CHAPTER III
STUDY OF KUSHĀŅO SASSANIAN COINAGE

The term Kushāņo-Sassanian coins is attributed to a distinct series of coins issued by Sassanids in the territories which were formerly occupied by the Kushāṇas. It is well known that after Vāsudeva I the Kushāṇa empire started disintegrating and the Sassanids won the areas west of Indus sometime during the reign of Ardeshir. These territories were handed over to the princes of the royal family and they had the power to issue their own coins.¹ They issued two types of coins in these provinces. One followed the Sassanid tradition proclaiming themselves to be the lord or king of the Kushāṇas. The other type of coins are very similar to the coins of Vāsudeva showing king standing at an altar showing some Sassanid features on the obverse and deity similar to the coins of Vāsudeva on the reverse. These two types of coins were meant for two distinct territories one within India where Śiva and Bull type coins were current and the other for non-Indian territories.

Before attempting a detailed study of the Kushāņo-Sassanian coinage we shall briefly introduce the efforts

done by earlier scholars like Cunningham,\textsuperscript{2} Herzfeld,\textsuperscript{3} Bataille\textsuperscript{4} and Bivar\textsuperscript{5}. It is well known that Cunningham and Herzfeld have classified the Kushāṇo-Sassanian coin series ruler-wise and that Bataille and Bivar have classified them in accordance with the criterion of coin-fabric.

In the present study we have made use of the internal evidence - namely, inscriptions on the coins in Kushāṇa cursive or Pahlavi providing the names of the king who issued them. However, in those cases where the coin legends are illegible because of wear and tear and other reasons, the head dresses have been examined because each king appears to have used his own unique head-dress by which he can be distinguished.

As to the discovery and availability of the Kushāṇo-Sassanian coins, the districts on the river Oxus\textsuperscript{6} to the north of Paropanisus and the Kabul Valley are important. Some interesting historical facts can be inferred from the

\begin{itemize}
  \item \textsuperscript{2} N. Chron, 1893, p. 166.
  \item \textsuperscript{3} Paikuli I, 35-51.; MASI No. 38.
  \item \textsuperscript{4} Notes sur ha numismatique des Koushāns et des Koushan, Shahs Sassanids, Arethuse, 1928, p. 19 ff.
  \item \textsuperscript{5} JNSI, Vol. XVIII, 1956, p. 13 ff.
  \item \textsuperscript{6} N. Chron. 1893, p. 166.
\end{itemize}
excavations. For example, Begram7 city was overran by the Sassanid king Shapur between A.D. 241 and A.D. 250. From the coins of Vāsudeva III the latest of the Kushāna remnants found at that place we can surmise that, very likely, Shapur conquered the region after Vāsudeva III, and the descendents of Vāsudeva had to subjugate themselves and accept the suzerainty of Shapur.8

The first Sassanid emperor of Persia, Ardeshir I9 whose reign was in the period between A.D. 226 and A.D. 241, conquered Bactria. He happened to have appointed crown-princes as governors in the conquered provinces. These governors took the privilege of issuing their own coins and also used the title Kushāna-Shah (the king of the Kushānas) on their coins. This title later in the middle of the third century A.D. appears to have changed to Kushān-Shahan-Shah10 (the king of kings of the Kushānas). There are some specimens among the coins issued that showed Śiva and Bull

on the reverse that can be identified with the ruler Vāsudeva\textsuperscript{11} and were abundant in Bactria and Afghanistan during his reign.

The Kushāṇo-Sassanian\textsuperscript{12} gold coins have descended from the gold coins of Vāsudeva III. On the reverse of Vāsudeva's coinage, as we have already indicated, is Śiva standing in front of the bull and on the obverse appears the king standing and sacrificing at an altar. They have the device of Vāsudeva above left and to the right the legend OESHO in Kushāṇa cursive script\textsuperscript{13}. The distinct Kushāṇo-Sassanian pattern that developed later had triratna\textsuperscript{14} symbol in the obverse field to the right. The coins are thin, saucer-shaped and wide spread. The figures of the king on the coins are larger and coarser, the head being disproportionately large. The king's mail skirt forms a straight and horizontal line throughout.\textsuperscript{15} The inscription is clumsy and blundered

\begin{flushleft}
\begin{enumerate}
\item JASB (HS) Vol. IV, 1980, pp. 81-93.
\item JASB (NS) Vol. IV, 1956, pp. 38.
\item JASB XVIII, pl. II. No. 16-17.
\item Ibid.
\item JNSI., XVIII, Pl. III, No. 14-15, p. 39.
\end{enumerate}
\end{flushleft}
most of the times. We find on the obverse of the coins of the first Kushāṇo-Sassanian coins series the corrupt Greek legend Shaōanano Shaō Bazodeo Koshāṇo.

Some coins issued by the first Sassanian conqueror of the Kushāṇa empire, purporting in honour of Vāsudeva have the beings head-dress as such with a conical helmet or tiara seemingly covered with rows of jewels.

Initially, the coins bearing OESHO in Greek on the reverse with Siva and Bull derived from the earlier Kushāṇa types of Vasudeva have been found in the Kabul Valley. These were later imitated by the Kushāṇo-Sassanians. In a similar vein, the coins bearing ARDOKSHO in Greek on the reverse with Enthroned goddess have been traced to the western Indus Valley that were later imitated by the Later Kushāṇas and the Guptas.

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16. Ibid.
17. Ibid.
19. Ibid.
20. Ibid.
21. NHIP, p. 16.
22. Ibid., p. 18.
With time, it was found that the Greek legend becomes more corrupt and the script turns Kushāna cursive. The embossments on the reverse (Śiva in front of bull) and on the obverse (the king standing and sacrificing at an altar) remain as such while the head-dress of the king, wearing the Sassanian trousers, assumes a definite Sassanian character. These are, however, crudely executed. The Swastika symbol is found between the feet of the king. The inscriptions are now replaced by the names of Sassanid emperors replacing Bazodeo on the obverse, and by the legend Varzavand Yazado (the exalted God) replacing OESHO on the reverse. The specimens also appear broader and more convex.

Some of the small bronze and large copper coins have the bust of the king on the obverse and have a large fire-altar surmounted by a divine bust. On some gold and silver coins of the Sassanian era we find that the name of the king is given both on the obverse and the reverse. Further, a bust of king to right instead of being standing at altar appears on the obverse. The deity on the reverse is replaced by the king standing and extending his right hand above a small altar with a deity either enthroned or

23. NHIP., p. 18.
24. Ibid., p. 19.
We have earlier said that each ruler in the Kushāṇo Sassanian coin series has been distinguished by his peculiar or coinage head dress. A detailed study of the king's crowns depicted on the Kushāṇo-Sassanian coins gives the following features and fineries.

The head-dress of Shapur II consists of the mural crown. The crown worn by Ardeshir I has palmettes surmounted by four pearls. The head-dress of Ardeshir II has on entire bird with its wings raised above its back and a pearl hanging from that back. The crown worn by Firuz has a fluted head-land surmounted by a string of six large pearls. The helmet of Hormizd I is terminated by an open-mounted lions head. The (fluted) circlet worn by Firuz is surmounted by a globe artichoke within the extent. The crown of Hormizd II has a circlet of five large pearls rumorented by a pair of wings and an artichoke. The crown worn by Varahran I has a

25. JASB., (NS), Vol. IV, p. 89.
28. Ibid, p. 22, Pl. IV.
band of four zigzags below and a row of seven pearls above, and all of them are surmounted by the artichoke.

Hormizd I Kushāṇshah, Varhran I Kushāṇshah and Varahran II Kushāṇshah issued, what are known as gold scyphates that are broad, thin and convex gold coins. We have here the king with his characteristic head-dress, standing and sacrificing at an altar, on the obverse of the coins. The legend that appears on the obverse is in Kushāṇ cursive script, and reads Hormizg Vuzurg Kushāṇshah. (or Hormozdo Vuzurgo Kushāṇo Shaho or Shahān Shaho) on the coins of Hormizd I. Likewise we notice that Bago Varahrano Ozoro Kushāṇo Shaho written on the obverse of coins issued by Varahran I, and Bago Varahrano Vuzurko Kushāṇo Shaho written on the coins of Varahran II. On all the coins, however, appears the legend Burza-vand iazada (meaning exalted god) and the embossment of Siva with bull.

It was found that Firuz I Kushāṇashaha issued a few silver drachmas of Sassanian heritage. The king with his

31. Ibid.
32. Cunningham, Coins of Ancient India, Pl. IV, Fig. 12 (Text), p. 13.
33. Ibid.
characteristic head-dress is there on the obverse and seen bust-sized. The Pahlavi legend reads as follows: *mzdyan bgy pylwzy RB' kwsan MLK* that means the Mazda worshiping divinity Firuz, great Kushāna Shāha.\(^{34}\) The reverse of these coins has the king with his unique head-dress, standing half right and extending right land above a small altar. On the right we have an enthron deity that sits half lefts. The Pahlavi legend reads as follows: *bwld yndy yzty* (exalted god) engaged on the right side, and *plwzy MLK* (king Firuz) written on the left side.

After having cataloged the details on the gold and silver coins, we shall now see what we have on the small bronze coins that have been found. First, they have the names of the kings Shapur, Ardesthir I Kushānshah, Ardesthir II Kushānshah, Firuz I Kushānshah, Hormizd I Kushānshah, Firuz II, Hormizd II, Varahran I and Varahran II.\(^{35}\)

The obverse of the coins of Shapur has the king wearing his distinct head dress, and standing holding a scepter (a wand) in the left hand while extending his right hand towards a small sized altar. The legend reads thus: *Sabara Kushāna Shao* written in Kushāna cursive script. The

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\(^{34}\) Martin, *op.cit*, p. 40, N. Nos. 15 ff.

\(^{35}\) JNSI, Vol. XVIII, Pl. II, No. 16-17, p. 16.
legend on the reverse reads Bago Miiro meaning god Mihira with Mithra, radiate, enthroned half right and extending diadem in the right hand.

Ardeshir I\textsuperscript{36} is represented on the obverse of the coins issued by him, bust of king wearing his unique crown. The Pahlavi legend is Mz dyan bgy rthsatr RB Kws'n MLK, the equivalent for The Mazda-worshiping divinity Ardeshir, great Kushanashah. The reverse of these coins has a deity enthroned to the front under cumpola (a small structure on a dome or roof), extending diadem in the right hand. The inscription,\textsuperscript{37} cannot be read clearly.

The reverse of the coins of Ardeshir II has the king on the right again with his distinct head-dress, raising his right hand towards a female deity on the right. The king has a mural crown and extends diadem in the right hand. The legend in Pahlavi reads thus: rthsatr MLK corresponding to king Ardeshir.

The obverse of the coins of Firuz I\textsuperscript{38} has the bust of the king wearing his unique head dress. On the reverse of the coins is fire-altar with diadem round shaft, and an

\begin{itemize}
\item \textsuperscript{36} MASI, 38, p. 33.
\item \textsuperscript{37} JNSI, XVIII, pl. II, No. 16-17, p. 14.
\item \textsuperscript{38} Ibid, p. 12.
\end{itemize}
anthropomorphic bust rising amidst flames from the top and with the left hand holding a scepter and right diadem. On this side is also found Siva and Bull. However, on the obverse of the coins issued by Firuz II39 we have the bust of the king with a distinguishable head-dress and a Pahlavi legend that reads: phlwzys, meaning Firuz.40

We now study the Hormizd I Kushānashaha coins with the king appearing on the obverse with a lion cap or a pointed helmet, again standing and sacrificing at an altar. The remnants of the Pahlavi legend on this side reads as follows: Whrmzdy MLK or King Hormizd.41 A careful study of these coins and their reverse devices leads us to the following classification where the coins of Hormizd I can be grouped into three types: (i) coins with Siva and bull type, (ii) coins with king before enthroned deity type similar to those of Firuz I's silver coins, and (iii) coins with fire-altar with divine bust at the top. The legend in Pahlavi script reads thus: burz Yndy yzty meaning exalted god, as before.

39. Ibid.


41. Ibid, p. 43.
The coins issued by Hormizd II\textsuperscript{42} have the bust of the king with his distinct head-dress on the obverse along with the Pahlavi legend as read earlier on the coins issued by Hormizd I (name of the king inscribed). The reverse of these coins consists of the same devices as that on the coins of Hormizd I.\textsuperscript{43}

Our study reveals that large copper coins have been issued by a series of Sassanian kings such as Shapur, the Firuz's, Hormizd I and Varahran I, and these coins have inscriptions done in Kushāṇa cursive script.\textsuperscript{44} The reverse of all these coins has a large fire-altar surmounted by a divine bust. The obverse, as stated earlier, has the bust of the kings with their respective head dresses.

The Sassanians, as may be expected, followed initially the Kushāṇa coins-type with Siva and Bull on the reverse and King standing and sacrificing at an altar\textsuperscript{45} on the obverse. In the next stage, while retaining the reverse inscription/embossment, the obverse device was altered to

\textsuperscript{42} N. Chron, 1893, p. 154.
\textsuperscript{43} Ibid., p. 165.
\textsuperscript{44} Ibid.
\textsuperscript{45} JNSI, XVIII, 1956, Pl. IV, No. 32-38, p. 19.
Bust of king with peculiar crown. This was not uniformly followed by all the later kings: the reverse device Siva and Bull was replaced by Mithra (on the coins of Shapur) and by an enthroned deity (on the coins of Ardeshir I). The conclusion here is that the tradition of representing deities was sustained, nonetheless. In the next stage, the king standing and sacrificing at an altar on the reverse was replaced by a deity either enthroned or standing while maintaining the Bust of king on the obverse. The king is shown to be accepting a crown offered by the deity existing by the side of the altar on the reverse. In the last stage, one finds Bust of king is retained on the obverse. The reverse is altered to a fire altar with diadem round shaft, and anthropomorphic bust rising amidst flames from the top, with left hand holding scepter and right diadem.

The Kushāno-Sassanian coin series display a gradual change in the type of script adopted. In the beginning we have the Kushāna cursive script. The second stage consists of the Pahlavi in addition the Kushān cursive script. The

47. JNSI, XVIII, 1956, Pl. II, Nos. 16-17.
third and last stage has only the Pahlavi. For example, the distinct silver drachms issued by the son of Ardeshir, namely Firuz I,49 has on the reverse side the Mazda-worshiping prince and has the following inscription in Pahlavi: Mazdesn bage peroze vuzurg kushanshah, corresponding to the Mazda worshiping lord Firuz, great being of the Kushānas.50

We have, the gold coins of Hormizd I, the prince-governor being described as Mazdesn bage ohormizde vuzury Kushān Shahan Shah, meaning the Mazda-worshiping lord Hormizd, great Kushāna king of kings.51 The titles that appear for Hormizd are found to be more pompous than those for Firuz. They imply a reign over the whole of the empire including some of the then existing independent parts such as the Kabul valley and the Punjab instead of the actual hold over just Khorasan.52

Most of the Kushāno-Sassanian coins (for example, those of Hormizd I and Varahran I) have been found to consist of a

49. Ibid., Pl. III, No-16-17.
50. Ibid.
51. Ibid.
52. JRAS, 1912, p. 1010.
short legend Baxlo, clearly the name of the mint Balkh. Scholars such as Herzfeld have suggested that all coins of the Sassanians may have been minted at Balkh, and the states that they form come all Badakhshan, Kunduz, that is northern Afghanistan or Bactria. However, we notice that majority of the specimens do not have the short legend Baxlo on them. This tells us that, very likely, Balkh had a small mint-branch, the main mint place being somewhere in the upper Kabul Valley as the scholar says well known as a nuclear territory of the Kushāna empire, which later passed under Sassanian control.

The Sassanian rulers issued coins in India and they may belong to the period between the middle of the third century A.D. and the beginning of the fifth century A.D.

The earliest specimens are thought to be due to Ardashir I (A.D.226-241) who established his supremacy over Bactria and also due to Shapur I who is said to have destroyed the city of Begram Sehern between A.D. 241 and

53. JRAS, 1912, p. 1011.
54. CII, PXLL, N. Chron, 1890, p. 108.
55. Ibid., p. 109.
57. JNSI, XVIII, 1956, p. 38.
A.D. 250

The date of seizure of the territories on the Oxus River by the Epthalite Huns from the Sassanians could be taken as the last limit for the issuance of any kind of Sassanian coins. The Kushāṇo-Sessanian coins may be given a primary arrangement in that they bear only two royal names i.e. Hormizd and Vaharan. It seems likely that all the Hormizd coins belong to the same ruler. Following largely Göbl and Cunningham, I describe the following scheme of gold coins:

1. **Hormizd Type I  Inaugural Type**

**Obverse:** King in Kushāṇa armored dress and pointed helmet. Has beard and Iranian ball of hair at his neck. Nimbate. Smoke rises from the altar. Coin retains Swastika and triratna motif of the Vāsudeva type and has akshara in Brāhmī: Pi.

Legend in Kushāṇacursive Greek script from 1:00:

HORM2DO OZORK ONOSH KOШANO.

**Reverse:** Oesho type as in Vāsudeva type, but here fig. has lost contrapposto, is bearded and has moustache, has flaming hair (as was true of the OESHO type of

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58. Ibid.

59. Göbl, R., "MvNZ pr a gung...", op.cit., p. 221.

60. N. Chron. 1893, p. 166.
Illegible reverse legend, probably name of the king.

This type retains all the major characteristics of the previous Vāsudeva type coins, but has added distinct Sassanian features in the royal garb, the Iranian name of the king, and the metamorphosis of the OESHO figure. This seems clearly the point of transition from the dynastic Kushāṇa into the Kushano-Sassanian issues.

**Type II: King with Lion Helmet :: OESHO Type.**

**Obverse:** King observed in Sassanian royal garb with lion head on his helmet. Beard through ring. King wears loose, soft pantaloons, and has Sassanian hair style (but with notable variation that hair is in braids). Brāhmī akshara 'Pi' between spear and leg. Legend as in Type I.

**Reverse:** As in type I (Henceforth, the reverse types become so uniform and conventionalized that I shall not analyze them).

Here the king is shown in a unique Sassanian type helmet, closely similar to one worn by a noble to the right

61. Cunningham, *Coins of Ancient India*, p. 178, No. 3.
of Vaharan II (reigned A.D. 276-293)\(^{62}\) at Naqsh-i-Rustam, and to one with angle crest worn on coins and in reliefs by Hormizd II (reigned A.D. 303-309). This coin is in a notably fine style, the figure having tall proportions and considerable majestic dignity.

**Type III: Lion Helmet with Ball Ornament:**\(^{63}\)

**Obverse:** As type II except that King's helmet has characteristic Sassanian ball like ornament on shaft. Diadem with ends rising vertically in parallel lines behind king. Nimbus omitted in some coins.

**Reverse:** OESHO type as in Vâsudeva type, but here fig. has lost contrapposto, is bearded and has a moustache, has flaming hair (as was true of the OESHO type of Vima) but wears tunic and pantalooms.

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63. Cunningham, *Coins of Ancient India*, p. 179, No. 5, Same but smaller coins lost.
Type IV Profile Portrait:  

**Obverse:** Bust of king to right wearing helmet with lion head at top with row of jewels proceeding up name. Above this is round ball like ornament. King has heavy ball of hair at back of neck and beard through ring.

**Legend in Pahlavi:** MAZDISN BAGI AUHAR MAZDI LABA KUSHAN MALKAN MALKA.

**Reverse:** Conventional Sassanian type of fire altar flanked by two attendants, one with helmet as worn by king on obverse and other radiates like rupestrian images of Mithra or Miira types of Kushāṇa coins.

(2) **VAHARAN TYPES:**

After this considerable series of Hormizd coins, there is a sequence with the name OORORON (i.e. Vaharan), some of which bear the name of the issuing mint beneath the monogram.

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64. This coin is published by Cunningham, NC, 1893, pl. XIII, 2, p. 178. It is paralleled by one published by Bivar, JNSI XVIII (1956), pl. 11.17 and V.I. See also Herzfeld, *Kushāṇo-Sassanian Coins*, p. 31.
Type I *Triratna* Type:65

Obverse: King standing, as in Hormizd Type IV, has flaming shoulders but no nimbus. Retains *nandipada* monogram. Helmet consists of two rows of pearls like ornaments with round plume above. Wears diadem. Beneath monogram is word in Kushāṇa Greek Cursive letters:

BOXLO (= Balkh).

Legend: BOGO OORORON (N) O o-z-ORKO

KOSHONO SHONO.

Reverse: Conventional Sassanian type of fire altar flanked by two attendants, one with helmet as worn by king on obverse and other radiate like rupestrian images of Mithra or Miira types of Kushan a coins.

Type II:66

Obverse: Similar to Type I above, except that new monogram is introduced.

Reverse: Same as Type I

This is the first major variant of monogram type since the development of that of Vasudeva III. Gobl suggests that

65. Herzfeld, *Paikuli*, pl. A. Fig 9 (text), pl. III.

66. Cunningham, *Coins of Ancient India*, pl. IV, fig. 12 (text).
triratna of the established Kushāna coins, the lower part from a Hepthalite sign, the combination expressing Sassanian hegemony over the two groups. In his documentation, Gobi uses the reference in Ammianus Marcellinus that in A.D. 356 Shapur II wintered among the Chionites and Cuseni.

Because the monogram change seems to establish another phase of development in these coins, the Vaharan issuing them was most likely contemporary to Shapur II, successor of the short-lived Hormizd.

Shapur II's long and successful reign including an incursion into India about A.D. 356, which is well documented by Ammianus Marcellinus by an inscription of an official of Shapur II at Persepolis and by the considerable number of Sassanian imperial coins found in the Punjab.

Other Vaharan coins include a Type III coin in which the royal crown bears double ram's horns. This motif is found in Sassanian silver salvers, and it also suggests the description in Ammianus of the helmet with a ram's head and

69. Marshall, Taxila, pp. 73-74.
horns which was worn by Shapur II at the siege of Amida.\textsuperscript{70} There is yet another type of Vahr\textit{m} coin in which the king's crown suggests to Gobl one worn by Shapur III in his regular dynastic coin series.\textsuperscript{71} Among these Vaharan coins can also be found a monogram - Hepthalite, thus, introducing the complex problems of the Hepthalite-Kidāra Kushāna epoch.\textsuperscript{72}

**ILLUSTRATED COINS:**

**Type 1: Varahan I Kushansha**

<table>
<thead>
<tr>
<th>Metal:</th>
<th>Gold</th>
</tr>
</thead>
<tbody>
<tr>
<td>Weight:</td>
<td>1.28 gms</td>
</tr>
<tr>
<td>Provenance:</td>
<td>Afghanistan</td>
</tr>
<tr>
<td>Size:</td>
<td>1.7 cm.</td>
</tr>
</tbody>
</table>

**Obverse:** Standing king; faces left; oblation with the right hand into fire altar and holds a trident with the raised left hand Swastika \( \text{।।} \) between feet.

**Monogram:** \( \text{०} \) on right \( \cdot \); Three Dost under arm

**Reverse:** A male stands against a bull and holds a trident with the raised left hand.

Pl.No./Coin No. V-42

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\textsuperscript{70} Pope, Survey of Persian Art, Pl. 212 (attributed to Baharan Gur). For seventh-century copy of a salver of the time of Yezdigird II, see Erdmann, \textit{Die Kunst-Trans zur zeit der Sassaniden}, pl. 69, p. 98. For the head dress of Shapur II, see Cunningham, \textit{N. Chron.} 1893, p. 169.

\textsuperscript{71} Gobl, R., "Munzpragung...", \textit{op.cit.}, p. 225.

\textsuperscript{72} Herzfeld, \textit{Kushāno-Sassanian Coins}, p. 24. Ghir\f{f}shman identified the piece as that of the first Kidāra issues (\textit{Chiontes Hepthalites}, pp. 73, 78), JNSI, XVIII (1956), p. 19.
2. Metal: Copper  Weight: 4.18 gms
   Size : 1.8 x 1.7 cm.
   Obverse: King standing; faces left; offers oblation with right hand and a trident with raised left hand; wearing Sassanian type dress Swastika Ё between feet; monogram Ё on right; three dots ⋅ under arm one dot on lower left, legend is not clear.
   Reverse: A male stands against a bull and holds a trident with the raised left hand, legend Ё is seen.
   Pl.No./Coin No. V-43

Type II Varhran II
1. Metal: Gold  Weight: 7.64 gms
   Provenance: Afghanistan  Size : 3.4 cm.
   Obverse: Standing king; faces left; offers oblation with the right hand into an altar and holds a trident with the raised left hand.
   Monogram: Ё between feet. Ё on right ⋅ under arm
   Reverse: Siva and bull; Beaded border.
   Pl.No./Coin No. V-44

2. Metal: Gold  Weight: 7.94 gms
   Size : 2.7 cm.
   Obverse: Standing king; faces left; faces left; wearing pointed helmet; offers oblation with the right hand into an altar and hold a trident with the raised left hand. Swastika Ё between feet.
Monogram: on right. Three Dots * under arm.

Legend: Oo^6^o OooVo £ 0)110...

Reverse: A male stands against bull and holds a trident with the raised left hand, monogram on upper left field.

Legend: Ohop i.e., OESHO. on right field vertically.

Beaded Border

Pl.No./Coin No. V-45

3. Metal: Gold
Weight: 7.70 gms

Provenance: Afghanistan
Size: 3.2 x 3.3 cm.

Obverse: Standing king; faces left; wearing pointed helmet; oblations with the right hand into fire altar and holds a trident with the raised left hand; lower left; Swastika on right.

Reverse: Siva and bull; beaded border; No inscription.

Pl.No./Coin No. V-46

4. Metal: Gold
Weight: 7.84 gms

Size: 2.8 x 2.9 cm.

Obverse: Standing king, lion crown with plum; oblations with the right hand into fire altar and hold a trident with the raised left hand. Swastika between feet on right.

Reverse: A male figure stands against a bull and holds a trident with the raised left hand.

Pl.No./Coin No. V-47
5. Metal: Copper  Weight: 4.18 gms
   Size : 1.8 x 1.7 cm.
   Obverse: King standing; faces left; offers oblation with right hand and a trident with raised left hand; wearing Sassanian type dress Swastika \( \text{ṣ} \) between feet; monogram \( \text{呙} \) on right; three dots \( \cdot \) under arm. One dot \( \cdot \) on lower left, legend is not clear.
   Reverse: A male stands against a bull and holds a trident with the raised left hand, legend \( \text{Oo} \) is seen.
   Pl.No./Coin No. V-48

6. Metal: Copper  Weight: 3.36 gms
   Size : 2.9 cm.
   Obverse: Sassanian bust to right. Pahlvi inscription on right (ardasir) MR = MERV
   Reverse: Seated goddess; beaded border.
   Pl.No./Coin No. V-50

7. Metal: Gold  Weight: 8.09 gms
   Provenance: Afghanistan  Size : 2.7 cm.
   Obverse: Standing and bearded king, radiate, faces left; wears a pointed helmet and coat of mail and trousers in Sassanian fashion; offers oblation with the right hand into altar the raised left hand, \( \text{ṣ} \) Swastika between feet; monogram on right.
   legend: \( \text{H (o) Pm} \circ \triangle \circ \text{O} \circ \text{P} \circ \text{Ko} \subseteq \text{Kopono} \text{SHAO} \)
   Reverse: A male stands, en face, against a bull and high raised hair; dots on the two sides of the face indicate curly hair; wears Sassanian trousers Brāhmī legend Oh po i.e. OESH\( \text{a} \) on right field.
   Pl.No./Coin No. V-51