CONCLUSION

A study has been conducted on the Later Kushāṇa Coin and their imitations and derivatives. Before entering the period of the Later Kushāṇas some understanding of the Early Kushāṇas and their coinage has been obtained. For reasons elucidated in the thesis, the Later Kushāṇa period has been taken as the period starting with rule of the emperor - Vāsudeva II (A.D. 176 - A.D. 183).

As we have already seen that very little attention was devoted to the study of Late Kushāṇa coins and there were only stray researcher paper pertaining to this period. So, it was quite obvious that there remained some gaps in the chronology and genealogy of the Later Kushāṇas. The researcher has analyzed the coin types of Later Kushāṇa kings coupled with the data found the inscriptions etc. and has tried to formulated a working chronology as well as genealogy of the Later Kushāṇas sight upto the advent of the Guptas. The study beginning with the rule of Vāsudeva-II. He was succeeded by Huvishka-II whose identity was detected after the discovery of a copper coin from Sonkh excavation. This coin clearly underlines that Kanishka was the son of Huvishka. This Huvishka was succeeded by Kanishka III and started second Kanishka era in c. 178 A.D. He dated his inscriptions omitting 100. His known dated inscription range
from 5 to 17 i.e. 105 to 117, i.e. 183-195 A.D. Next ruler in line was Vāshishka II whose inscription are dated from 22 to 28, i.e. 112-128 (c. 195-200 A.D.). The name Bazeshko found on the coins is generally identified with the Vāshishka and the researcher has named him as Vāshishka II. Next king in line was Kanishka III whose inscriptions are dated 32x or 32 to 41 (132-141), i.e., 210-219 A.D. Vāsudeva III, who was contemporary of Vaharan-I, during whose reign Begram was over run. Thus, we can place this king between 219 (?) AD - 250 A.D. tentatively. This chronology and genealogy of the period helps us to king bridge the gap between the early Imperial Kushānas and the Guptas. This would be possibly only due to the identification of their coinage, their devices, symbols, coupled with the epiographic data. After Vāsudeva III some Kushānas chiefs who may or may have not been related to the great Kushānas ruled over the north west India till the advent of the Guptas. These include Vāsu, Chhārā, and Maśrā etc. The last of these kings Maśrā introduced a new type of device on his coin i.e. the Chakradhvaja which was copied by the Gupta king Kacha. This proves that Maśrā was the last king of the Kushāna realm.

The actual motivation of the present study was to get insights into the coins of the Later Kushānas in terms of
their composition, nature, shape, size, denomination, embossments, scripts employed, legend types and varieties. This, it was thought, would throw some light on the general culture and skills and innovations of the artisans, and the personality traits of the rulers that issued them. While these details could be obtained partly, the integration of the lifestyle and culture of the Early Kushānas slowly into the Indian ethos could be seen and confirmed by the study of the coinage of successive rulers.

It has been observed that the basic theme of the royal portrait or the Later Kushāna coins has been the legacy inherited from the Early Kushāna ruler, Wima Kadphises. This portrait is 'king standing and sacrificing at an altar'. Some of the rulers, it is felt, got such notify embossed on the coins issued by them that would attribute divinity to themselves. The conclusion here is that the ruler is the God on this earth and has taken upon himself the responsibility of ruling the subjects in a protective and patronizing manner.

After the establishment of the standard currency by the Early Kushāns, this utility remained with the later Kushānas and also percolated to the later non-Kushāna rulers. Another important feature is that the coins with Śiva and Nandi on the reverse, though were very traditional, in the post-
Kushāṇa period. After the Kushāṇas this device was copied by a number of dynasties. However, the Guptas, who were the follower of the Vaishṇava faith, did not copy this device.

Vāsudeva II, the Later Kushāṇa, set a new trend by imitating some new arrangement of the Bactrian legend on the obverse of his (gold and copper) coins. He was known to have continued two new reverse coin types with the enthroned goddess Ardoksho on one and God Śiva on the other.

This type of reverse was retained by the so-called Kota Type coins. A few such coins show even seated Ardoksho type. Their standing king type obverse was imitated by the Yaudheyas and even by the Guptas with minor modifications.

It has found that the Kushāṇa-Sassanian coins were minted by the various kings-distinguished by their unique individual head-dress. The K-S gold coins have derived a lot from the gold coins of Vāsudeva III. The K-S coins had a distinct triratna symbol and the Greek legend "Shāo-Nano-Shāo Bozodeo Koshāṇo". The Sassanian influence was found to be evident on the K-S coins. In terms of the changed shape of the coins, the replacement of the Greek legend by Kushāṇa cursive script as also the dress worn by the king as depicted on the coins. The change of the script further to exclusively Pahlavi script and the issuance of Hormizd type inaugural type and Vahrām type of coins on obverse and
reverse are some of the significant features of some other Later Kushāṇa Coins.

In the study of the Tribal Kushāṇa coins, we have the categories of Saka-tribal coins, Kidāra, Kushāṇa coins and Kidarites coins. The Kidāra-Kushāṇa coinage had been identified to belong to the fourth century A.D.

We also find that the Kidāra-Kushāṇa chiefs were responsible for the issuance of gold coins and the Kidaraites for the silver coins. A thorough study of these coins tells us that the Kidarites were feudatories under the Sassanids in the beginning. The Kidarites though actually independently accepted the supremacy of the Sassanids. There are indications that these Later Kushāṇa coins to have been issued by Hūṇas of the period after studying their types, their composition and other features on the coins. The quality of Kidāra Kushāṇa coinage was found to be poor compare with the Imperial Kushāṇa coinage. The fact that commerce and trade reduced during this period can be identified with decline in the quality of coinage. We also find that invasions by Hūṇas and Sassanians perhaps also contributed to reduction in skills, innovation and further the quality.

The Puri-Kushāṇa coins can be also taken to be belonging to the fourth century A.D. The Kushāṇa coins
although were used in Orissa initially the supply of the same coins gradually decreased. So it was found that minting of the crude imitations of Kushāṇa copper coins were undertaken. Some interesting facts about the political history of the region could also be derived. For example the rise of Murundas and their dominance; the rule of Mathra's after eliminating Kanishka's influence in region. This information from a study of the coins apart from literary sources is valuable because and details of the political history of the period have been obtained from a study of Bhadrak inscriptions. We notice that by enlarged Puri-Kushāṇa coins or crude-imitations of copper Kushāṇa coins.

Coins similar to the Puri-Kushāṇa coins are also found in Punjab and Haryana at a number of sites. This researcher studied these coins and found that those these coins are imitations of the Later Kushāṇas coins but are different from the Orriya coins. A hoard of such coins found from Asandh (Haryana) made available to the researcher was studied in detail in order to have empirical analysis the results of the study along with the details of the obverse and reverse devices are given here in the thesis which through gives essentially on the chronology of these coins. But also on the identification and minting techniques employed by the issuerer of these coins.
From a detailed study of imitations and derivatives of the later Kushāṇa coins. It has been concluded that they do not have much political significance but or of temple token only. They also were used as currency. In particular the gold coins were used for presentation and hoarding where as the copper coins were used as daily currency.

Some significant points have been collected after a detailed study of the meteorology, minting and techniques of the Kushāṇa Coins. The contacts with Romans in terms of trade and commerce seems to have helped the introduction of the gold coins. The Roman-Kushāṇa weight standard was maintained and later there was some reduction in the gold content of the coins. This directly reflected the quantum of trade that took place with Romans. With Romans that perhaps continued till about the fourth century A.D. We also find that a clear and logical monetary system has been developed in which a range distinct denominations of Kushāṇa coins was formed using bi-metallic coinage of gold and copper.

It has been observed during this study that Khakrakot site on the outskirts of Rohtak-town was an important mint site of the Kushāṇas as is evident from the discovery of clay Kushāṇa coins mould. Some more mint sites like Kapan could also be confirmed by some of the Kidāra coins. A mint site named Atranjkhera in Etha district of Uttar Pradesh
could also be confirmed if the discovery of a multiple coin mould could be confirmed. Similarly Sunet in Ludhiana district of Punjab and Naurangabad Baml in Bhiwani district of Haryana also served as the genuine mints whose material was studied and analyzed by the researcher.

As known names of ancient mint sites in India have reached us through literary or inscriptional or numismatic channels. We have to depend on more on indirect evidence and conjectures. The techniques adopted for manufacturing of the coins including casting and die-striking. The use of the dropping or droplet technique was also found to be in use during this period. In particular the die-striking technique was found to be of foreign origin.

The technological investigation of Kushāṇa copper coins with the help of specific gravity measurement and chemical analysis gave a good idea of the purity and soundness of the coins. The researcher also studied and analyzed the results of the X-Ray fluorescence analysis conducted on the Kushāṇas and Post-Kushāṇa copper currency of North west India in order to deduce information about the technological advancement to of the Late Kushāṇa coinage. These measurements should lower specific gravity for the copper coins in the Kushāṇa period that for pure copper coins. The shape of the later Kushāṇa coins suggests that they were
made by sheet cutting technique after which they were die struck. Dropping technique along with moulding was also popular for producing some other coins.

No particular religious details could be obtained except for the projection of the king himself as deity on the coins. Some of the Ardoksho embossed coins could be equated with goddess of wealth in the Indian Pantheon. But with the advent of the Guptas saivism no longer remained dominant religion of the people as the Guptas patronized the Bhāgavata religion. The depiction of Śiva indicates the religious beliefs of some of the kings of the Later-Kushānas period. Śaivism was also one of the popular religion during this period. Śiva was either show with bull, sometimes without bull. Apart from their one headed Śiva, three headed figure was also placed on the coins. A detailed study of the incono-graphic feature, was carried out and the result are incorporated in the thesis.