

## The Coinage of Tibet.

By E. H. C. WALSH.

(Read on 2nd May, 1906.)

The Tibetan system of coinage is very simple, as it consists of a single coin, the *tang-ka* (ཐང་ཀ་ and ཐང་ཀ་ or ཏང་ཀ་), which is cut up into pieces of different size for its fractional VALUES.

In ancient times, according to the Chinese author Wei Yüan, referred to by Mr. W. W. Rockhill in his "Notes on the Ethnology of Tibet," the Tibetans used cowrie shells and knife-shaped coins, but since the Sung, Chin and Ming periods (*i.e.*, since the twelfth century) they have used silver, and since the Cheng-tung period of the Ming (A.D. 1436) Wei Yüan states that they have paid their tribute to China in silver coins.

The oldest coin, however, that I have come across or heard of in Tibet, is one coined in Nepal for currency in Tibet, by the Newar King Jaya Bhupatindra Malla Deva in the year 816 of the Newar Era corresponding to A.D. 1696, though silver coins were minted in Nepal for currency in Tibet from the reign of Mahendra Malla, 1551 A.D.

It is difficult to say what has become of the previous coins of Nepal mintage, but I made very careful enquiries for them when in Tibet, and was unable to hear of any. I had, however, heard from Tibetans of the coin I have mentioned above, which is known as *ang-tuk* (ཨང་ཏུག) or "number six" from the last figure of its date, two years before I actually obtained one in Tibet. The previous coins of Nepal mintage would seem to have disappeared. I have, however, obtained, in Nepal, coins, which, for the reasons I give below, I have no doubt were of these previous Tibetan currencies.

Possibly the still earlier silver coins referred to by the Chinese author were merely struck for the purpose of paying the Tribute, and were not in general circulation, and silver coins did not come into general circulation until the coins that were minted for Tibet by the Newar Dynasty of Nepal.

As already noted the coinage of Tibet is very simple, consisting of a single coin, the *tang-ka*, the value of which is nominally six annas, though three of them exchange for an Indian rupee. The weight of the *tang-ka* is supposed to be 15 *karmas* (ལྷུ་མཚུངས་ or ལྷུ་མཚུངས་), the *karma* being one-hundredth of the *srang* (སྲང་) or silver ounce. Its weight, however, varies; as no care is taken in minting to see that it is exact.

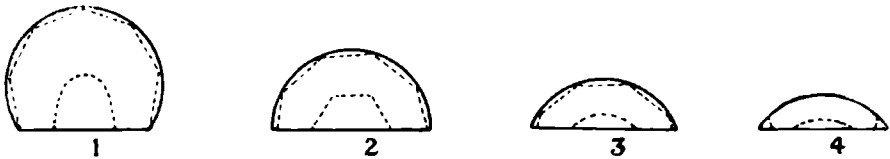
The sub-divisions of the coin, like those of the Old English silver penny, are made by cutting up the coin itself. These sub-divisions are:—

1 "Notes on the Ethnology of Tibet." Based on the collections in the U.S. National Museum, by W. W. Rockhill, Washington, Government Printing Office, 1895.

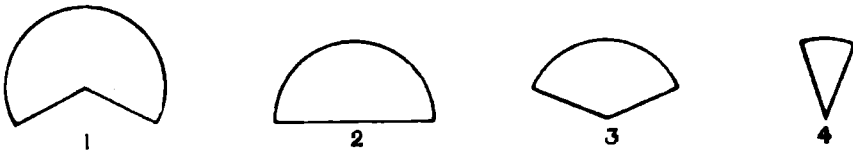
<i>Sho-kang</i> (ཞོ་གང་)	$\frac{2}{3}$	of a <i>tang-ka</i>	= 4 annas (Plate <sup>1</sup> III(A) & III(B), fig. 12).
<i>Chhi-ke</i> (ཅི་ཀེ་)	$\frac{1}{2}$	.. ..	= 3 annas (Plate III(A) & III(B), fig. 13).
<i>Kur-ma-nga</i> (ཀུར་མ་ངེ་)	$\frac{1}{3}$	.. ..	= 2 annas (Plate III(A) & III(B), fig. 14).
<i>Kha-kang</i> (ཀ་གང་)	$\frac{1}{6}$	.. ..	= 1 anna (Plate III(A) & III(B), fig. 15).
<i>Khap-chhe</i> (ཀམ་ཅེ་)	$\frac{1}{3}$	.. ..	= $\frac{1}{2}$ anna.

The last sub-division, the "half kha," is one-half of the portion shewn in fig. 15 of Plate III(A) and III(B). It is rarely made and is generally merely a term of calculation.

These sub-divisions, which, if the coins were merely cut up, would be the portion of the coin corresponding to the value they represent, are in reality merely tokens; as the edges are nearly always clipped and the centre is generally cut out, as shewn in the examples given, and the silver so clipped is kept by the smith, who cuts up the coin, as his remuneration, or by the owner, if he cuts his own coin. These sub-divisions, however, always exchange at their nominal value irrespective of their being clipped. The division of the coin in Lhasa and Central Tibet<sup>2</sup> is always made by a straight line cut across it, as shewn in the plate. Mr. Rockhill in his book "The Land of the Lamas," and also in his description of the collections in the United States National Museum, gives an example of a *tang-ka* cut up differently as shewn below. The upper line of figures shews the method of cutting in Lhasa and Central Tibet generally, and the lower line the method followed in Eastern Tibet as shewn by Mr. Rockhill



The (*Cho-tang* and *Kong-par*) *Tangka* as subdivided in Lhasa and Central Tibet.  
(The dotted lines shew the usual clipping).



The (*Gaden*) *Tangka* subdivided, as shewn by Rockhill.  
1. *Sho-kang*. 2. *Chhi-ke*. 3. *Karma-nya*. 4. *Kha-kang*.

<sup>1</sup> The obverse of the coins figured is shewn on Plate IIIA, and the reverse is shewn in the corresponding number of Plate IIIB. Similarly Plate IVB gives the reverse of the coins whose obverse is shewn on Plate IVA.

<sup>2</sup> "Notes on the Ethnology of Tibet." Based on the collections in the U.S. National Museum, Plate 27, and "The Land of the Lamas." By W. W. Rockhill, p. 207.

This mode of cutting the *tang-ka* must be peculiar to North Eastern and Eastern Tibet. The *tang-ka* so cut up which he gives in the plate referred to, is also a *Ga-den-tang-ka*, the standard *tang-ka*, which coin is never cut up at all in Central Tibet.

Mr. Rockhill also mentions that in Eastern Tibet, about Ta-chien-lu at the time of his visit (in 1888) only Indian Rupees were current, and when a smaller piece of money was needed rupees were chopped in half or quartered

There are six different kinds of *tang-kas* current in Tibet :—

- (1) The *Ga-den Pho-dung tang-ka*, so called from its inscription. Minted at Lhasa (Plates III(A) and III(B), figs. 1 and 2).
- (2) The *Kong-par tang-ka*, minted at Giamda on the borders of the Province of KONG-BO. (Plates III(A) and III(B), figs. 3, 4, 5 and 6).
- (3) The *Pa-nying tang-ka* or "Old Nepalese" Coinage: The currency coined by the Newar kings of Nepal. (Plates III(A) and III(B), fig. 7, and Plates IV(A) and IV(B), figs. 1 to 6).
- (4) The *Nag-tang* or "black tanka," a name given to the Nepalese coinage of Ranjit Malla Deva, A.D. 1722. (Plates III(A) and III(B), fig. 8, and Plates IV(A) and IV(B), fig. 7).
- (5) Chinese *tankas* minted for currency in Tibet. (Plates III(A) and III(B), figs. 9, 10 and 11).
- (6) *Chō-tang* or "cutting tanka."—Nepalese coins since the Gorkha conquest, not struck for currency in Tibet but which are generally current (Plates III(A) and III(B), fig. 13). The name means the *tanka* that is cut up,<sup>2</sup> as this *tanka* chiefly and also the *kong-par tang-ka* are the only ones that are sub-divided.

The *tang-ka* has not a fixed standard either of weight or size, or assay. The following table gives the size and weight of the coins figured on Plates III(A) and III(B):—

Number of coins on plate.			Diameter in inches.			Weight in grains.
1	..	..	1·15	..	..	80
2	..	..	1·11	..	..	72
3	..	..	1·07	..	..	64
4	..	..	1·04	..	..	76
5	..	..	1·05	..	..	93
6	..	..	1·04	..	..	88
7	..	..	1·11	..	..	104
8	..	..	1·10	..	..	101·5
9	..	..	1·05	..	..	78·5
10	..	..	1·09	..	..	77·5
11	..	..	1·06	..	..	78

<sup>1</sup> Rockhill, "Land of the Lamas," p. 208.

<sup>2</sup> བཞོན་ཏེ་ ར. བཞོན་པ་རྟོག་།

The *tang-kas* are hand-struck. I obtained a machine-struck *Gaden tang-ka* from Tibet in 1902. The die is similar, but the appearance is different from the hand-struck coins, the compression of the metal being much greater. This coin was said by the person, who brought it for me from Lhasa, to have been struck at the arsenal there by a machine. But the minting by machine cannot have lasted long; as coins were not being so minted when the mission went to Lhasa, and I have not seen any other machine-struck coin than this one.

The *Ga-den Pho-dang tang-ka* (Plates III(A) and III(B), figs. 1 and 2) is so called from the inscription on it. *Ga-den Pho-dang chhog-le nam-gyal*,<sup>1</sup> "The Ga-den Palace victorious on all sides." This coin is minted at Lhasa, and the Ga-den Pho-dang is a name for the Tibetan Government Headquarters there, and means "The Tibetan Government."

On the reverse (Plate III(B), figs. 1 and 2) are the *Ta-shi ta-gye*<sup>2</sup> or the eight lucky signs of the Buddhist religion. The signs are not always given in the same order; the order is, in fact, different in the two coins figured. Taking the order in which they occur in fig. 2, Plate III(B), and commencing with the top one and going round with the clock they are as following:—

- (1) The umbrella of sovereignty; (2) The two golden fishes of good luck; (3) The pot of ambrosia; (4) The lotus; (5) The conch shell; (6) The symbol of endless rebirths; (7) The banner of victory; (8) The wheel of empire.

There is a floral design in the centre of the reverse. None of these coins bear any date or any other mark, by which their date can be ascertained. The coin shewn in fig. 1 is an old coin, whereas fig. 2 is a perfectly new coin.

These coins were probably first minted about 1750 A.D., when, owing to the dispute between Prithi Narain, the first Gorkha ruler of Nepal, and the Tibetan Government regarding the exchange value of the previous debased Nepal coinage of the Newar kings then in circulation in Tibet, the Nepal Government stopped the coining of silver for Tibet. But this is merely conjecture; as I was not able to find any Tibetan who could give any information on the point.

This coin has remained unaltered, since it was first introduced, with the exception of such minor variations as have occurred in the making of fresh dies.

The *Ga-den tang-ka* is not subdivided. If it ever is cut it is called *Pongo mig-pa* or "donkey's hoof." I have never seen one of these coins cut. The "donkey hoof" cutting is, no doubt, the form of cutting figured by Mr. Rockhill of the example in the collection of the United States National Museum and in "The Land of the Lamas" already referred to.

There is no doubt that the design of the *Ga-den tang-ka* was taken from the Newar coinage of the time it was struck, and I give an example of the coin it would

<sup>1</sup> དགའ་པོ་ལོ་བྱང་ཕྱོགས་ལས་རྩམ་ཀྲུལ།

<sup>2</sup> བཀྲ་ཤིས་དྲུག་འབྲུག་ Sanskrit *Ashta Mangala*

<sup>3</sup> བོང་བྱ་རྩིག་པ།

seem to have been taken from, on Plates IV(A) and IV(B), fig. 13. This coin is a Newar coin of Jaya Jagajjaya Malla Deva and bears date 852 (Newar Sambat) corresponding to 1732 A.D.

The *Ga-den tang-ka* (Plates IV(A) and IV(B), fig. 14) both on its obverse and reverse is an exact copy of the coin of Jaya Jagajjaya. On the obverse, the form of the eight leaves or petals, which contain the inscription, has been faithfully copied and only the Tibetan inscription substituted, and a wheel substituted for the Newar inscription and symbol of the sword and garland in the centre. On the reverse the eight Buddhist signs (*ashta mangala*) have been retained and the form of the petals containing them exactly copied, and also the three dots between each petal. Only a floral design has been substituted in the central circle for the Newar trident (*trisul*) and inscription. Even in this floral design it is curious to note that the Newar symbols of the sun and moon, to shew descent from the solar and lunar races, have been retained without any significance.

The imitation of this coin of Jaya Jagajja is so complete, and there is no other Newar coin to which there is such complete resemblance, that I have little doubt that the *Ga-den tang-ka* was copied from this particular coin. If this is so, it is interesting; as it fixes the first mintage of the *Ga-den tang-ka* subsequent to 1732 A.D.

The *Kong-par-tang-ka*.—This *tang-ka* bears a date (Plates III(A) and III(B), figs. 3, 4, 5 and 6). The date is given in the Chinese Cycle of sixty years, which was introduced into Tibet in 1026 A.D. The earliest coin of this mintage (figs. 3 and 4) bears the date  $\frac{1}{2}$ , which means the forty-sixth year of the thirteenth cycle, and therefore corresponds to 1792 A.D. The coins bearing this date are not constant either in die, or in size, and, though they are none of them recent, would appear to have been struck at different times. The design on the coin shewn in fig. 4 differs from that in fig. 3, and though these represent the two types of these coins, there are others which follow one or other of these two types with minor variations due to fresh die. It is, therefore, probable that the coin having been first struck in that year the inscription was preserved without change as in the case of the *Ga-den tang-ka*.

Even educated Tibetans do not, as a rule, know what these figures are, and the uneducated, of course, have no idea. One educated Tibetan, whom I once asked about them, said he believed the top figure represented the age of the Dalai Lama at the time, and the lower figure that of the Regent!

The only other two dates that I have seen on these coins are  $\frac{1}{2}\frac{5}{4}$  (fig. 5), namely, the twenty-fourth year of the fifteenth cycle, corresponding to 1890 A.D., and  $\frac{1}{2}\frac{2}{3}$  (fig. 6) corresponding to 1891. Some of the latter coins are quite freshly minted, and the die of 1891 has, therefore, remained in use without altering the date, as was doubtless the case with the original die of 1792. This coin is sub-divided (Plates III(A) and III(B), fig. 15).

The *Pa-nying* (པ་ཡིན་གྱི་མཚན་ལྗང་) "Old Nepalese" *tang-ka*, is also known as the *Dung-tang* "spear tangka" or *dung-tse* (དུང་མཚན་ལྗང་) "spear point" from the trident emblem of the Newar kings, which is minted on the reverse. They were minted to the

same standard as the Newar coins current at the time in Nepal, and the Indian name *tang-ka* was probably introduced with these coins, although in Nepal they are called *mohars*.

Although these coins bear on the obverse the inscription of the Newar king who minted them, and on the reverse the Hindu symbols of the trident in the central circle, and also the Newar symbols of the *kharag* and *mala*, the Newar sword and garland, which also appear on the Newar coins, they were specially struck for the Tibetan coinage and bear no resemblance in other respects than the above to the Newar coins current in Nepal at the same time.

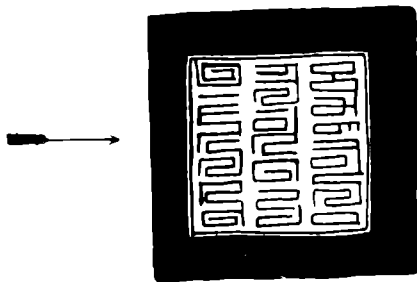
This will be clearly seen by reference to Plates IV(A) and IV(B), in which fig. 8 is a Nepal coin of Sri Nivasa Malla, whose name is also on the *Pa-nying tang-ka*, fig. 2. Similarly fig. 9 is a Nepal coin of Jaya Pratapa Malla who struck the *Pa-nying tang-ka*, fig. 4; fig. 12 is a Nepal coin of Bhupatindra Malla Deva, who struck the *Pa-nying tang-ka* shewn in fig. 6 and bears the same date; and figures 10 and 11 are Nepal coins of Jaya Ranajita Malla Deva who struck the *Nag-tang tang-ka* (fig. 7) and bear the same date.

Although, therefore, the only Nepal-minted Tibetan coins that I have seen or heard of in Tibet are the *pa-nying tang-ka* of Jaya Bhupatindra, known as the *ang-truk* or "number six" from the last figure of its Newar date, and the *Nag-tang tankas* of Ranajita Malla Deva, I have no doubt that the other coins of similar design, which I have obtained at different times from Nepal, were of the coinage minted for circulation in Tibet and that coins similar to them were in circulation in Tibet.

The distinctive mark of these coins are the characters which surround the enclosure containing the Newar inscription and the circle containing the *Trisul*. I am not able to decipher these characters nor have I found any Tibetan or Newar who has any idea what they are intended for.

Allowing for differences in fresh dies, they are practically constant, both in their individual form and their relative position on the coin (Plate IV(A) and (B), figs. 1 to 7).

My own opinion is that they are probably an imitation of the characters on the official seal of the Dalai Lama, of which I give a facsimile for comparison.



OFFICIAL SEAL OF THE DALAI LAMA.

(If the Seal is looked at sideways in the direction of the arrow, the resemblance of the characters to those on the coins will be noticed.)

The characters on the seal appear to be in the old Uigur form of Mongolian characters, which are written perpendicularly from above downwards and the lines follow from left to right. These Uigur characters, from which the Mongolian character has been derived, were themselves derived from the Syriac, having been brought to the Uigurs by Nestorian Missionaries; while the arrangement in vertical lines was adopted from the Chinese practice.<sup>1</sup>

The Dalai Lama's seal is the mark of sovereignty in Tibet, and it would be very natural that the Tibetan Government might wish it to be reproduced, or at least indicated, on the coins, which were to be current in Tibet. The characters on the coin are not any of them a correct reproduction of characters on the seal, which might be expected from workmen who did not understand what the characters were intended to represent, and the resemblances suggest that the Newar artificers took the characters as running horizontally and not vertically, which is also natural; as they would assume the lines to be horizontal, as in the Indian and Tibetan languages, with which they were acquainted.

That the Newar coiners were in the habit of imitating characters which they did not understand, and consequently rendering them meaningless, is also shewn by the fact that such meaningless imitations of Persian characters, with the object of imitating the titles of the coins of the Moghul Emperors, are found on other Newar coins. An example of this is found on both the obverse and reverse of the coin of Jaya Pratāpa Malla (Plates IV(A) and IV(B), fig. 9) and is of frequent occurrence on Newar coins.

As regards the inscription on the Dalai Lama's seal being in the Uigur character, I would note that Colonel Waddell gives a copy of the seal<sup>2</sup> and describes it as "in square Indian characters."<sup>3</sup> I think there is no doubt that he is wrong in this. He has also printed the seal, in the example he gives of it, with the lines of characters running horizontally and not vertically which they should do, and in which position it is always affixed. If so printed with the lines of characters running horizontally, there are some of the characters which bear a superficial resemblance to certain Indian characters.

As I have already said, the Newar artificers appear to have made a similar mistake, expecting a horizontal script and not a vertical one; and, if the seal be looked at in that direction, as indicated by the arrow, the resemblance of characters on the coins to some of those on the seal will be at once noticed.


This character of the Dalai Lama's seal is called in Tibetan *Shintu-Jod-pa* or "perfectly finished," and resembles the Uigur characters, known in Tibet as *Gyaser Yige*, or "Great golden letters," and is found in almost all old seals of Tibet.<sup>3</sup>

There are also certain distinctive symbols on these coins which do not occur on

<sup>1</sup> Prof. B. Jülg on "The Mongolian Language," in the *Encyclopædia Brit.* Vol. XVII. p. 150.

<sup>2</sup> *Lhasa and its Mysteries.* By L. A. Waddell, p. 448.

<sup>3</sup> Rai S. C. Das, Bahadur, has given an example of the *Shintu-Jod-pa* character, *J. A. S. B.*, Vol. lvii., Part I., 1888, p. 45. He, like myself, was unable to get the symbols of this character named individually, though the purport of the different groups or vertical lines of characters, which he gives as examples, was stated to him.

the ordinary Newar coins. These are the *damaru*, a small double hand-drum, used by Lamas in dances and exorcising, and a loop of the following form . The *damaru* is usually made of the tops of two skulls fastened together. It has a leather thong, with a knob at the end of it, attached to the middle of the drum, and, by turning the drum quickly in the hand, the thong strikes each side of the drum alternately and produces a noise like a rattle. It is peculiar to Tibetan Lamas and would, therefore, not unnaturally suggest itself to Newar artificers as a suitable religious symbol for a Tibetan coin, being distinct from the Newar Buddhist and Hindu symbols which they affixed to their own coinage.

This double drum occurs above the circle on the reverse of coins 3, 4, 5, 6 and 7 with the loop to the left of it. In the other two (figs. 1 and 2) its place is taken by part of the inscription.

The loop also occurs at the top of the obverse of all the coins (figs. 1 to 7)

There are also certain other symbols round the margin of the coins which do not appear on the Dalai Lama's seal. One of these is the three dots within two wavy lines on the left-hand side of the reverse of these coins (Plates IV(A) and IV(B), figs. 1 to 7) and in the symbol immediately below it, namely a dot inside an angle, and in the symbol at the bottom of the coin under the circle. As regards this last I would hazard a suggestion, for the reasons I give below, that it may be a conventional representation of the Potala, the Dalai Lama's Palace, which is the seat of the Tibetan Government.

Kirkpatrick, in the account of his mission to the kingdom of Nepal in 1793, writes: "The silver eight-anna piece, now called Mohr and Adheeda, was formerly denominated Mehnder-Mulie, after the Prince who first struck it, and by treaty established it in the neighbouring kingdom of Tibet; this prince would appear to have been one of the successors of Hur Sing Deo, and of the dynasty of Khatmanda, which city is said to have exclusively enjoyed for some time the privilege of supplying Tibet with coin, a privilege the more singular as it was from this very country that Nepal obtained her silver bullion. The origin of this practice is ordinarily referred to the superstitious reverence in which the valley of Nepal, and, more especially, the north-west parts of it (highly celebrated for their sanctity), has been wont to be held by the spiritual sovereigns of Tibet; but, whatever may have been the cause of it, there is not a doubt that the present Nepal Government made the departure of the Tibetans from ancient usage in this respect, the pretext for the war which it waged about four years ago against the confederated Lamas: as evidently appears from a memorial transmitted to me from Nepal on this subject, an extract of which is given in Appendix No. II."

"The Mehnder-Mulie exhibited anciently a representation of Lehassa on one side, and, on the reverse, the name, titles and emblems of the reigning sovereign of Khatmanda. Since the conquest of Nepal by Purthi Narain, no allusion to Lehassa has been preserved, the Mohr bearing on one side the following inscription: Sri Sri Sri Run Behauder Shah Dewa, and, on the other, Sri Sri Goorknâth Sri Bhowâni, with



the year of the Soka and certain emblems allusive to the Hindoo superstition, as the sun, moon, TRISOOL of Mahadeo, etc."<sup>1</sup>

The Mehnder-Mul (Mahendra Malla) referred to as having first coined silver for currency in Tibet reigned in 1566 A.D.

From the above extract it is clear that the distinctive feature of the Newar coinage minted for Tibet was that "it exhibited anciently a representation of Lhassa on the one side, and on the reverse the name, titles and emblems of the reigning sovereign of Khatmanda." The only symbol which can be taken as a representation of Lhasa is that under the circle (Plate IV(A), figs. 1 to 7). In the earlier examples (figs. 1 to 5) the symbol conveys a general impression very like that of the POTALA, the Dalai Lama's place, a long mass of high buildings, towering high above some lower buildings at its foot. This idea is kept up throughout all the earlier examples, but the figure is distorted and loses its meaning in the later coins (figs. 6 and 7).

The originally exclusive privilege of the Raja of Khatmândû to coin for Tibet, mentioned by Kirkpatrick, did not long continue, but was also shared by the other two Newar kingdoms of Bhatgaon and Patan. Of the coins figured on Plates IV(A) and IV(B), figs. 1 and 2 are minted by kings of Patan; figs. 3 and 4 by kings of Khatmândû, and figs. 5, 6 and 7 by kings of Bhatgaon.

The reason for the discontinuance of this coinage was, that it became so debased under the later kings of Bhatgaon, that when the Gorkhas conquered the country they would not continue coining coins for Tibet if they had to exchange at *par* with the debased coins then in circulation, and the dispute over this question was made the pretext of the war between Nepal and Tibet in 1768. Kirkpatrick publishes an "extract from a Memorial of the Court of Khatmândû, relative to the origin of the War with Tibet," which gives a full account of the dispute. I give below the portion which relates to the coinage:—

"In ancient times there subsisted a close union between the Rajahs of Nepal and Bhoat (*i.e.*, Tibet); when the pure Mehnder-mulli of the coinage of the former country was the current money of the latter. During the respective reigns, however, of Rajah Jy Purkaush Mull, the sovereign of Nepal, and of Rajah Runjeet Mull, the ruler of Bhatgong, the Mehnder-mulli became much debased, the consequence of which was, that at the period Nepal passed into the possession of the Goorkha, Bhoat was full of this base coin. The Maharajah (*i.e.*, Pirthi Nerain) immediately put a stop to this improper practice, sending, at the same time, a friendly deputation to Bhoat, for the purpose of stating the mischievous consequences that would ensue, were it persisted in; and of engaging the Lamas to revert to the ancient usage, by giving circulation only to a pure currency.

"To this representation the rulers of Bhoat replied that the amount of base Mehnder-mulli then in their country was very considerable; that the suppression of it would consequently be attended with great loss to their people; and that, therefore, they could not agree to the introduction of the pure Mehnder-mulli proposed by the

<sup>1</sup> An account of the kingdom of Nepal, being the substance of observations made during a mission to that country in the year 1793, by Col. Fitzpatrick. London, William Miller, 1811, pages 217, 218.

Maharajah, but must desire that the Goorkhas would continue to supply them with the adulterated coin."

"Nine or ten years elapsed in this negotiation between the two governments, without their being able to fix on any plan of accommodation. At length the Goorkha envoy proposed that, as they could not stop the circulation of the base coin with which they had been supplied, they should, at least, establish a just rate of exchange between the base and pure coinage, to the end that the merchants of either country might stand in their commercial transactions on the same footing as formerly. The Bhootias, however, would by no means consent to such a regulation; but, on the contrary, absolutely directed that the base and genuine money should be considered, in all negotiations of trade, as one and the same; the consequence of which was that for three or four years there was no sort of traffic carried on between the two countries. The circulation of the Nepaulian coin accordingly ceased (*i.e.*, in Tibet). The Goorkha, nevertheless, continuing to retain his friendly disposition towards the Bhootias, endeavoured to prevail on them to depute some respectable person to the common boundary, there to meet and, in concert with deputies from Nepal, devise some arrangement for the mutual benefit of the two states, as, without a speedy adjustment of the matter, it was evident that the trade of the two countries must be inevitably ruined. The Bhootias, however, were so far from listening to this reasonable proposal, that they, on the contrary, sent word vauntingly to the Goorkha that they had constructed a new road through the plain or valley of Tingri; that they were establishing a post on the common frontier; and that they had assembled an army of 125,000 men and that, if the Goorkha wished for war, he was welcome to advance."

The profits made by the Nepal Government on the silver coinage for Tibet are said by Kirkpatrick to have been a lakh of rupees annually.<sup>3</sup> He adds, "It is to be observed that all silver brought into Nepal from Tibet, in the way of commerce, must be carried to the mint at Khatmanda, no silver bullion being allowed to pass into Hindostan. In exchange for his bullion the merchant receives Nepal rupees, the Government deriving a profit of twelve per cent. from the transaction, four per cent. being charged on account of coinage and eight arising from the alloy of the rupee."

"With respect to gold, it has usually been a monopoly in the hands of Government, who obliged the traders from Tibet to sell it at the mint at the rate of eight rupees per tolah, whence the Ticksâli<sup>4</sup> retails it sometimes at the advanced price of fourteen rupees per tolah."<sup>4</sup>

So, altogether, the Newar Government made a large profit out of their monopoly of the coinage for Tibet.

Since the Gorkha conquest, Nepal has not again coined for Tibet, though, since the conclusion of the war, the Nepalese-Gorkha mohars have passed freely current in Tibet along with the Tibetan currency and are called *chō-tang* or "*tang-kas* for cutting" owing to there being the *tang-ka* that is generally sub-divided. The examples on Plates III(A) and III(B), figs. 12, 13 and 14, are all portions of Goorkha *tang-kas*.

<sup>1</sup> *Op. cit.*, pp. 339-340

<sup>2</sup> *Op. cit.*, p. 211.

<sup>3</sup> A Nepalese official.

<sup>4</sup> *Op. cit.*, p. 211-212.

The *Nag tang* "Black tang-ka" (Plates III(A) and III(B), fig. 8; Plates IV(A) and IV(B), fig. 7) is the name given to the last of the Pa-nying *tang-kas* coined in 842 (Newar Sambat) corresponding to 1722 A.D., by Ranjit Malla Deva, the last Newar king of Bhatgaon. There are a large number of these coins still in circulation, and many years of grease have made them black enough to deserve their name. A large number of these coins are also still current in Bhutan.

There only remains to notice the Chinese *tang-kas* minted for currency in Tibet. I have only come across three kinds of these.

The first (Plate III(A) and III(B), fig. 9) bears the inscription in Tibetan  $\text{གཙང་པུ་ཚན་ལྷང་}$  "the pure money of Chhan Lung," and round the margin the date in words  $\text{དྲུག་ཅུ་ཐམས་པ་}$  "sixty," i.e., the sixtieth year of the then current Chinese cycle; and is equivalent to 1795 A.D. The Chinese inscription on the other side is to the same effect. Mr. Kang-yu-wei informed me that this Chinese emperor's name was Sheng-lung. I have also similar coins of this emperor bearing dates 58 and 59, i.e., 1793 and 1794 A.D. It is given as Keen-lung in Haydn's Dictionary of Dates.

The second (Plates III(A) and III(B), fig. 10) bears the inscription in Tibetan  $\text{གཙང་པུ་བཙའ་འཛེན་}$  "the pure money of Chah Chhen." The date is given in words round the margin  $\text{ཉི་ལུ་ཅུ་ལྔ་}$  "twenty-five," and is equivalent to 1820 A.D. I have also a similar coin of this emperor bearing the date 9, i.e., 1804 A.D. The name of this emperor as given me by Mr. Kang-yu-wei was Jau Sengs, great grandfather of the present emperor of China. His name does not appear in the Dictionary of Dates.

The third (Plates III(A) and III(B), fig. 11) bears the inscription in Tibetan  $\text{གཙང་པུ་འཕྲུ་ཀྲོང་}$  "the pure money of Dao Kwong," and in the margin the date in words  $\text{གསུམ་པ་}$  "third," i.e., the third year of that cycle, which is equivalent to 1823 A.D. This emperor's name is given in Haydn's Dictionary of Dates as Taou Kwang. In the two latter, as in the first, the Chinese inscription on the other side corresponds to the Tibetan.

There is no copper coinage in Tibet, but Nepalese pice are occasionally met with, and Chinese cash (called *dong-tse*  $\text{དོང་ཚེ}$ ), in Lhasa.

In addition to the coinage, there are certain nominal sums of money which are used in accounts and business transactions. These are :—

*Ka-cha* = 5 annas.

*Sho-nga* = 5 *sho-kangs* = 3 *tang-kas* and one *karma-nga* = Rs. 1-4-0.

*Srang* or *ngu-srang* = 2 *sho-nga* = Rs. 2-8-0.

*Do-tse* = 50 *srang*s = Rs. 125.

Silver ingots from China are also used as currency. The value of these varies and

depends on their weight. The one most in use is called the *Ta-mig-ma* ཏཱ་མིག་མ་ or "horse-hoof," the value of which varies according to its weight between 60 and 70 rupees. There is also the *Yak-mig-ma* ཡལ་མིག་མ་ or "Yak's hoof" worth about 12 to 14 rupees, and the ར་མིག་མ་ or "Goat's hoof," the value of which varies from two to three rupees.

The Indian rupee is also current throughout Tibet and exchanges as equivalent to three *tang-kas*. It is called *Gor-mo* (གོ་རོ་མོ་) or "The round coin," *Phi-ling* or *Chhi-ling gor-mo* (ཕི་ལིང་གོ་རོ་མོ་) "The foreign round coin."

When rupees bearing the King's head were first brought into Tibet with the Tibet mission, the Tibetans were at first not always willing to take them; as they were only accustomed to those bearing the head of Queen Victoria which they knew, and the reverse of which was also different; but the distrust soon passed away and King Edward's rupees were taken as freely as Queen Victoria's.

In parts of the interior of the country, however, money is little used and its place is taken by barter. Chinese brick tea, too, is largely used as medium of exchange. It is made in different qualities which bear a distinctive label and are of a different value.

## LIST OF COINS ON PLATES IV(A) AND IV(B).

The obverse is on Plate IV(A) and the reverse on Plate IV(B), with the exception of figs. 12 and 13, the obverse of which is on Plate IV(B) and the reverse on Plate IV(A). The dates are in the Newar Samvat Era.

Figure on the Plate.	Inscription.	Corresponding date A.D.	Kingdom by which minted.	Diameter in inches.	Weight in grains.
1	( <i>Obv.</i> ) Śrī Śrī Sidi. ( <i>Rev.</i> ) Nar "Singha" ( <i>i.e.</i> , the figure of the lion "Singha" in the centre) 751 ... ..	1631	Patan	1.10	83
2	( <i>Obv.</i> ) Śrī Śrī Jaya. ( <i>Rev.</i> ): ( <i>at top</i> ) Śrī Ni ( <i>in centre</i> ) vāsa Malla, 781 ... ..	1661	"	.98	79.5
3	( <i>Obv.</i> ) Śrī. ( <i>Rev.</i> ) Śrī Lakshmi Nar Siin ... ..	...	Kathmāndū	1.03	68.5
4	( <i>Obv.</i> ) Śrī ( <i>Rev.</i> ) Śrī Pratāpa Malla 761 ... ..	1641	"	1.05	83.5
5	( <i>Obv.</i> )—( <i>Rev.</i> ) Śrī Śrī Jaya Jitamitra Malla. 783 ... ..	1763	Bhatgāon	1.10	86.5
6	( <i>Obv.</i> )—( <i>Rev.</i> ) Śrī Śrī Jaya Bhupatindra Malla Deva, 816 ... ..	1696	"	1.03	78.5
7	( <i>Obv.</i> )—( <i>Rev.</i> ) Śrī Śrī Jaya Raṇajita Malla Deva, 842 ... ..	1722	"	1.10	82
8	( <i>Obv.</i> ): ( <i>in centre</i> ) Śrī Śrī Jaya ( <i>outside</i> ) Śrī Nivāsa malla ( <i>Rev.</i> ) Nepāleswara, 786 ... ..	1666	Patan	1.0	83
9	( <i>Obv.</i> ) Śrī Śrī Kavindra Jaya. ( <i>Rev.</i> ) Pratāpā Malla, 779 ... ..	1659	Kathmāndu	1.0	84
10	( <i>Obv.</i> ) Śrī Śrī Jaya Raṇa ( <i>Rev.</i> ) Jita Malla Deva, 842 ... ..	1722	Bhatgāon	1.06	83
11	( <i>Obv.</i> ) Śrī Śrī Jaya Raṇajita Malla Deva. ( <i>Rev.</i> ) Baisa(kh) Sambat. 842 ... ..	1722	"	.99	41
12	( <i>Obv.</i> ) Śrī Śrī Jaya Bhupa ( <i>Rev.</i> ) tindra Malla Deva, 816 ... ..	1696	"	.68	20.5
13	( <i>Obv.</i> ) Śrī Śrī Jaya Jagajjaya. ( <i>Rev. in centre</i> ) Malla Deva, 852. ( <i>Round margin</i> ) Rājendra Nepāleswara ... ..	1732	Kathmāndu	1.10	82.5
14	( <i>Obv.</i> ) ( <i>in Tibetan</i> ) Dga h. ldan. Pho. Brang. Phyogs Las Rnam-rgyal ... ..	...	Lbsa	...	...



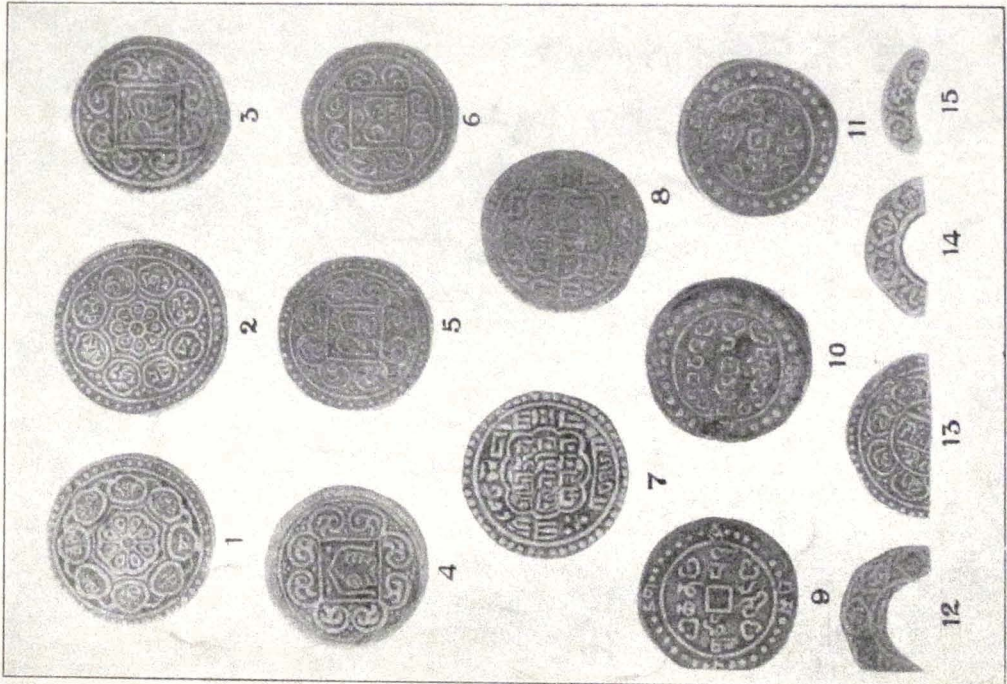


Plate III (A.)  
Obverse of Coins, The Reverse of these Coins is shown in the corresponding  
No. on Plate III (B.)

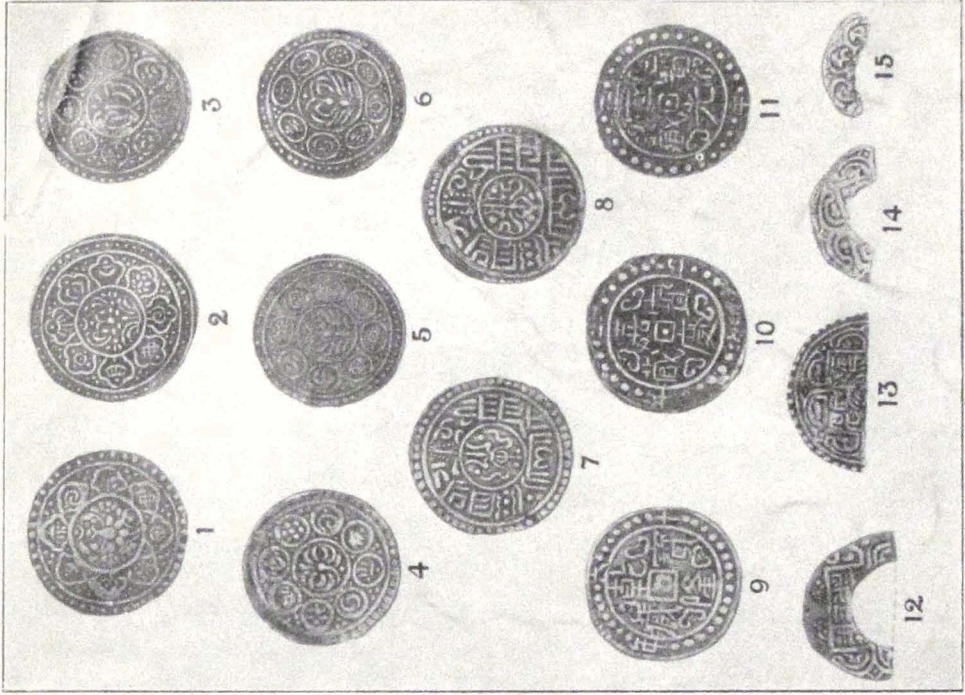


Plate III (B.)  
Reverse of the Coins, the obverse of which is shown on Plate III (A.)





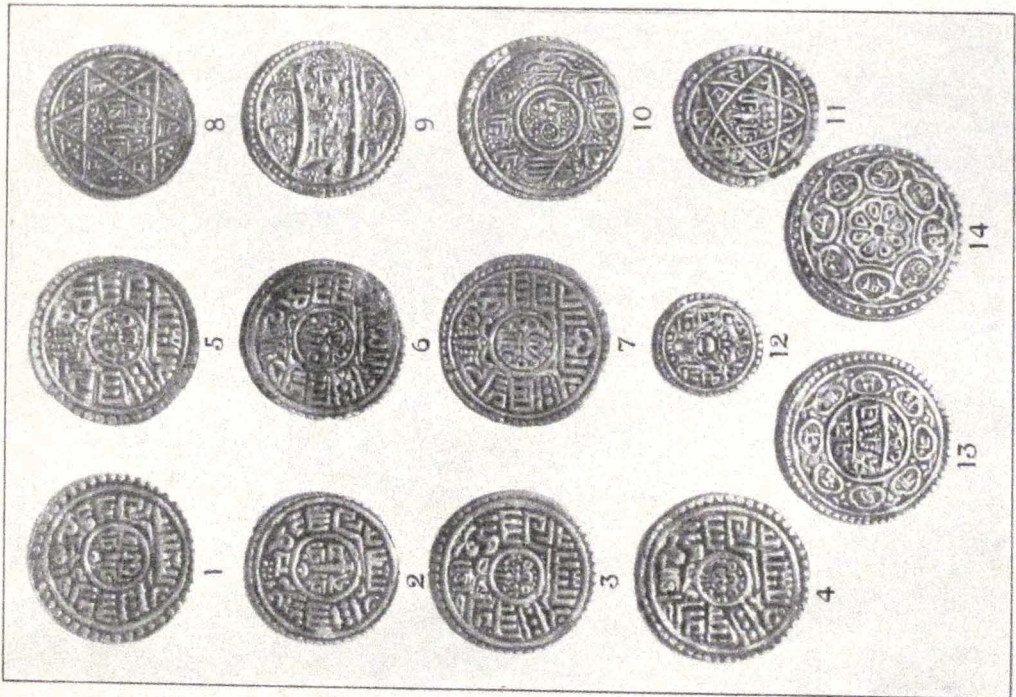


Plate IV (A).  
Obverse of Coins. The Reverse of these Coins is given in the corresponding No. on Plate IV (B) (except Nos. 12 and 13), the obverse of which is shown on Plate IV (B) and the reverse on this Plate.

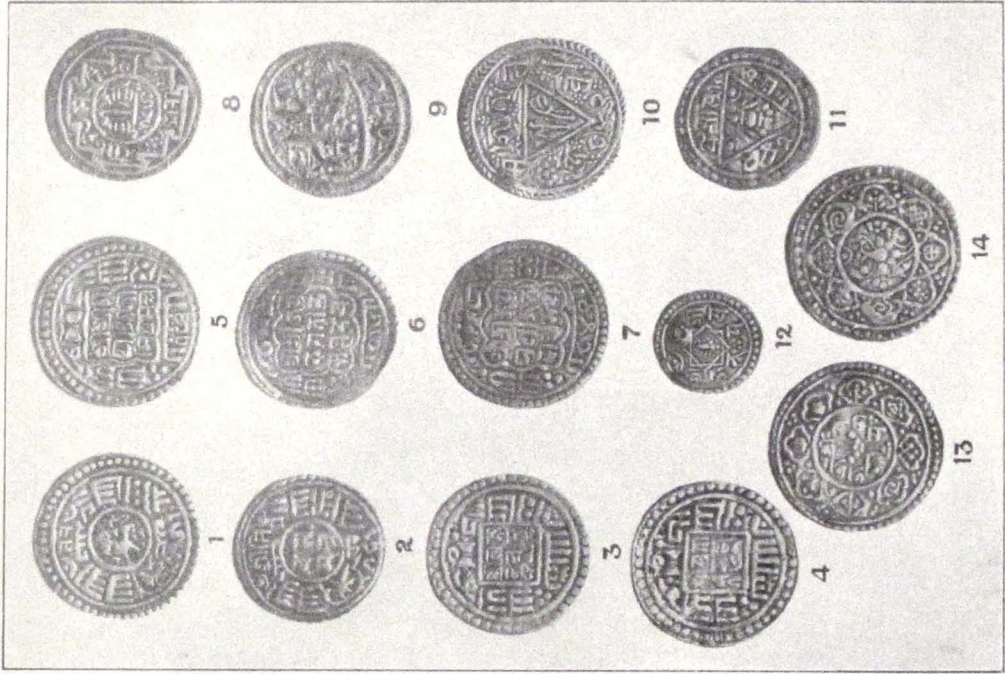


Plate IV (B).  
Reverse of Coins, the obverse of which is shown on Plate IV (A) (except Nos. 12 & 13), the obverse of which is shown on this plate and the Reverse on Plate IV (A).



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