CHAPTER II

STUDY OF THE COINAGE OF THE LATER KUSHĀNAS

History of the Kushāna coinage forms an important chapter in the numismatic chronicles of the Indian sub-continent. The ancient Punjab a part of which, now, is in India and another part in Pakistan; Haryana; parts of Himachal Pradesh and parts of Uttar Pradesh were annexed to the Kushāna empire in the early years of the Kushāna rule in the Indian sub-continent. Succeeding the Indo-Greek and Indo-Parthian rulers of north-west India, which now forms a portion of Pakistan, the Kushāna emperors that appeared in India with Kadphises-I or Kujula Kadphises inherited the coinage of their predecessors and very naturally continued their coin types. These coin types were already known to their subjects. The Kushānas occupied the land upto Varanasi in the east and had inherited some area beyond the Indian frontiers in the west. They had, thus, built a great empire which lasted for more than a century. Even after its

1. JRAS, 1903, pp 1-65.
2. The inscriptions of the Kushānas, beginning with Kanishka, are reckoned continuously for about 99 years in an unspecified era. Till recently the consensual opinion of the scholars had been that this was the Śaka era, which began in 78 A.D. The Kanishka’s era is being placed by some scholars in the second or third century A.D. However, we place the epoch of the
disintegration, Kushānas continued to rule some parts of India and Pakistan for another century or so.

A small group of copper coins, which are mostly known from the Bactrian region, portray a diademed bust of a ruler with a moustache, an aquiline nose and a heavy jaw and locks falling over his ears, bearing the names Heroas (Miaos), Hyrkodes and Phseigacharis. They appear to have been issued by the chiefs of the Yueh-chi tribe, probably the Kue-shuang (Kushāna) branch. But only on the coins of Heroas (Miaos), the word 'Koshānos' seems to follow his name. It is speculated that he was a predecessor or the father of Kujula Kadphises, the first Kushāna ruler of India. Before we present the detailed study of the Later Kushāna coinage, we now give briefly the coinage types of the early Kushānas.

**Early Kushānas**

The earliest Kushāna coins are those which were issued by Kujula Kadphises in copper. The earliest of them bear the bust of Hermaeus, the last Bactrian ruler, on the obverse.

---

...Continued...

era in 78 A.D. (Also see Appendix of this thesis). Apart from this era we find the evidences of another era which was started by another Kanishka (IIIrd) in that era we find dates from 5 to 41.

and Herakles on the reverse. These are in continuation of the imitations which were minted by the Parthian successors after Hermaeus' death. Another type of his coins have a diademed Roman-style male head on the obverse, which was apparently copied from the Roman coins. The style and the form of the portrait are so general that there can be no precise identification of the Roman emperor whose coins were copied, but generally it is identified with Augustus. On the reverse of these coins is shown a male, dressed in Indo-Scythian costume and seated on curdle, who is probably Kujula Kadphises himself. A third type of coins bears a bull on one side and a double humped Bactrian camel on the other. It probably reflects the nomadic habits of the Kushānas. All these coins are bilingual, having Greek inscription on the obverse and Kharoshṭhī on the reverse.

Wima Kadphises is portrayed on the obverse of the coins as an elderly man with a heavy body in various postures—seated on a couch; seated cross-legged, seated at a jharokha (window) riding an elephant; driving in a biga; standing sacrificing at an altar. This later type, i.e. standing at an altar appears only on copper. This newly introduced motif, became the basic theme of the royal portrait on the

4. EHI, p. 267.
Kushāṇa coins. Apart from this, on some coins Wima is shown floating through or rising from the clouds and flame is shown issuing from his shoulders. These distinctly indicate that he claimed divinity for himself.

On the reverse of the coins of Wima, Śiva with his long trident and sometimes accompanied by his bull is invariably seen. On a few coins Śiva is represented by his trident battle axe. This shows that he had adapted himself to the Indian environment and had identified himself with Saivism. Another notable thing in Kushāṇa numismatics is that Wima was the last ruler who issued bilingual coins bearing Greek and Kharoshṭhī inscriptions.

Certain copper coins bear on one side a bust facing right and on the other a horseman holding a whip, like the one seen on the coins of Azes. On their reverse is written a Greek legend Basileos Basilion Soter Megas. The name of the king would have been in the exergue; but it has not been noticed on any coin so far. So the coins looked like those issued by a nameless king. On the basis of circumstantial evidences some scholars have suggested that they might have been issued by Wima Kadphises either as heir apparent of Kujula Kadphises or in his own right in the beginning of his reign. Where as this researcher take these coins belonging to a nameless king who ruled after Wima.
Kanishka I:

The next ruler after Soter Megas was Kanishka I. Sir John Marshall is of the opinion that there was an interval between Wima Kadphises and Kanishka. Similarly, Sten Konow also thinks that Soter Megas coins were issued after the Wima Kadphises coins. But some scholars now are inclined to place Soter Megas between the two Kadphises. Recently the excavations conducted at Sonkh yielded a copper coin which bears the Brāhmī inscription Huvishkasya-putra Kanikasya. P.L. Gupta is of the opinion that Kanika was the name of Kanishka. He was thus, postulated the existence of two Huvishkas, the first one who was the father of Kanika or Kanishka I and second who succeeded him.

Kanishka, who was so far being considered the successor of Wima Kadphises had issued coins mainly in gold and copper; and on the coins of both the metals, he used the same type for his portrayal - standing, dressed in a long

7. For details see B. Chattopadhyay, op.cit., pp. 49-55.
9. Ibid., pp. 3-4.
tunic and salwar. Clasping at the chest and a low round cap, sacrificing at an altar and holding a spear in his left hand, but at the same time he did not confine the reverse of his coins to any one particular deity. He ended the bilingual tradition of Greek and Kharoshṭhī legends and retained only Greek for a while and issued coins with the legend Basileos Basilion Kanishkou.¹⁰

On the reverse of these coins, he introduced three deities with Greek names Helio, Salene and Hephaistos; but none of the figures bearing these names portrayed on coins are Greek in their iconographic forms. He soon discarded Greek and introduced a new language—the mid Iranian (Bactrian) or Khotanese Śaka on the other side of his coins. From now on, Kanishka coins bear the legend Shaonano Shāo Kanishki Koshāno.¹¹ On the reverse of these coins are placed a number of deities, male and female, bearing the Iranian names, Mihiira or Mithra (Sun), Mao (moon),¹² Oado (Vāyu, wind), Orlando (Vṛthragna, the national lord of Iranians in arms), Luhraspa (Druvaspa, the guardian of the health of

-----------------------------
¹⁰ BMC, pl. XXVI, 1.
¹¹ Ibid., Pl. XXVI, 4.
¹² Ibid., Pl. XXVI, 9.
animals), Athsho\textsuperscript{13} (Fire), Pharro (Khvareno, the Iranian concept of Imperial greatness), Manaobago\textsuperscript{14} (Vohu-manah, personification of a good mind), Mazdah (supreme Zoroastrian deity), Nana or Nana Shao or Nania (Innana, Ishtar, Nature Goddess) and Ardoksho\textsuperscript{15} (a goddess, counterpart of Indian Lakshmi). Kanishka also retained Śiva of his predecessor's coins under the name Oesho\textsuperscript{16} (Bhaveśa or Havesa) and introduced the figure of Buddha with the legend Boddo or Śākamano Boddo (Śākyamuni Buddha).

The gold coins of two denominations dinara and quarter-dinara are known of Kanishka I.\textsuperscript{17} They have similar obverse effigy of the king on the obverse and the same deities on the reverse. Recently some quarter dinaras bearing the name of Kanishka have come to light with entirely different obverse motif. On them is the profile bust of the king facing left. This portrait type was known so far exclusive of Huvishka. If these quarter-dinaras belong to Kanishka I, he would be the innovator for this type. But it is

\begin{itemize}
\item \textsuperscript{13} Ibid., Pl. XXVI, 4.
\item \textsuperscript{14} Ibid., Pl. XXVI, 6.
\item \textsuperscript{15} N. Chron. Vol. XII, 3rd Series, Pl. XVI, p. 7.
\item \textsuperscript{16} BMC. Pl. XXVI, 12.
\item \textsuperscript{17} N. Chron. Vol. XII, 3rd Series.
\end{itemize}
inconceivable that Kanishka I would have issued these quarter-dinaras\(^{18}\) without the dinaras of the same type. Moreover, the coins of Kanishka I and his successors are found without exception, with the circular legends beginning at 8 O'clock and here on these quarter-dinaras it begins at 1 O'clock, a practice, which is known only in the post Vāsudeva period. In view of these facts these quarter-dinaras would belong to a later ruler named Kanishka-II.

**Vāśishka I:**

Kanishka I was succeeded by Vāśishka I. He ruled from the year 24 to the year 28 corresponding to A.D. 102 to A.D. 106. He is called Vāśishka in the Isapur inscription of the year 24.\(^{19}\)

King Vāśishka, related to this period, is recognized only by a few coins that are quite close to the coins of Kanishka II in their fabric and execution; and like them the obverse circular legend begins at 1 O'clock. But on the reverse, the motif is entirely different.\(^{20}\) Here is seen goddess Ardokosho seated on a high-backed throne, holding a

\(^{18}\) JRAS, 1912, pp. 981-1012.

\(^{19}\) E.I. Vol. II, p. 369.

cornucopia in the left hand and a pāśa (noose) in the right hand. Ardokššo is a well known deity on the earlier coins of Kanishka I and Huvishka; but on them, she is invariably seen standing right or left. In the present form she is unknown on any earlier coin. As such, Ardokhsuo seated on the throne appears to have been introduced on the coins of Vasishka for the first time, and from now onwards she is constantly seen on the coins of his successors. From them, the Gupta rulers borrowed the motif on their early coins.

Huvishka:

The next ruler after Vasishka I was Huvishka. He portrayed his profile bust on his gold coins, generally facing left and rarely to the right, wearing garments decked with jewels and a high or flat topped.

Ornamental headgear, which may be distinguished into several types. He normally holds an imperial scepter or club in his right hand; in his left hand, he holds on some coins, an ankusa (goal) and on some others he has a spear that rests on his shoulder. The inscription on the coins of both the types is uniformly Shāo Nano Shāo Oeshki Koshāno. As

---

21. Ibid., p. 69.
22. Ibid. P. 112.
23. N. Chron., 1892, p. 98.
such the two types are considered to have been issued by one and the same king. Studies of the coin hoards, however, reveal that the two types are related to two different periods. The coins, which show the king holding ankusā, are early and are close to Kanishka I and those that show him holding spear are later and are close to Vāsudeva. Inscriptions from Mathura disclose 40 years of reign for the king named Huvishka. Such a long reign for a king is not unusual, but normally it would cover the period of two kings. Some scholars believe that the coins of the two types belonged to two different kings of the same name who ruled successively. But this researcher is not inclined to postulate the existence of another king of the same name.

**Kanishka II**

Ludwing Bachhofer recognized that Kanishka II\textsuperscript{24} was an independent and innovative ruler who came to power before the early Kushāṇa King Vāsudeva I.\textsuperscript{25} He realized this on the basis of his investigations of the coins of Kanishka II. According to him this king issued many coins in gold and copper and caused a new arrangement of the Bactrian legend

\textsuperscript{24} Mutterwalner, G.V., Legends of the Later Kushāṇa Gold Coins, ND Dec. 1986, p. 44.

\textsuperscript{25} Ibid., p. 45.
on the horse of his coins and introduced a new reverse coin type with the enthroned goddess Ardoksho. In addition we registered a new short fluorescence of the sculpture art in Mathura of the middle part of Kanishka II's reign.

**Coinage of Vāsudeva I:**

After Kanishka II came Vāsudeva I. He adopted the obverse device of Kanishka, i.e., a king standing in profile, sacrificing at the altar; but the king now holds a trident in place of the spear as held by Kanishka in his left hand.

The reverse devices were reduced to four deities Nana, Oesho (Śiva), Ardoksho and Vāsudeva. Nana is seen only on a few coins, Oesho is quite common and Vāsudeva has come to light only recently from a coin.

The coins showing Oesho on the reverse are distinguishable into two distinct types. One is similar to the coins of Kanishka in their fabric and contents. They display the king standing at the altar on the obverse and Śiva standing in front of the nandi (Bull) on the reverse. These coins are well struck and neatly engraved. They are believed to have been issued by Vāsudeva I. The second type

26. Ibid.
27. Ibid., p. 46.
also is similar to the above type but is a little different in its style and has an additional feature of trident standard placed in the left field on the obverse. The coins of this type are attributed to a different ruler of the same name Vāsudeva-II.

There is also another type\textsuperscript{28} of coins with the name Vāsudeva, very much similar to the above mentioned coins of Vāsudeva II, but differs from them in having two innovations. Firstly, the circular legend, which had its beginning earlier at 7 O'clock begins here at 1 O'clock. Secondly, a Brāhmī letter is added on the obverse in the right field and close to the name of the deity on the reverse.\textsuperscript{29} These distinctions suggest the possibility of a third Vāsudeva in the same period.

**LATER KUŚHAṆA COINAGE:**

The Kuśaṇas were recognized as a great political force in the North for a period of about 150 years. They also retained their hold on trade and commerce of an extensive region in and outside India. The currency of the Imperial Kuśaṇas remained in circulation in major parts of northern and central India even after the weakening of the Kuśaṇa empire after Vasudeva I.

\textsuperscript{28} N. Chron., 1892, p. 125.

\textsuperscript{29} BMC, pl. XXIX. ii.
For our study we have taken the period after the rule of Vāsudeva I as the Later Kushāṇa period, beginning with Vāsudeva II. The reduced area of the earlier empire, erosion of authority and the independent nature of the straps during the age of Vāsudeva II has made a fairly distinct demarcation of the Later kings from that of the Early Kushāṇas. Consequently, we consider the kings starting with Vāsudeva II, Huvishka II, Kanishka III, Vaśishka II, Kanishka IV, Vāsudeva III, Vasu, Chārā and Maśrā as the Later Kushāṇas.

The Later Kushāṇas, known to us from coins and a few other sources, had a limited region under their control. It is well known that the chief traits of the Imperial Kushāṇa coins were imitated by the Later Kushāṇas. At the same time these later rulers adhered to two more principles. Firstly, recognition of Indian Brāhmī script, in a typical way, on their coins, and secondly, adoption of certain characteristics of the Sassanid Coinage.

Coins of the Later Kushāṇas after Vāsudeva I fall under two main categories:

I. Standing King at altar on obverse and Śīva with nandi on reverse.
II. Similar obverse with seated goddess on reverse. The second type became more popular and had its impact on
the Gupta and succeeding Indian coins.

The name Vāsu in Brāhmī on the coins of Vāsudeva is written vertically under the left arm of the ruler. This device was adopted by the Later Kushāna kings, including the Kidāra Kushānas.

The two outstanding devices of the Later Kushāna coins came to be:
I. Standing king pouring oblations at the altar, and
II. His name written vertically in Brāhmī under the arm.

These two features of the obverse were adopted by the Gupta monarchs right from the time of Samundragupta and were continued by several rulers of the dynasty.

Coming to the second variety of the Later Kushāna coins with Śiva and Nandi on the reverse, we notice that it was much less popular in the succeeding phases of Indian coinage i.e. with the Guptas. One of the chief reasons of this was the growth of the Vaishnava faith in India during the post-Kushāna period.

The Śiva-Nandi device of the Later Kushānas was continued by the Sassanids for quite some time although, the figures of both Śiva and the Bull are not executed carefully.

As a result of the Sassanid influence the Kushāna Coins became thin, broad and convex. The head-dress of the king
assumes undue significance. The typical Sassanian head-dress and trousers on coins can well be compared with the foreign headgears and trousers found in the contemporary stone sculptures and terracottas. Even in the case of Siva the typical Indian dhoti on the Kushāṇa coins in now replaced by Sassanian trousers.

**Vāsudeva II:**

Scholars have attributed some coins as belonging to Vāsudeva II which are cruder in execution and the coins show a greater decree of deterioration is monetary standard and Greek script.\(^{30}\) Similarly the symbol on them is also different.\(^{31}\) We have also identified and attributed some of the coins to Vāsudeva II while dealing with the coinage of Vāsudeva I in an earlier section.\(^{32}\) Especially, the coin with Śiva and Bull has been presumed to be of Vāsudeva II. Their fabric is different from other coins of Vāsudeva I. In the absence of more details, it can only be assigned to a ruler different from Vāsudeva I. In additional to this he issued some more types of coins which are described here. Here we are describing a coins of this king which was

\(^{30}\) Chattopadhaya, B., *op.cit.*, p. 100.

\(^{31}\) *NHIP*, p. 16.

\(^{32}\) *Supra*, p. 36.
published by Chattopadhya.\textsuperscript{33}

King at Altar :: Three Headed Śiva:

Obverse: Standing king, diademed and nimbate, faces left; wears a helmet with side devices and armoured cuirass, skirt and trousers; offers oblations with the right hand into an altar; a trident in the left raised hand; legend from 7'clock; ḪAO NANO ḪAO/BA ΩΩΩΡ KOPOANO i.e. SHĀO NANOSHĀO BAZODEO KOSHĀNO, which means king of kings, Vāsudeva, the Kushāṇa; nandipada symbol on the right.

Reverse: Three headed Śiva nimbate, stands against a bull; lunar crescent at top; holds a wreath in the right extended hand and a trident in the left raised hand; wears a dhoti; legend on the right, read from outside: Ohpo i.e. OESHO or the God-Siva; monogram on the left; beaded border.

This coin is in the Bharat Kala Bhawan, Banaras Hindu University, Varanasi. The helmet is supposed to be similar to the crown peculiar to the Sassanian emperor Shapur.\textsuperscript{34}

\textsuperscript{33} Chattopadhya, B., op.cit., p. 97.

\textsuperscript{34} JNSI XXXVI, pl. V, No. 3.
VĀSUDEVA II COINS:
Type I King at Altar : Three Headed Śiva with Bull
Metal   Gold            Weight   8.00 gms
Size   2.1
Obverse: King standing frontly, faces left; nimbate; wears a bejewelled and pointed helmet; ear-flaps and moustaches; offers oblations into a small altar with right hand and a trident in the left hand. Greek legend in Greek from 7.00 O'clock: ᵀΑΟΝΑΝΟ ᵀΑΟ ΒΑΣΩΟΟΚΟΠΑΝΟ, i.e., SHAO NANO SHAO BAZODEO KOSHANO or Shahenshah (king of kings) Vāsudeva, the Kushāṇa.
Reverse: Three headed male, enface stands against a humped bull; wears a dhoti; holds a noose (pāśa) or wreath in the extended right hand and a trident in the raised left hand. Ohpo i.e., OESHO on the left field and the God-Siva monogram on the right, beaded border.

Pl.No./Coin No. 1.1
Metal   Gold            Weight   7.96 gms
Size   1.9 x 2.0 cm
Obverse: Standing king; faces left; crown or hat with long streamers. Pellet in hand over altar and trident in left hand. Larger Brāhmī letters in lower right field. Legend in Greek from 7.00 O'clock ᵀΑΟ NANO ᵀΑΟ ΒΑΣΩΟΟΚΟΠΑΝΟ i.e., SHĀO NĀNO SHĀO BAZODEO KOSHANO or Shahenshah (king of Kings) Vāsudeva, the Kushāṇa.
Reverse:  Three headed male, en-face stands against a humped bull, wears a dhoti; hold a noose (pāśa) or wreath in the extended right hand and a trident in the raised left hand; legend OhνO i.e, OESHO on the right field and the monogram Ω on the right field; beaded border.

King at Altār :: Śiva standing:

<table>
<thead>
<tr>
<th>Metal</th>
<th>Gold</th>
<th>Weight</th>
<th>7.92 gms</th>
</tr>
</thead>
<tbody>
<tr>
<td>Size</td>
<td>2.1 x 2.1 cm</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Obverse:  Standing king; faces left, wears a bejeweled and pointed helmet ear flaps; offers oblation into a small alter with right hand, and a trident in the left. Brahmi akṣhara ǝ = HA in the right field. Legend from 5.00 O'clock: a ǝ-ashokāpano (No) ǝao nano ǝao.

Reverse:  Śiva with halo in front of Bull to left. No Brāhmī letters on reverse. Legend is not clear and monogram Ω on the left upper side.

Pl.No./Coin No. 1-2

<table>
<thead>
<tr>
<th>Metal</th>
<th>Gold</th>
<th>Weight</th>
<th>8.05 gms</th>
</tr>
</thead>
<tbody>
<tr>
<td>Size</td>
<td>2.2</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Obverse:  As on coin no. 3 Brāhmī letters "ha" ǝ

Legend z:hovo ǝano ǝao Nanopao.

Reverse:  Same as coins no. 3.

Pl.No./Coin No. 1-4
Metal: Gold

Size: 2.3 cm

**Obverse:** King standing; faces left, wearing a bejewelled and pointed helmet ear flaps and offers oblations into a small altar with right hand and a trident in lefthand. Legend in Greek from 7.00 O'clock: \( \text{πΑΩ} \ \text{ΝΑΝΟ} \ \text{πΑΩ} \ \text{ΒΑΖΟ} \ \text{ΑΗΟ} \ \text{ΚΟΠΑΝΟ}, \ i.e., \ \text{ΣΗΑΟ} \ \text{ΝΑΝΟ} \ \text{ΣΗΑΟ} \ \text{ΒΑΖΟΔΕΟ} \ \text{ΚΟΣΗΑΝΟ}. \)

**Reverse:** Standing male deity; enface; stands against a humped bull; hold a noose (\( \text{πΑΣΑ} \)) or wreath in the extended right hand and a trident in the raised left hand; Greek legend Ohpo, i.e., OESHO on right field and monogram \( \text{Ψ} \) on the upper left field; beaded border.

Pl.No./Coin No. 1-5

---

Metal: Gold

Size: 2.5 cm

**Obverse:** King standing; enface; wear a pointed Helmet; ear flaps and offer's oblations into a small altar with right hand a trident in the left hand. Legend from 7.00 O'clock: \( \text{ΠΑΟ} \ \text{ΝΑΝΟ-ΠΑΟ-ΒΑΖΟ} \ \text{DEO} \ \text{ΚΟΠΑΝΟ}, \ i.e., \ \text{ΣΗΑΟ} \ \text{ΝΑΝΟ} \ \text{ΣΗΑΟ} \ \text{ΒΑΖΟΔΕΟ} \ \text{ΚΟΣΗΑΝΟ}. \)

**Reverse:** Śiva and bull; monogram \( \text{Ψ} \) on the upper left field. Legend ohpo i.e, OESHO on the right field. Beaded Border.

Pl.No./Coin No. 1-6.
Type II King at Altar :: Ardoksho

Metal: Gold
Weight: 7.75 gms
Size: 2.2 x 2.3 cm

Obverse: King standing frontly; enface; nimbate; wear a bejewelled and pointed helmet; offers oblation into fire altar with right hand and a trident in the left hand. Greek legend from 7.00 O'clock: ꞌpAO NANO ꞌpAO BA ... (QAHOKO ꞌpANO, i.e., SHĀO NANO SHĀO BAZODED KOSHĀNO Shahenshah (King of kings) Vasudeva the Kushāna.

Reverse: A female deity seated; enface; on high backed throne with ornate legs; nimbate, beaded border; monogram ꞌ८ on the left upper side.

Pl.No./Coin No. 1-7.

Metal: Gold
Weight: 7.75 gms
Size: 1.9 x 2.1 cm

Obverse: Same as Coin No. 7.
Reverse: Same as above Coin No. 7.

Pl.No./Coin No. 1-8

Metal: Gold
Weight: 7.75 gms
Size: 1.95 x 2.0 cm

Obverse: Same as Coin No. 7.
Reverse: Same as above Coin No. 7.

Pl.No./Coin No. 1-9
Metal: Gold  Weight: 7.75 gms
Size: 2.0 x 2.1 cm
Obverse: Same as Coin No. 7.
Reverse: Same as above Coin No. 7.

Pl.No./Coin No. 1-10

Metal: Gold  Weight: 7.85 gms
Size: 2.0 x 2.1 cm
Obverse: King standing; faces left. Wearing a long coat with new type of costume-curved hem line. Pellet in hand over altar, Brāhmī "Ga" on lower left and Brāhmī RADA on right. Brāhmī "GHO" between feet. Legend from 1.00 O'clock: Bazohovop. bao nano bao.
Reverse: Śiva and Bull, dots representing Śiva hair flow down over shoulders. Legend φ Ho (OESHO) on the right field and monogram on the upper left side.

Pl.No./Coin No. 1-11

Metal: Copper  Weight: 8.68 gms
Size: 2.0 x 2.2 cm
Obverse: Standing king; enface: Offer's oblation into a small altar with right hand and a trident in the left hand. Inscription from 7.0 O'clock:  hoKopah. φ Ap Nanοφ.....
Reverse: Śiva and bull, monogram on the right upper field Beaded border.

Pl.No./Coin No. 1-12
Huvishaka II:

During the excavations at Sonkh in Mathura district, was found a copper coin which has on its obverse standing king to right wearing a king Kushāna type coat and with standard (?) in his left hand and right hand resting on hip. In the left is seen Brāhmī inscription Huvishka where as in the reverse is seem a trident with long shaft and two time Brāhmī inscription read by Gupta as Putra (Kanika (sya), i.e., the coins of Kanishka who is the son of Huvishka. P.L. Gupta considered this Huvishka as father of Kanishka I35 where as K.D. Bajpai is of the opinion that the Huvishka referred here was the father of Kanishka III.36 Huvishka II was succeeded by his son Kanishka as is evident from the discovering of a copper coin from Sonkh.

Kanishka III

It appears that amongst the later Kushānas, the most important rulers were Kanishka III37 and Vasu and/or Vāsudeva III. These two rulers are known only from their coins. A characteristic feature of the Later Kushāna coinage

was the appearance on their obverse of Brāhmī letters. These Brāhmī letters appear on the obverse on the left, in the middle, between the feet, and on the right. This particular feature is also found on the later issues of the Indo-Greeks and the Guptas. In the absence of detailed data, this feature has been given various interpretations. Significance of these letters, however, awaits authenticated interpretation.

Some of the Later Kushāṇa coins, bear such imaginative symbols or letters as bha, ga, vi and nu. These are neither mint marks nor initials of viceroys of the outlying provinces. At times, words like Pāśana or Silada also appear. On these coins, influence of the coins of the earlier Sassanian kings is noticeable.

Before the various Vāsudeva types can be given historical references, an affiliated group of coins must be analyzed. It is a large and distinctive corpus found from Begram to Bengal bearing the name of king KANESHKO. There is no danger confusing these coins with those of Kanishka I, and it is thought that almost it is certain that they belong

39. JASB (NS), Vol. IV, 1908, p. 93.
to the Kanishka III of Mathura inscriptions.\textsuperscript{40}

This Kanishka started another era which is designated as second Kanishka era. He started his career around 100 of Kanishka I era i.e., c. 178 A.D. and dated his epigraphs omitting 100. We find his dated inscriptions ranging from 5 to 17 i.e., 105 to 117 of Kanishka era corresponding to 183 to 195 A.D. This era was adopted by his successors viz. Vashishka II and Kanishka (IV).\textsuperscript{41}

At least two types of his coins can be recognized and the details of these is given below:

Type I: King in Topcoat: Ardoksho:

Obverse: King, nimbate, standing enface, sacrificing to left over fire altar. He wears a tall pointed hat with two pronged device of forehead, long great coat with rounded lapels, hem of coat curved upward over knees. Holds staff with ribbon; trident with ribbon is in field behind altar.

Legend from (1 O'clock) SHĀO NANO SHĀO KANESHKO KOSHĀNO.

\textsuperscript{40} Gupta, P.L., \textit{op. cit.}, pp. 213-14.
\textsuperscript{41} Gobl, R., \textit{DHIHBI}, Vol. III, Pl. I, No. 16; Pl. VIII, Nos, 1-4.
Reverse: Ardoksho goddess seated enface on high backed throne with ornate legs. In left arm is cornucopia. At feet is circular design. Nimbate; dressed in flowing classical robes. Brāhmī aksharas in field as shown above.

There is a return in these coins to the royal Indo-Scythian civilian dress without armour that is, of tunic, pantaloons, and topcoat all lavishly ornamented with pearls. In this type, the royal shoulders do not have flames, the royal hair is relatively short. The style and fabric are excellent, and the reverse type Ardoksho in the only one employed by this king.

Type II King in Armor: Ardoksho

Obverse: Similar to Type I except that king is dressed in armored script and cuirass, is nimbate, has flaming shoulders. Has rather full face and Parthian style bushy hair behind ears. Legend from 1:00 as in Type I. Brāhmī akshara in field to right pa.

Reverse: Similar to Type I above except that deity is less classical in spirit, smaller in scale. Sits on throne without a back. Seems to hold palm branch in her left arm, to balance bowl or lota on index finger of right hand. Legend is read counter clockwise from flan.

42. BMC, Vāsudevas Coin No. 10.
43. Ibid., p. 14.
From Begram to Bengal a very large number of coins bearing the name Kaneshko have been found. These are assigned to Kanishka III. The reverse sides of these coins have either ARDOKSHO or OESHO as a deity. These coins are comparatively finer in execution and the details on obverse are better minted.

**Type III**: King standing at an altar with APΔOXPO seated on a throne; gold, round.44

**Obverse**
Diademed and nimbate, standing king, faces left; wears a tall pointed helmet, long coat with round lapels, hem of coat curved upwards over knees all bejewelled; offers oblations with the right hand into an altar having a trident with fluttering ribbons behind it; holds a spear with fluttering ribbons in the left hand.

Legend from 1.0'clock: ΠAO NANO ΠAO KA/N-(P)—Ko KoΠANO i.e. SHÃO NANO SHÃO KA–NESHKO KOSHANO or king of kings. Kaneshko, the Kushāna; Brāhmī letter vi on right.

**Reverse**
Female deity seated, en face, on high backed throne with ornate legs; nimbate; holds a noose (pasa) in the right hand, a cornucopia in the left hand; bead like circular design on right; fully dressed in flowing classical robes; legend on the right: APΔOXPO i.e. ARDOXSHO or the Goddess of Abundance; monogram on the left; beaded border.

44. Ibid., p. 17.
KANISHKA III: COINS (Illustrated):
Type 1 King at Altar :: Seated Goddess.

Metal  Gold  Weight  7.62 gms
Size  2.0 x 2.1 cm

Obverse: Standing king, Trident in left hand and right on fire alter. This coin shows a complete ruler's name. Clearly: 1 o'clock: ṁo NANO ḫAO Kart.h. ṭokopANO. Brāhmī Ṇ = vi on right

Reverse: Seated goddess with high backed throne with ornate Brāhmī on lower left. Legend OX ḫo on right field. Monogram $\frac{⅟}{Ⅰ}$ on upper left side.

Pl.No./Coin No. II-14

Metal  Gold  Weight  7.97 gms
Size  2.0 cm

Obverse: Standing king facing right, Trident in left hand right on fire altar. Curved hem lime. The Greek legend from 1' O'clock : ḫAO NANO ḫAO...

Reverse: Seated goddess Greek Legend.... KCKO ḫANO Monogram $\frac{Ⅳ}{Ⅰ}$ on upper left side.

Pl.No./Coin No. II-15

Metal  Gold  Weight  7.62 gms
Size  2.0 x 2.1 cm

Obverse: Standing king curved hem line to coat. Trident in left hand and right on fire altar, complete legend. ḫAO NANO ḫAO KArt h ḫo ḫKo ḫANO.

Reverse: Seated goddess with high backed throne with ornate; legs lunar crescent at top. Monogram on left upper field.

Pl.No./Coin No. II-16
Metal: Gold  
Weight: 7.57 gms

Size: 2.2 x 2.5 cm

Obverse: Standing king wearing loose coat. Trident in left hand and right on fire altar.
Legend: oAO NAO oAO

Reverse: Seated goddess, with high backed throne with ornate. Legs lunar crescent at the top. Beaded border. Vertical legend $\text{AP} \Delta \text{OXpO}$ is seen on right side.

Pl.No./Coin No. II-17

Metal: Gold  
Weight: 7.78 gms

Size: 2.2 x 2.2 cm

Obverse: Standing king curved hem line to coat trident in left hand right on fire alter. Brāhmī letters.

Legend: (Lower left) nothing between feet. (on it) properly.

Reverse: Seated goddess legend $\text{AP} \Delta \text{OXpO}$.

Pl.No./Coin No. II-18

Metal: Copper  
Weight: 9.23 gms

Size: 2.8 x 2.1 cm

Provenance: Afghanistan

Obverse: King standing wearing fancy coat-wide sleeves with curved hem line. Trident in left hand and right hand on fire altar.

Reverse: Seated goddess. Vertical legend $\text{AP} \Delta \text{oxpO}$ Ardaksho on right, field.

Pl.No./Coin No. II-19
<table>
<thead>
<tr>
<th>Metal</th>
<th>Gold</th>
<th>Weight</th>
<th>7.73 gms</th>
</tr>
</thead>
<tbody>
<tr>
<td>Size</td>
<td>2.0 x 2.2 cm</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Obverse:</td>
<td>Standing king; faces right; trident in left hand and right on fire altar.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Legend: [ \begin{array}{c} \text{VA} \ \text{CHHU} \end{array} ] = Brāhmī</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(Lower left) = Brāhmī &quot;V&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(between feet) = Kharosthī</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(lower right) = Brāhmī 'CHHU'</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Reverse:</td>
<td>Seated Goddess.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Metal</th>
<th>Copper</th>
<th>Weight</th>
<th>8.37 gms</th>
</tr>
</thead>
<tbody>
<tr>
<td>Size</td>
<td>2.1 cm</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Obverse:</td>
<td>Standing king wearing late style gown with wide sleeves. Trident on left hand.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Reverse:</td>
<td>Seated goddess [ \text{MONOGRAM} ] on upper left field beaded border.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Type II King Altar :: Śiva and Nandi**

<table>
<thead>
<tr>
<th>Metal</th>
<th>Copper</th>
<th>Weight</th>
<th>1.87 gms</th>
</tr>
</thead>
<tbody>
<tr>
<td>Size</td>
<td>1.3 cm</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Obverse:</td>
<td>Standing king curved hem line to coat. Trident in left hand and right on fire alter. Greek Legend from 7' O'clock: [ \text{PAO NANO PAO} ] \text{O} \text{.KOPHA} \text{.NO.}</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Reverse:</td>
<td>Śiva and bull to left. Greek legend Oh [ \text{PO} ] on the right field vertically and beaded border.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Pl.No./Coin No. II-20

Pl.No./Coin No. II-21

Pl.No./Coin No. II-22
Metal Gold Weight 7.86 gms
Size 2.2 cm
Obverse: Standing king, trident in left hand and Right hand on fire alter, curved hem line narrow long sleeves.

Brāhmī "ga" on lower left

"gho" between feet.

"phri" on right rulers name of flow at 5 O'clock.

Reverse: Standing deity Śiva and bull to left Śiva's hair dot' down over shoulders. legend Ohpo on right field.

Pl.No./Coin No. II-23

Vasishka II:

The ruler Vasishka is mentioned in the inscriptions of year 28 of the new era, found at Sanchi ranging from the year 2245 to 2846. Some coins of these ruler have been found.

Göbl, R.47 has suggested the existence of a ruler

-------------------

45. Sanchi Buddhist Pedestal, Sanchi Museum No. A 83.

46. Ibid., No. A. 82, p. 385.

called Bazeskho (Vaśishka II) from a set of four gold coins which he has published. Earlier it was thought that the letters in the legend on one of the pieces were unclear and hence the existence of Vaśishka II could not be ascertained in a definite manner. However, later findings of A.K. Srīvastava⁴⁸ in the Jaunpur district of Uttar Pradesh provided extra evidence in support of the existence of Vaśishka II. Coin of this ruler was found at Sanghol a few years ago.⁴⁹

Specially one of the gold coins out of Jaunpur hoard of thirty-three gold coins has been found to have the following detailed features.

Obverse: King, wearing close fitting trousers and coat and a peaked cap on the head, stands to left. There is a halo behind his head. His half raised left hand holds a spear (or a standard?), to which a fillet is tied. His right hand drops incense over an altar, behind which is a trident, to which also a fillet is tied. Strong letters appear in the

---

48. A Hoard of Kushāṇa Gold Coins from Jaunput District, Bulletin of Museums and Archaeology in Uttar Pradesh, December 69, p. 27.

49. Sharma, G.B. and Manmohan Kumar, Coin Seals and Sealing from Sanghol, pp., 22-23, Pi VI.
field. thus on the left (proper right) of his right leg one can notice the Kharoshṭhī letter 'pu'. Brāhmī letter tha occurs between the feet of the king, and Brāhmī 'vi' (or vai?) below his left forearm. There is also a marginal legend in the Greek script is SHĀO NANO SHĀO BAZESHKO KOSHĀNO.

Reverse: Goddess Ardokhshe sits to front on a throne with a high back. She holds a fillet in her right hand a cornucopia by her left hand. There is a nimbate behind her head. Her feet rest on a circular mat. A symbol can be noticed in the left upper field and the Brāhmī letter tha in the right upper field just above the throne. The word 'ARDOKKSHE', written in a little cursive Greek characters, appears on the right (proper left) of the throne. There are traces of a marginal border of dots.

A detailed deciphering of the inscription on the obverse indicates that the word 'Bozeshko' has been engraved on the coin. This word seems to have been followed by another word which stands for 'Koshāṇo'. This surely tells us that there was a ruler called Bazeshko whom we have now called Vasīsha II, who is a Kushāṇa ruler.
<table>
<thead>
<tr>
<th>Metal</th>
<th>Gold</th>
<th>Weight 7.8 gms</th>
</tr>
</thead>
<tbody>
<tr>
<td>Type</td>
<td>Ardoksho</td>
<td>Size 2.2 cms</td>
</tr>
<tr>
<td>Provenience</td>
<td>Pakistan</td>
<td></td>
</tr>
</tbody>
</table>

**Obverse:** King rejected for the first time in the late role like costume. Brahmī 'Ga' (Tha) between feet; Brāhmī on lower left; Brāhmī 'A' in right filed, it may represent 'A' which appears on other sides. Brāhmī inscriptions: 5. O'clock.

B ....... A z hpKo KopANo pAO NANO pAO.

**Reverse:** Seated goddess with high backed throne with ornate legs; beaded border; Brāhmī 'Ga' (Tha) on upper right field. Legend Ap AOxBo on right side vertically.

Pl. No/Coin No. III-24

<table>
<thead>
<tr>
<th>Metal</th>
<th>Gold</th>
<th>Weight 7.8 3gms</th>
</tr>
</thead>
<tbody>
<tr>
<td>Type</td>
<td>Ardoksho</td>
<td>Size 2.0 cms</td>
</tr>
<tr>
<td>Provenience</td>
<td>Pakistan</td>
<td></td>
</tr>
</tbody>
</table>

**Obverse:** Standing king in late type coat with wide sleeves and curved hem. Offer with right hand oblation into an altar and a trident in left hand.

Brāhmī 'X' 'Tha' on lower left; Brāhmī 'G' (Tha) between feet. 'T' 'si' on right field.

**Reverse:** Seated goddess on a high backed throne with ornate legs; beaded border; Brāhmī 'G' (Tha) in upper right. Greek legend Ap AOXBo on the right side.

Pl. No/Coin No. III-25
Gold Weight 7.78 gms
Ardoksho Size 2.1 x 2.3 cms

Obverse: Standing king, curved hem line to coat.
Khrošṭhī 'VI' on lower left.
Brāhmi 'Tha' between feet.
Legend: 4.30 O'clock: Ba...ŋ ṭḥō ṭḥō ṭḥō ṭḥō ṭḥō ṭḥō ṭḥō ṭḥō ṭḥो NANO ṭḥो. 

Reverse: Seated goddess on a high backed throne; Brāhmi 6 "Tha" on upper right. Greek legend ᾱ ᾱ ᾱ on right side.

Pl. No/Coin No. III-26

Metal Gold Weight 7.80 gms
Type Ardoksho Size 2.1 cms

Obverse: Standing king in wide sleeves flowing gown. No border inscription is visible.
Brāhmi ϟ (Thai) lower left.
ϟ "Si" right field.

Reverse: Seated goddess on a high backed throne; Brāhmi 'Tha' on upper right. Greek legend ᾱ ᾱ ᾱ on right side.

Pl. No/Coin No. III-27

Metal Gold Weight 7.45 gms
Type Śiva Nandi Size 2.1 x 2.2 cms

Obverse: Standing king wearing a flowing robe with wide sleeves and curved bottom hem. Brāhmi ' on lower left, 'Tha' between feet, and faintly (damaged coins) the VI _AST in right field, inscription: 4 O'clock: BA......O."
Obverse: Standing king; wears a coat; offers oblation with right hand an altar and a trident in left hand, further segmentation in style. Due to die cutters mistake the Brahmi $\text{G}"\text{Tha}"$ between feet has now become C.

Reverse: A male standing deity against a bull; wear's a dhoti; holds a wreath or noose (pāśa) in the right hand and a trident in the left hand. Pattern dots of die cutter. Greek legend $\text{OH}\overset{\Delta}{\text{PO}}$, i.e., OESHO on the right field.

Pl. No/Coin No. III-29

<table>
<thead>
<tr>
<th>Metal</th>
<th>Gold</th>
<th>Weight 7.86 gms</th>
</tr>
</thead>
<tbody>
<tr>
<td>Type</td>
<td>OESHO</td>
<td>Size 1.9 x 2.2 cms</td>
</tr>
</tbody>
</table>

Obverse: Standing king; wear's a coat, offer's with right hand oblation into an altar and a trident in the left hand fast degenerate die of $\text{AUM}\overset{\Delta}{\text{UL}}$ under arm.

Reverse: A male standing deity against a bull; wear's a dhoti; holds a wreath or a noose (pāśa) in the right hand and a trident in the left hand. Pattern dots of die cutter.

Pl. No/Coin No. III-30
Metal: Gold
Type: Siva Nandi

Obverse: Standing king; wear's pointed helmet, a long coat with rounded lapels and hem curved upwards over knees and trousers. Offer with right hand oblations into an altar and a trident in left hand.

\( L \) = HA on lower left;
\( G \) = THA between feet
\( \Uparrow \) = AUM on right. Inscription 5'O'clock: BA \( \checkmark \) KoKo \( \checkmark \) AO NANO \( \checkmark \) AO.

Reverse: A male standing deity, reclines against a bull; heavy side curl; wears a dhoti, holds a wreath or a noose (Pāśā) in the right extended hand and a trident in the left raised hand; legend on the right read from outside: Ohpo, i.e., OESHO or the God Siva; monogram near the face on the left; beaded border.

Pl. No/Coin No. III-31

Metal: Gold
Size: 1.3 x 1.4 cms
Weight: 1.89 gms

Obverse: Standing king in flowing robes-wide sleeves, Brāhmī "Tha" \( \checkmark \) between feet and \( \checkmark \) "SI" in right field. Border inscription visible at 2.30 O'clock: legend: \( O \)\( \checkmark \)AOx.

Reverse: Seated goddess on a high backed throne. Legend is not visible. This reverse die is also used on quarter dinars of Chhu.

Pl. No/Coin No. III-32
Kanishka IV:
Several gold coins bearing the name of Kanishka Koshāṇa, which carry standing king sacrificing at an altar and Śiva with Bull devices and have the obverse legend from 1 O'clock, to one Kanishka different and later than Kanishka III. Göbl, seems to be of the opinion that this ruler, whom he calls Kanishka III, (Should be Kanishka IV, according to our scheme) ruled in 'southern' part of the Kushāṇa empire after Vasīṣṭha II (Bezeshko of coin legends). He also dated his inscriptions found at Mathura in second Kanishka era ranging from the year 32 to 41.

These coins can be typologically and, to some extent also, stylistically associated with several coins of Kanishka III.

Vāsudeva III:
This king can be called Vāsudeva III provided a Vāsudeva II did exist as the researcher has shown earlier. But it is pointed out above the latter's existence could not

52. Ara Ins. CII, p. 165.
53. N. Chron, 1893, Pl. VIII, nos. 17 and 18.
be proved beyond doubt as yet on epigraphic evidence. Hence, we provisionally label the king under the present discussion as Vāsudeva III. That he was a ruler of the Kushāṇa dynasty can be concluded from the marginal Bactrian obverse legend on some of his early gold coins of the Ardokṣho reverse type for it clearly read from 1 O'clock onwards: PAO NANO PAO BAZCΔHO KOJANDO - the king of kings, Bazodeo, the Kushāṇa. This legend confirms that the Bactrian version of the kings name was Bazodeo, which corresponds to Vāsudeva in Sanskrit. Furthermore it corroborates his affiliation with the Kushāṇa dynasty, as it gives the Bactrian version KOJONO for Kushāṇa from 9/10 to 11 O'clock. His name appears also in the right field of the obverse of his gold coins with the goddess Ardokṣho on the reverse, written in the way of two vertically engraved Brāhmī letters va and su = Vasu which evidently stand for the abbreviation of his full name: Vāsudeva. This Bazodeo/Vāsu, possibly Vāsudeva III, was the last Kushāṇa king to issue two reverse types of gold coins: one with the goddess Ardokṣho on the reverse and one with the god Śiva and his bull (Vṛṣa) on the reverse.

We date his reign to the later years of the first

54. IMC-I, "Coins of kings of North-west India, using names of Kanishka and Vāsudeva in third century A.D." Nos. 1-10.
decade and to the second and third decade of the fourth century A.D. on the evidence of his abundant gold coinage. It was this king who in his advanced reign over struck AE coins of the Kusāṇa Sah Hormizd/Kabod with his AE coin die that shows him enthroned on the obverse with the Brāhmī aksara ga under his left arm, holding a short scepter in his raised left hand and the royal fillet in his right.

A few coins out of the many found of Vāsu are detailed below:

**Type 1: King at an altar and ohpo; gold round:**

**Obverse:** Nimbate and diademed standing king, faces left, wears a tall pointed helmet, a long coat with rounded lapels and hem of coat curved upwards over knees and trousers, all armored; flaming shoulders; offers oblations with the right hand into an altar behind which a trident with fluttering ribbons and holds a trident in the left raised hand; blurred legend form 1:000 (atonin010101010KAN_hp) KO i.e. SHĀO NĀNO. SHĀO KANESKO which means king of kings, Kaneshko; Brāhmī letters Vāsu on the right.

---

55. IMC-I, No., 9-10.
Reverse: A well built male deity stands enface reclining against a humped bull; nimbate; hair with side curbs; holds a noose (pāśa) in the right hand, a trident in the raised left hand, wears, a dhoti; legend on the right, read from inside: Ohpo i.e. OESHO or the God Śiva, monogram on the left beaded border.

Type II: King at an altar and AEAOXPO; gold round

Obverse: Standing king, nimbate and diademed, faces left; wears a pointed helmet and a long coat with rounded lapels and hem curved upwards over knees and trousers, all armoured; offers with right hand oblations into an altar, which has a trident with fluttering ribbons behind it; holds a spear in the left raised hand; truncated circular legend illegible; Brāhmī letters 'vāsu' on the right 'ga' in centre and 'sa' on left.

Reverse: Female deity seated, en face, on a high backed throne with ornate legs; lunar crescent at top; nimbate; early hair; holds a noose (pāśa) in the right hand and a cornucopia in the left hand; dressed in overflowing classical robes; legend on the right: APOXPO i.e. ARDOXSHO or Goddess of Abundance; partly seen monogram on the left; beaded border.
Coins of Vāsudeva III (Illustrated):

Type 1: King at altar :: Śiva with Bull

Metal Gold Weight 7.87 gms
Size 1.9 x 2.1 cm

Obverse: Standing king with curved hem line to gown a spear left hand raised; right hand offers oblation into fire altar, behind which a trident, no Brāhmaṇī akshara on lower left, "GHO" between feet, "GA" under arm, and "RADA" in right field. Legend: 1'O Clock PňO NANO P (AO)....

Reverse: A male deity, enface, reclines against a standing bull, facing left; trident in the left raised hand; a wreath in the extended right hand; legend; PňO NANO, or the God Śiva, traces of a monogram in the upper left field; beaded border.

Pl.No/Coin No. IV-33

Metal Gold Weight 7.90 gms
Size 1.9 x 2.1 cm

Obverse: Standing king curved hem, wearing gown; a spear in raised left hand; right hand oblations into an altar, behind which a trident, Brāhmaṇī "RĀJÑO" = Prince on lower left, 'GHO' between feet, and 'RADA' in right field 1.30 O'clock; PňO NANO PňO. Unfortunately the real two letter's cannot be made out.
Reverse: A male deity; enface reclines against a standing bull facing left; trident in the left raised hand; a wreath in the right extended hand; Bactrian legend in Greek; Oh£O - i.e., OESHO or the God-Siva; traces of a Monogram ω in the upper left field; beaded border.

Pl.No/Coin No. IV-34

Type II  King at Altar :: Ardoksho Type

1. Metal     Gold  Weight    7.98 gms
  Size       2.0 x 2.1 cm

Obverse: Standing king; nimbate and diademed; faces left; wears a pointed helmet, a long coat with rounded lapels and hem curved upwards over knees and trousers. Right hand oblations into altar and holds a spear in the left raised hand, Brāhmī न 'Ga' on lower left इ between feet ऋ 'Hivara' on right.

Reverse: Female deity seated, enface, on high backed throne with ornate legs; nimbate; curly hair; holds a noose in the right hand and a cornucopia in the left hand; beaded border. Legend: ApΔx0 on right field.

Pl.No/Coin No. IV-35
2. Metal Gold Weight 7.92 gms
Size 2.00 cm

Obverse: Standing ruler, faces left; wear a pointed helmet and a long coat and hem curved; offers right hand oblation into altar and hold a spear in the left raised hand. Brahmi Legend \( \text{P} \) = \( \text{Bh} \) on lower left. \( \text{A} \) = GA under arm. The border inscription lost meaning read from outside 11'0 clock to 7 O'clock (P) OHONOPOO.

Reverse: Seated goddess on high backed throne with ornate legs; lunar crescent at top: nimbate; curly hair, holds a noose (Pāśa) in the right hand and a cornucopia in the left hand. Legend on the right.

Pl.No/Coin No. IV-36

3. Metal Gold Weight 7.82 gms
Size 1.9 x 2.0 cm

Obverse: Standing king; nimbate and diamened, faces left; wears a pointed helmet and a long coat and hem curved offer's with right hand oblations into an altar which has a trident with fluttering ribbons behind it; holds a, spear in the left raised hand; truncated circular legend illegible; Brāhmī letter \( \text{P} \) = 'BHA' on (lower left), \( \text{A} \) = 'VI' (between feet) \( \text{A} \) 'VĀSU' on right and \( \text{A} \) 'GA' in centre and 'Sa' on left field.
Reverse: Female deity seated, on high backed throne; ornate-legs; lunar crescent at top; nimbate; curly hair; holds a noose (Pasja) in the right hand and a cornucopia in the left hand. Legend on the right OαφΔ0.

Pl.No/Coin No. IV-37

4. Metal Gold Weight 7.79 gms
Size 1.9 x 2.1 cm
Obverse: Standing king; wear a short sleeves coat and hem curved, Brāhmī legend ग 'GA' on lower left. ए 'VA' between feet. च 'CHHU' on right field.
Kharosthi ग 'GA' on lower right field.

Reverse: Seated goddess on high backed throne with ornate legs. Lunar crescent at top. The name on right has all but disappeared. Beaded border. Monogram लम on the left upper left.

Pl.No/Coin No. IV-38

5. Metal Gold Weight 7.85 gms
Size 2.1 x 2.2 cm
Obverse: Standing king, faces left; wears a pointed helmet and a long coat and hem curved; offer's with right hand oblations into an altar which has a trident with fluttering ribbons behind it; holds a spear in left raised hand, Brāhmī legend:

= 'Bha' on lower left.
= 'VI' between feet.
= 'GA' under arm
= 'VASU' on right
Reverse: Female deity seated, on high backed throne with ornate legs lunar crescent at top. Legend on the right OΔΟΞΟ.

Pl.No/Coin No. IV-39

6. Metal Copper Weight 4.2 gms
Size 1.8

Obverse: King seated on a throne holds a diadem in the right hand and left hand raised; feet resting on a stool; legend lost; Brāhmī letters 'VASU' or 'VASA' in the right field. 'GA' under arm.

Reverse: Seated goddess on a high backed throne with ornate legs; nimbate; details of object held in two hands lost; beaded border.

Pl.No/Coin No. IV-40

Vāsu, Chhārā and Maśrā Coinage:

On the coins having one name Vāsu, some scholars have tried to see the name Bazdeo in the circular legend; and they attribute the coins to Vasudeva, whom they identify as Vasudeva II or III.56

Vasu and Chhara:

Coins with the name Vasu are found in plenty and are known since long. Scholars have so far been attributing these coins to Vāsudeva, who was humbled down by the

------------

Sassanid king Ardeshir I and was being designated as Vasudeva III. Apart from the fact that these coins do not belong to that period, the name written in Brāhmī script is only Vāsu on all the coins.

Coin No. I

**Obverse:** Standing king, nimbate and diademed, faces left; wears a pointed helmet and a long coat with rounded lapels and hem curved upwards over knees and trousers, all armoured; offers with right hand oblations into an altar which has a trident with fluttering ribbons behind it; hold a spear in the left raised hand; legend, read from outside (?), anti-clockwise, from 12.00 : PAO NANO PAO KANHPKO KOPANO and means king of kings, Kanishka the Kushāṇa; Brāhmī letter 'Vasu' on the right, 'Chhu' in centre and 'Khu' on left.

**Reverse:** Female deity seated en face, on a high backed throne with ornate legs; heavy curly hair, holds a noose (pāśa) in the right hand and a cornucopia in the left hand; dressed in overflowing classical robes, legend on the right; (AP)Δ(0)Ξ(PO) i.e. ARDOXSHO or the Goddess of abundance; monogram on the left beaded border.
Coin No. 2

**Obverse:** Standing king, nimbate and diademed, faces left; wears a pointed helmet and a long coat with rounded lapels and hem curved upwards over knees and trousers, all armoured; offers with right hand oblations into an altar which has a trident with fluttering ribbons behind it; holds a spear in the left raised hand, it holds a spear in the left raised hand, truncated legend from 1.00: PAO NANO PAO KANPKO KOPANO i.e. SHAONANO SHAO KANESHKO KOSHANO and means king of kings, Kaneshko, the Kushāna, Brāhmī letters on right vasu in centre 'Chhu' on left side.

**Reverse:** Female deity seated en face on a high backed throne with ornate legs; lunar crescent at top, nimbate; holds a noose (pāsā) in the right hand and a cornucopia in the left hand; dressed in overflowing classical robes; legend on the right; (A)P OSPO i.e. ARDOXSHO or the Goddess of abundance; monogram on the left; beaded border.

Coin No. 3

**Obverse:** Standing king, nimbate and diademed, faces left; wears a pointed helmet, a long coat with rounded lapels and hem curved upwards over knees and
trousers, all armoured; offers with right hand oblations into an altar which has a trident with fluttering ribbons behind it; holds a spear in the left raised hand truncated legend from 1.00 reconstructed or SHAO NANO SHAO KANESHKO KOSHANO, Brāhmī letter on right 'Vasu', in centre 'vi' and on left 'sa'.

Reverse: Female deity seated, enface, on a high backed throne with ornate legs; nimbat; curly hair; holds a noose (pāṣa) in the right hand and a cornucopia in the left hand; dressed in overflowing classical ribbons; legend on the right; (A).getHeader(PO) i.e. ARDOXSHO or Goddess of abundance partly seen monogram on left.

Coin NO. 4

Obverse: A standing king, faces left wears a Sassanian type crown having a round balloon shaped insignia; dressed as a king depicted on Kushān Sassanian coins, heavy bun of hair behind the ears; details of altar on the left lost but traces of trident are seen; truncated legend mostly illegible except PAO read counter-clockwise from the flan Brāhmī letter 'pi'.
Reverse: A female deity seated on a high backed throne having ornate legs; wears a headgear and classical robes; holds a helmet (?) in the right hand and a cornucopia in the left hand; truncated legend on the right (A)ΔΦ- (OXFO) i.e. ARDOXSHO; monogram on left.

Chhārā:

The latter Chhārā occurs to the left of the left arm of the royal figure on some coins of Kanishka III. On the analogy of our interpretation of the appearance of the name Vasu on the coins of Kanishka III and Vasudeva III, we may suggest that the letter Chhārā represents a ruler who once served the Kushāṇas. This letter probably stands for the full name Chhārā.⁵⁷

Coins with the bold Brāhmī letter Chhu or the word Chhārā (most read it as Chhu), is known since long. they were being taken so far as the coins of Kanishka III. These coins have been found in the hoard of Yamuno-Gangetic region. This makes it certain that the king bearing the initial part of his name of Chhārā (or Chhu) existed in this region.

Masrā:
Most striking feature of the Masrā coins is the Kushano-Bactrian legend on the obverse. It begins at about XI O' clock and runs anti-clockwise and is read from outside as SHĀO NĀNO SHĀO on the left and KOSHĀÑO on the right between V and 1 O' clock. In between them, would have been the ruler's name in the tradition of the Kushāṇa coins; but on none of the coins known it is available. Whether it is existed on the die is not possible to say. These coins have a small Brāhmī letter ‘ga’ under the left arm of the king. The same letter and at the same place is also seen on the coins of Vasu. This letter ‘ya’ is also noticed on the coins of Chhārā but on them, it is placed in the left field in between the fire-altar and the right leg of the king. Whatever might have the original meaning of this letter on the coins, it links with the coins of Chhārā and Vāsu.58

Coin NO. 1

Observe: Standing king; facing left; right had on fire altar and diadem in right hand. Legend begins at XI O' clock and runs anti-clockwise and is read from outside as SHĀO NĀNO SHĀO on the left and KOSHĀÑO on the right. Between V and 1'Clock. Small

Brāhmī letter 'ga' under the left arm of the king.
The same letter and at the same place is also seen on the coins of Vasu. This letter 'ga' is also noticed on the coins of the Chhara (Chhu).

**Reverse:** Seated goddess. Legend is not seen.

The Chakra (Wheel) topped standard is noticed in the left hand of the king in place of the usual trident standard. Chakra topped standard in the hand of the Kushāṇa king reminds us of the well known Chakradhvaja type coins of Kāchagupta of Gupta dynasty. The coin type of Maśra was copied by the Gupta king Kācha as he is shown as holding Chakradhvaja identical to the dhavaja hold by king Maśra. This proves that king Maśra ruled in later 3rd century or early 4th century A.D.