



Bhupal Nobles' University, Udaipur

A Unit of Vidya Pracharini Sabha, Bhupal Nobles' Sansthan, Udaipur (Estd. 1923)



Academy of Indian Numismatics and Sigillography Indore



International Conference on

“A GLOBAL PANORAMA OF INDIAN NUMISMATICS AND SIGILLOGRAPHY”

Date 15,16 &17 April 2025



ORGANIZED BY

Department of History
Faculty of Social Sciences & Humanities
Bhupal Nobles' University, Udaipur
(A Constituent Unit of Vidya Pracharini Sabha,
Bhupal Nobles' Sansthan, Udaipur)

Academy of Indian Numismatics and Sigillography
Centre for Advanced Research for Ph.D. in
Numismatics, Sigillography, Epigraphy, Archaeology and Painting
Affiliated to Devi Ahilya University, Indore
(Member, International Numismatic Commission)
115, Kailash Park, Manoramaganj, INDORE - 452001 (India)

ABOUT THE UNIVERSITY

The Bhupal Nobles' University sponsored by Vidya Pracharni Sabha, established in 1923. Celebrating 103yrs of academic contributions, it is one of the oldest credible educational societies in the Country. The Bhupal Nobles' University has been constituted as per the approval of the Rajasthan Legislative Assembly under the University Act no. 23 of 2015. Bhupal Nobles' Institute saw the light of dawn on 02 January 1923 with two pupils and a primary school teacher. Ever since then, it has never looked back. In 1923, it was by the blessings of its Prime Deity Eklingnath and under the patronage of the prince, and later, the 75th Maharana of MEWAR, the first Rajpramukh of the REPUBLIC OF INDIA, Shri BHUPAL SINGHJI that the two devotees of education and learning, MAMAJI MAHARAJ AMAN SINGHJI of Ralawata and Rao BAHADUR THAKUR RAJ SHINGHJI of Bedla, on advice of Pandit NARAYANJI, initiated this institution as a primary school (Court of Wards' School) In 1929, this school was upgraded to Bhupal Nobles' High School. This educational institution has transformed it self from primary school to the University. The growth from 1923 till date speaks of the commitment, loyalty, sacrifices and public welfare sentiment made by our greatest older generations.

ABOUT THE DEPARTMENT

Department of History was established in the year 1960 under the supervision of Professor Y. S. Ranawat followed by Dr. D. P. Sharma, Shri P. K. Singh Chundawat and Sh. B. L. Meena who enriched the department. The department was upgraded to P. G. level in the year 2003. It was recognized as a research department in 2012. With the emergence of Bhupal Nobles' University in 2016, it was absorbed in the University. The department has faculty with research interest of Archeology, Numismatics, Epigraphy, Sigillography. The department also offers Doctoral degree programme in the subjects leading to Ph.D. degree. The department of history Bhupal Nobles' University organised National seminar on "National Education Policy 2020: Indian knowledge system Historiography and Philosophy" on 23.05.2024.

HISTORY AND NUMISMATICS



History is a march of mankind on earth. It is an advent of Kalpurush and description of his activities. A record of time-cycle (in Indian context) rolling around the clock, clock-wise, front fraction of second (पल / प्रतिफल) to thousands of millennium years (The march folds and unfolds the deeds and misdeeds of mankind. It is cyclical therefore the sayings are the sayings like, 'History repeats itself or Time and tide wait for none' for it is ever ongoing. The Kalpurush moves on the path paved by pebbles made of. Anthropological, Geological, Palaeontological, Numismatical, Epigraphical, Iconographical Architectural, Painting and Literary data: While marching: it also demarks the various stages and forms of human civilization from Pleistocene epoch to Stone age, from Paleolithic culture to Neolithic and Chalcolithic cultures from Satyuga to Kaliyuga. Numismatics (as illustrated below) provides footings to History. Thus Numismatics is an integral part and also the offshoot of Culture and Civilization of the country.

MONEY, IDENTITY AND ESSENCE : (In Context of the Indian Numismatic Tradition)

Money begins with man. Primitive-man primitive money; progressive-man progressive (refined metallic) money. Like man, money has had different forms: from berry bone to bonds and from stone to sterling. It is the mental and material get up of man and his community that conditions shape and form of money, coin or currency. Traditions relating to it are generally designated as nomos/customs of the land.

Money, as a prime source for the fulfilment of one of the three principal objects of human life viz. Dharma, Artha and Karma, eventually stood for a commodity which could conveniently match or meet human needs through its barter. In this state of affairs, owners, life saving roots, the practice of wearing garland, necklace, pendant, ambulate made of forest products viz. fruits and stone objects including beads, garlands made of precious and semi-precious stones and animal bones also depicting cow, dog, horse, fish, mother goddess, tattoos of the tribals and the domesticated animals or means of production and protection gave birth to money. With the material advancement of society, these forms of money were gradually succeeded by coins and currency of varied nature

The Vedas highlight the highest regard of Indians for nature and natural resources while all the time praying for establishment of harmony/balance between man and nature's creation, with a view to preserve/conservate the sanctity and sacredness of the creation viz. the Sun, Moon, rivers, mountains, trees, birds and animals. The Vedic prayers implicitly express the social ownership and an appeal for their utilization for the welfare of entire humanity, rather than any individual, group, community or creed.

Etimological study of Numismatics

Here Usually the word 'Numismatics' is believed to be derived from French word 'numisma' or 'numisa'. It means 'coins, medals or of having to do with currency... or.. coins, medals or related to objects as paper currency... or...coin or medals, especially as an aid to study of arohacology... or... coins and coinage... But the word 'Numismatics' is derivable also from French word 'nomos' which means 'custom'. 'onions" "law' and both 'custom' and 'law.

Culture and Civilization are the wheels of human progress and history as a store house of human experiences, serves as hub to join them together in order to keep pace with times. In this way, History is not a were morbid dead past but also a living lovable present. Its study acquaints us with the truth that though man is born to die, yet a Karmayogi historian can carve out his death worth living and memorable. Hence it would be a futile endeavour to trace communal or religious meaning from the symbology of the punch-marked coinage-the earliest currency of the country.

The Danastutis in Rigveda appropriately reveal the significance of Dana (charity yajya), where all the three aspects of Dana-Yajya, Homa and Dana have been elaborated. Yajya has been explained as abandoning something that belongs to one, intending for a deity and accompanying it with Vedic mantros (wishing good for all), Homa is throwing in fire (sacrificing) something belonging to oneself over which abandons one's ownership and which is intended for a deity, Dana consists in cessation of one's ownership over a thing and creating the ownership of another over that thing and this last occurs when other accepts the thing. This acceptance may be mental or vocal or physical. The sum and substance of the entire Dana activity is transferring of individual's unrequired resources to other needing them for a better social cause. And perhaps in this spirit, the construction of development projects viz dams and powerhouses hospitals and educational institutions have been regarded by our leaders as (performance of) Yaga and Homa resulting in Dana on a national order for upholding the higher social cause. Thus traditions have wonderfully enriched our national culture.

The performance of the ceremony of Dana has been further elaborated by another complimentary concept of (generating) Ista + purta (activities). Here Ista stands for an auspicious, beneficial, good to society and purta completion/ fulfillments/attainment of Ista is achieved by the Vedic actions of Yaga and Homa while Purta is attained by construction of Vapi (baodi square shaped step-well), Kupa (well), Todag (tank with plantation) and Devatayatana, mound/temple under tree in railing with God for worship 10 The term Purta is derived from the root pur (iqj) meaning completing, fulfilling, loading, enriching etc. thereby conveying the idea of filling some gap in social need. Purta activities viz Vapi, Kupa, Todag. Devatayatana and Aram are generated by digging and constructing wells, tanks surrounded by gardens/ trees and places of worship.

The study of minting of coins is primarily guided by the dictum setup by Mallinath:

नामूलं लिख्यते किंचित् Nothing without basis written

ननपेक्षित मुच्यते Nothing irrelevant written.

Thus a coin contains all that information which is most relevant to society and nation in scientific manner. We discover every day, every moment a new coin, collect and collate its study in search of truth in an unfathomable ocean of knowledge. Our unsatiable thirst of wisdom keeps a numismatic and his research enkindled even after its mortal demise for the truth alone triumphs and never dies. He serves humanity well when he practices what has been expounded in the Gita:

परिपातेन परिप्रश्नेन सैवये Paripaten pariprashnen sevaye :

आनो भद्रा कृतरु यन्तु Let noble thought come : : to us from all corners.



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ABSTRACT AND RESEARCH PAPER SUBMISSION GUIDELINES

Abstract and research papers are invited from academicians, professionals and research scholars. Participants can submit their abstracts (not exceeding 400 words) either in English or Hindi. For English Font –Times New Roman, Font Size-12 spacing-1.5 and for Hindi Font-Kruti Dev, Font Size-12, spacing 1.5 in Word file latest by March,28, 2025 and submission of full paper by April 10 2025. Abstracts & research paper should have Title, name of paper presenter, with Designation, Institution affiliated and E-mail id & phone No.

REGISTRATION FEE

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