of Fabrication

Five copper coins at random were selected and the cut pieces were subjected to metallographic studies. The pieces were polished and etched. The etched portion was microphotographed. Both the face and cross sections were studied in detail. The face reveals dendrite structures revealing casting. The cross sections reveal that the coins had been worked. The microphotographs reveal that a cast piece of metal had been cold worked at both



*Facial Microphotograph
Copper, 100X*

the sides. In other words we can say that the piece of metal had been kept at an anvil with a seal hit with a mallet keeping another die over it and hammered. This had compressed the crystal structure into a line like structure where force was concentrated. But the extreme end



*Cross Section Microphotograph
Copper, 100X*

was unaffected and hence the crystal structures are visible. In case of the die being smaller than the piece of metal the crystal structure had been bent and in case of the die being larger than the piece of metal, there is a horizontal compression of crystal structures and no bent was noticed. Due to heavy hammering, internal voids are noticed, which may be due to breaking up of crystal structure. All the five microphotographs revealed cast of metals being struck with a die, which is cold working.

Religious Harmony of the Arcot Nawabs

The Arcot Nawabs were Muslim rulers. They practiced Islam and they were containing religious motifs pertaining to Islam as well as Hinduism. Legends such as 'God', Amirudhinaram etc., were found. It is interesting to note that coins issued by the Arcot Nawabs bore

religious motifs pertaining to Hinduism. We know very well that the gold coins during the Vijayanagar rule called *huns* as they bore an

idol. The origin of the word pagoda is obscure, but the term was firstly to Hindu temples and secondly to displaying an idol. Arcot Nawabs followed the motifs of the local rulers in their coins also. A coin bearing the name of Mohammed Ali has in its obverse a motif of seated Ganesa facing straight (Mitchiner).

A coin bearing a Tamil legend 'Sayabu' in the reverse has on its obverse a lingam on an altar. This might have been issued by Chanda Sahib.

Coins bearing the name of Mabus Khan have in the obverse a lingam or a trisul.

It is found that coins bearing the legend Wallajah either in Persian or Tamil bear Hindu motifs like seated deity facing, Muragan on a peacock facing to the left, Muragan on a peacock facing to the right, bust of a deity, Rama with bow and arrow.

Some coins are found to bear the Tamil legend Nawabu (நவாபு) on the reverse and various motifs like a *lingam* on an altar

above a standing bull, seated bull, bull facing left, seated deity, standing deity, Krishna with flute, standing Vishnu, conch, Hanuman on the obverse.

Coins, which have the legend Asunaba (அசுநபா) on the reverse, have a Tamil legend Kumaran Thunai (கும்ரன் துணை), lingam on the obverse.

These coins of the Arcot Nawabs show that Muslim rulers were trying to set up a religious harmony among their subjects. These motifs are the proof for their religious tolerance towards their Hindu subjects. As they were not having peaceful administration, they were to please the Hindu subjects by introducing the Hindu motifs.

Conservation of Coins of Arcot Nawabs

The coins collected through various means reveal the cultural and commercial state of the Arcot Nawabs. These coins got buried for so many reasons and are now exposed through exploration, chance discoveries or excavations. These coins are at present mostly in museums and with private collectors. Those coins in the museums are preserved by the conservation laboratory of the museums. There are some hardships in their preservation. Therefore it is better that the coin collectors must have a rudimentary knowledge on the science of conservation of coins.

Factors Affecting Coins

Metals as materials have more strength and flexibility of manipulation than stone, clay or wooden objects, but when it comes to chemical stability (except gold, silver), they fall far short of the later. They are susceptible to many factors, which bring about their deterioration, resulting in the formation of

deleterious compounds conducive for further deterioration and the ultimate transformation into forms in which they occur in nature.

Examination of Coins

In order to conserve coins one must have the knowledge of the metals, alloys, constituents of the coins and their corrosion products. In order to find out the metallic composition non-destructive analysis should be carried out. Here, in this case atomic absorption studies and metallographic studies were conducted destructively on some of the coins. The corrosion products are mostly found to be chlorides and carbonates. Specific gravity measurements were found to be useful to arrive at the approximate composition of the constituent metals without destruction.

Treatment of Coins

Coins of Arcot Nawabs were cleaned by three different means. They are 1. Mechanical Method, 2. Chemical Method, 3. Electrolytic Method.

Mechanical Method

Only very few coins were found to contain accretions which completely masked the details. The accretions were removed with the help of metal brushes, pins, etc. Finally, acetone wash was given to remove oily accretions. This method did not introduce any side effect as no chemical was used for the treatment. Individual coins were rubbed against cloth, which removed the accretions to certain level. Ultrasonic cleaning was carried out to remove the accretions clearly. Laser beam cleaning was also done.

Chemical Method

The coins were cleaned by the use of chemicals/solvents, which dissolved the accretions there by the details were clearly deciphered. Oils like citronella oil, coconut oil were used to dissolve out the corrosion products as well as other accretions from coins by keeping them in containers having the above mentioned oils. The change of the colour of the solution from yellow to green shows the dissolution of the copper corrosion products. Rubbing the coins with cloth removed the accretions.

Corroded copper coins or gold and silver coins are normally found to be covered with copper corrosion products, which appear green in colour. In order to decipher them the corrosion crusts are removed. Those coins, which are covered by copper corrosion products, should be soaked in an alkaline solution of sodium potassium tartrate. (15 grams of sodium potassium tartrate and 5 grams of sodium hydroxide dissolved in water to make up 100 ml). The corrosion products are removed by dissolution. Now, the coins appear red, due to the copper oxide layer. These coins again should be soaked in 10% citric acid solution (10 grams of citric acid dissolved in water to make up 100 ml). Citric acid removes the red oxide layer and the original surface is seen revealing all the details. Some of the Arcot Nawab coins were cleaned by this method.

Electrolytic Method

Those coins, which are heavily corroded but strong enough, should be cleaned by electrolytic reduction method. This is a good method, as no loss of the metal occurs by this method. The corrosion products are reduced to the corresponding metal. Since there is no loss of metal, it is a good conservation method for metals. The corroded coins are tied by means of copper

wire or kept wrapped in side stainless steel wire gauge or sheet and kept suspended in side a glass beaker or vessel containing 5% solution of sodium carbonate, a steel plate or wire gauge, is immersed as cathode all round the wall of the vessel, as anode. A direct current of about 6 to 9 volts is passed in to the unit. Liberated hydrogen gas is responsible for the reduction of corrosion products. After passing current for few hours, the coins are taken out, brushed and washed well in water. All the corrosion products are completely removed by this method and the details are brought out.

Gold Coins

Gold coins normally appear red masking the details. White deposit of calcium carbonate was found on them. The coins are cleaned with 2% *labolene* soap solution. As deposits still persistent, they should be soaked in a 0.5% solution of nitric acid. (0.5 ml of nitric acid dissolved in water to make up to 100 ml). Since gold coins contained copper, they appeared as copper coins due to copper corrosion products. They are treated as if they are copper coins. The above method was adapted in the cleaning of some of the coins.

Silver Coins

Silver coins get blackened due to the atmosphere. This is called 'tarnishing'. Silver reacts with hydrogen sulphide and forms black silver sulphide, which is the 'tarnish'(Blackening). Coins appear as white coins. This is due to the formation of silver chloride. Silver appeared black and white were treated as follows:

Affected coins are soaked in a 10% solution of formic acid (10 ml of formic acid is dissolved in water to make up 100 ml). As formic acid dissolves out the black silver sulphide, the coins

get cleaned. They are then soaked in 10% ammonia solution (10 ml of ammonia dissolved in water to make up 100 ml). This removes the white silver chloride. Then they are washed well in water.

Intensive Washing

When chemicals are used in the cleaning of coins, the residual chemicals were removed by intensive washing as follows: The coins are kept in a beaker containing distilled water and heated to dissolve out the residual chemicals and cooled. Water is changed and this process is repeated. Then the coins are air dried to remove all the water from the coins.

Protective Coating to the Coins

Smaller coins are kept in a vessel containing citronella oil or coconut oil. This avoids abrasion between coins as well as corrosion. Some coins are given a protective coating with 2% polyvinyl acetate in acetone (2 grams of poly vinyl acetate in acetone and to make up 100 ml). Severely corroded copper coins may be coated with a 2% solution of Benzo-tri-azole in rectified spirit to stabilise the corrosion products. This treatment will make the corrosion products from spreading further to other areas in the coin. Individual coins are kept in polythene covers to avoid atmospheric corrosion and oily accretions.

Display of Coins

Display of coins in museums is rare due to the miniature size and the security of the coins. But in foreign museums coins are displayed along with other finds in order to understand the materials science of the materials found in the excavation site.

But the coins can be displayed in short exhibitions and in case strong showcases are available in permanent exhibitions also we may display coins for public view. When we think of exhibiting coins, we have to explore various methods of display. Here we can see some of them. Two coins of the same type may be displayed in such a way that one shows the obverse and the other shows the reverse.

The second method is to display the coins and to keep a photograph or eye copy of the coin by the side of the original coin.

The third method is to keep the coin in the cut-out grooves and protecting them with the help of two glass sheets on both the sides so that the visitors may see the obverse and reverse of the coin.

Next method is to display the coins on glass and a mirror may be placed below the coin and proper lighting is provided so that one can see the obverse of the coin from the original coin and the reverse of the coin from the mirror image of the coin.

Another method is to display the coins in a sloping showcase and fix an adjustable magnifying glass in the case to view the coins of interest.

Whatever may be the method of display the coins must have details like metal, dimensions including diameter, thickness, weight, dynasty, period, place of occurrence, present location, method of manufacture of coins, composition of the coin etc. But we should not encourage forgery in case of coins as forgery is at an increase now a days.

Storage of Coins

Storage is a place where reserve collections are arranged in order. Storage is not a dumping place. It is not a place for disposing the useless items but for preserving the treasures of rare and valuable objects and specimens, which cannot be replaced easily. The storage should be well maintained in order to prevent deterioration. It is highly essential that the storage is properly lighted, well ventilated and adequately guarded where the objects can be well preserved and safeguarded against deterioration, decay or damage. In short, museum storage is a safe place for the objects where they are equally cared for as they are in the galleries. In general storage is essential for the following reasons.

1. The objects get better attention of the curatorial staff so frequently cleaned and chemically treated.
2. The objects are better preserved, as they are not exposed to visitors, serve as documentation centres, enable research scholars to handle the antiquities and make direct and first hand study.

For housing coin collection of any size the traditional method, the coin cabinet is still the best. This is usually made of wood and equipped with a series of shallow drawers or trays, each one of which contains a large number of separate circular piercing vary according to the size of the coins, where it is necessary to keep items of widely differing diameters together. The requirements of security can be met by ensuring that every piercing or box in a coin tray is filled-if not by an actual coin-then either by a heading ticket of coloured card which will indicate the appropriate series and subdivision of a series or by a coloured black security disc which will leave space for new coins to be incorporated in the tray. For essential information about the coins such as a registration numbers and description, small round shaped white cardboard ticket can be kept under the coins. Plastic and steel can be used for making coin cabinets.

Conclusion

A large number of scholars in Tamil Nadu have studied the coins of the Arcot Nawabs besides Mr. C. H. Biddulph, Mr. Michael Mitchiner etc. The study of the coins of the Arcot Nawabs in gold, silver and copper is a unique study and enjoyable. The study of these coins has brought out many new vistas in the history of the Arcot Nawabs including the art, architecture and culture of the region during the rule of the Arcot Nawabs.

Since the legends are in various languages such as Tamil, Persian, English, Telugu and Canarese, one should have a basic knowledge of these languages to study the coins. These coins don't have a definite shape, weight and the look is also not aesthetic. But the study is interesting. These coins reveal the religious harmony of the Arcot Nawabs, their faith to Islam, their strategy to deal with the subjects as coins contain both Tamil and Persian legends mostly.

This study has tried to focus the coinage of the Arcot Nawabs along with the history, art, architecture, political divisions of the Arcot Nawabs. A further compilation of the coins in the near future will be a complete reference book on the coins of the Arcot Nawabs.

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About the book

This book, A Technical Study on the Coins of Arcot Nawabs, deals with the history of the Arcot Nawabs, Princes of Arcot Nawabs, Arcot Nawabs' patronage to the art and architecture, evolution of coins, physical examination of coins, historical development of coins of Arcot Nawabs, coins of Moghul emperors in the Arcot Nawabi, gold coinage, silver coinage, copper coinage, Nawabs who issued coins - Sadadat-Ullah-Khan, Dost Ali, Anwaruddhin, Chanda Sahib, Mabus Khan, Munawar Khan, Kan Sahib, Mohammed Ali, Umdat-Ul-Umara and later Nawabs - coins with Persian legends, coins with Tamil legends, conclusion, the motifs of coins, scripts found on the coins, metals used in coins, dimensions of coins, metallography, religious harmony of Arcot Nawabs, conservation of coins, display and storage of coins. It is a comprehensive study of history and coins of Arcot Nawabs. This is a handy guide to study the coins of Arcot Nawabs.

About the author

Dr. V. Jeyaraj, born in 1950, is a post-graduate in chemistry and history. He joined the department of museums in 1976 after serving a few years in school and college. He headed two district museums in Erode and Vellore as Curator for about 7 years and as Curator for conservation over twenty years. He has to his credit over 120 research publications in conservation, anthropology, archaeology, numismatics, museology etc. He has written over 20 books such as guidebooks, books on conservation and museology. He is the present President of the Indian Association for the Study of Conservation of Cultural Property, New Delhi, Coordinator, Government Museum Manuscript Conservation Centre (NMM), ICOM Member and Life Member of various professional associations like Museums Association of India, South Indian Numismatic Society and Association of British Scholars. He is a member of Board of Studies in the University of Cochin, Kerala. He guides research scholars for the award of Ph. D. Degree from the University of Madras.