

reversed, and the coins have to be deciphered in a mirror. This last peculiarity gives me a little cause for suspicion whether the description given by Codrington on page 164, section 14/ (6), may not be incorrect. He says "These coins (Kandyan Larins) bear no legend, or at best poor imitations of Arabic letters."

It is possible that single specimens may have been found before with reversed legends, and legends moreover sunk instead of being raised, which have been taken for imitations of Arabic?

Against this view is the extraordinary and meticulous care of Mr. Codrington's methods, and the fact that the 571 coins of group (a) include many coins with what appear to be precisely what he has described, i.e. imitations. But, all the same, I think that all existing collections should be reexamined with the aid of a mirror before it is possible to pronounce that Dr. Wood has been the first to discover not only new and unique varieties of Larins, but also new and unsuspected classes of Larins with legible inscriptions, in other than Muhammadan scripts.

Group (b) must be subdivided into four sections, viz:-

- (1) coins bearing the names of Sinhalese kings of the 12 and 13th centuries.
- (2) coins bearing Tamil inscriptions.
- (3) coins bearing various inscriptions I have not succeeded in reading, but which are probably Sanscritic rather than Arabic.
- (4) coins bearing Dutch legends.

Section (1) contains 62 coins, distributed as follows:-

Sahasa Malla, 2 specimens

Dharmasoka Deva, 3 specimens