CHAPTER VIII

COINS

COINS AS SOURCE OF HISTORY

The coins have been recognised as a primary source of knowledge of ancient Indian History. The early Indian coins play a significant role in revealing several unknown facts of our ancient past. They are very valuable for the students of ancient Indian History as materials for historical studies. They are one of the most trustworthy evidences to corroborate facts known from other sources and to supply information otherwise unknown. In the ancient period of Indian history written historical evidences, in the modern sense of the word, are almost absent. This shortcoming is supplemented by numismatic evidences on the dark periods of our history. In this way coins provide an almost unparalleled series of historical documents. Their study therefore is very important for the reconstruction of ancient Indian History.

The facts enumerated below amply confirm the above statement. During the period extending from 200 B.C. to 1st century B.C. about fortytwo Indo-Greek kings ruled over northwestern India. No other evidence, except the coins, is available
to prove their existence in that region. The information regarding them is derived only from their gold, silver and copper coins. Out of the numerous Indo-Greek rulers two are referred to in inscriptions (1) and seven/literature. We could have not known anything of the rule of Indo-Bactrian kings if their coins were not available in India. Similarly, out of fifty kings with 'Saka-Pahlava' names hardly more than a dozen are known from sources other than coins. We would have not even heard of Indo-scythian rulers like Vonones, Spalirises, Azes I, Azilizes, Azes II and Gondophernes, had their coins not been available to us. The coins help us in determining the extent of territory in some of the cases. For instance the extent of Rājāvula's territory could be easily known from the discovery of his coins, for he imitated the coinage other than the local type of his predecessors. The coins of his son Sodasa show that the son enjoyed much smaller territory than his father.

The coins not only mention the names of the rulers but also enable us to trace the order of succession. The genealogical and chronological order of the dynasty of Chāstana and the Sakas of Ujjain, could be well established only through the study of their coins.

The same is true in the case of the Kuṣāṇas. If they had not issued their coins, their history would have been
incomplete. The names of some of the later Kuśāna kings are known from their coins alone.

Several unknown Janas and city republics which flourished in ancient India, side by side with the monarchial system of Government have come to light from their coins.

The discovery of Nigama coins from Taxila (2) and Kausāmbī (3) attest to the historicity of trade guilds and the existence of trade corporations in prominent cities of India.

Allahabad region is not an exception to this rule. Several local rulers of Kausāmbī are known from their coins alone. So far, twenty four rulers of Kausāmbī, with Mitra ending names, have been discovered. Out of these nine are known from their inscriptions as well as coins while the remaining ones are known from their coins alone. Their names are given hereunder —

(1) Brihaspatimitra I, (2) Brihaspatimitra II,
(3) Agnimitra (4) Jethamitra or Jyeṣṭhamitra
(5) Jayamitra (6) Rādhamitra
(7) Prajāpatimitra (8) Sājamitra
(9) Nāvikamitra (10) Suramitra
(11) Varunaṃmitra (12) Poṭhamitra
(13) Satamitra (14) Sarpamitra
(15) Devarmitra (16) Brahmāmitra.
(17) Satyamitra
(19) Īśvaramitra
(21) Priyamitra
(23) Vijayamitra and

(13) Vaschhita or Vatsamitra
(20) Rāmmitra
(22) Sivamitra
(24) Suryamitra.

The rulers named against items 1, 2, 3, 4, 8, 11, 12, 15 and 22 above are known from coins as well as inscriptions. The remaining ones are exclusively known from their coins. These kings ruled over the Vatsa kingdom from 2nd century B.C. to the 2nd century A.D.

Certain rulers of the Vatsa kingdom, with non-mitra names, known exclusively from their coins are Vavaghoṣa, Asvaghoṣa Agaraja, Śūngavarmā, Satyadeva, Jyeṣṭhagupta, Parvata, Indradeva, Sudeva, Viṣṇudeva and Dhana-deva. Their reign ranges between 3rd century B.C. and 2nd century A.D.

The coins not only furnish the historical data but also give a clue to our religious, social, economic, administrative and cultural conditions of the age. Apart from this, the coins have artistic and economic value too.

With the above facts in view a short survey of coin types discovered from the Allahābad region is attempted hereunder -

**PUNCH MARKED COINS.**

Kauśāmbī is the only site in the district from where
punchmarked coins have been discovered. In the year 1937-38 in course of excavation at Kausāmī, near the Asokan Pillar, 569 coins were found. Out of these 93 were silver punch-marked, 86 copper punch-marked, and 24 copper punch-marked with silver coating; (4) The remaining were copper and bronze coins of different varieties. G.R. Sharma, the excavator, discovered four silver and three copper punch-marked coins during the course of his excavation of the site from the stratum SP III.10 to SP. III 14 (5) assignable to a date between 535 B.C. and 185 B.C.

The silver punch-marked coins referred to above bear sun, śaḍarākṣra, dog, bull, taurne, arched hill, serpent, trident, wheel and Inīravastī symbols on them. The copper punch-marked coins also bear similar symbols with certain minor variations. Allahabad Museum has preserved ten copper punch-marked (6) coins from Kausāmī having different shapes, sizes and symbols.

A solitary copper punch-marked specimen was discovered at Bhīṭā (7). No silver specimen was reported from that site. Now and then, some silver punch-marked coins from Lachhubhāgir are also noticed with the local collectors at the site. But no significant discovery has so far come to light from other sites of the district.

The punch-marked coins are found all over Imiā which shows their wide circulation. These coins are considered to
be the earliest in date and the debased silver or copper punch-marked coins, with crescent on hill, as one of the symbols, are next in the series (8). According to Allan, these coins were in circulation between 4th century B.C. and 2nd centuries B.C. (9). Dr. Altekar held that the silver and copper currency became common at about 500 B.C. (10). He takes it even further back to 600 B.C. in his subsequent observations. He says, "We are, therefore quite on sure grounds when we aver that silver and copper currency was well established in 600 B.C. The evidence of the larger Taxila hoard of the punch-marked coins also suggests, as pointed out already, that the antiquity of the silver kārṣapānas would go back at least to 500 B.C."(11).

But in the absence of any stratified evidence, no definite conclusion on the precise date of the antiquity of these coins can be arrived at.

The punch-marked coins at Kausāmbī have been found from stratum SP. III.10 to SP. III.14 which has stratigraphically been placed in a time bracket ranging in between 535 B.C. and 185 B.C. It is doubtful that the earliest date of punch-marked coins at Kausāmbī can be taken back to 6th century B.C. Excavations at several other sites in north India have shown that the earliest date to punch-marked coins cannot go beyond c. 300 B.C.
UNscribed Cast Copper Coins.

The cast coins were very popular and common. Like punch-marked coins they also do not disclose the identity of their author or the definite date of their origin. They are usually found on ancient sites all over the Indian sub-continent. This fact has been established by the recent excavations conducted on different sites of the country (12). These coins were not local issues but they had a wide distribution and Ray rightly says "In fact, it was a coin par excellence of the whole of India except of the extreme south (13)."

The Age of the Unscribed Copper Coins

According to Allan, they are usually found on sites which yield punch-marked silver coins, and are probably of the same period (14). "Cunningham was also 'led to believe' that they must have been current together with the silver punch-marked coins'(15). Altekar takes the antiquity of the silver and copper currency upto 800 B.C., and thinks 'on sure grounds that silver and copper currency was well established in 600 B.C. (16)'. On stratigraphic grounds cast coins at Ahichchhatra are datable to 300 B.C. to 100 B.C., at Hastinapur C. 600 B.C. to 200 B.C. at Rūpar from 600 B.C. to 600 A.D., at Ujjain they are assignable to 500 B.C. to A.D. 100 and at Purāna Quila, Delhi, they occurred in the cultural period similar to Hastinapur assignable to a period extending from 6th century B.C. to 3rd century B.C. (17).
At Kausāmbī it has been reported that "Coins are almost uniformly distributed in all the periods from II.5 to the end (18)." The period II.5 has been assigned a date from c. 385 B.C. to 315 B.C. If this date regarding the occurrence of copper coins is correct, which is not confirmed from other trenches from Kausāmbī, these coins may be held older than punch-marked silver coins because here they occur for the first time in a later cultural period SP III.10 to SP III 14, ranging between c.535 B.C. and 185 B.C.

Considering all these facts it may, now, be accepted that the uninscribed cast copper coins were well known in the sixth century B.C. Dr. Altekar's statement that silver and copper currency was well established in 600 B.C. seems to be quite plausible. However, no, definite clue to the origin of these coins can be traced out in the absence of any positive evidence. In the present state of our knowledge it is not possible to attribute the various types to any fixed periods of history.

KAUSĀMBĪ COINS

According to Prof. G.R. Sharma,1 the earliest coins of Kausāmbī are square uninscribed cast coins, which have, on the obverse, elephant to left before standard, sometimes Svastika topped and, on the reverse, tree in railing, hollow-cross, archd hill and taurine; These coins seem to be
current from S.P.II.5 to SP.III 16. The period II.5 of Kausambi has been assigned a date between C.885 to 815 B.C. and SP III.16 C.125 to 45 B.C. (19). At Ahichchhatra these coins occur in stratum VII datable to C.200 to 100 B.C. while round uninscribed cast coins, with elephant on the obverse and three arched hill on the reverse, are assignable to stratum VIII of the site datable to C.300 to 200 B.C. (20). At this site the stratigraphy discloses different results which are quite contrary to the results obtained at Kausambi. At Kausambi these circular coins occur between SP III-10 to SP III.14 datable between C.535 to 185 B.C. which indicates that square or rectangular uninscribed cast coins came into circulation earlier than the circular ones whereas at Ahichchhatra the case seems to be different. Whatever, may have been the actual position it is definite that both varieties of coins were current side by side after a short duration of their origin.

Kausambi has yielded a peculiar series of circular uninscribed cast coins unknown to other sites. They are designated as the lankeybull type. From actual dig they are known from SP III 13 to SP III 15 (datable from C. 325 B.C. to 125 B.C.). The other series of uninscribed cast coins occurs all along from SP III-10 to SP IV-19 of the site. According to the opinion of the excavator the uninscribed cast coins remained in circulation from the 9th century B.C. to 2nd century A.D. (21). It is extremely doubtful to agree
with the upper limit of the coins.

The excavation results at other sites of India yielding uninscribed cast coins indicate the earliest date of their circulation not earlier than 600 B.C. (22). It would therefore be safe to accept this date for this series of coins at Kausambi as well.

The discovery of these coins from excavations and surface collections may be considered vis-à-vis the following remarks of Cunningham. He says, "The cast coins of ancient India are very numerous. They are all of copper, and from the scarcity of the copper punch-marked coins, I am led to believe that they must have been current together with the silver coins (23)". Allan also appears to concur with the above views of Cunningham when he says, "Amongst the commonest coins of ancient India are the uninscribed cast copper pieces. They have strong family resemblance, but several groups can be distinguished. Certain symbols are very common, especially the elephant, tree in railing and the 'mountain' symbol. Insufficient attention has been devoted to finds of these pieces in the past and there is little to assist in attribution. They are usually found on sites which yield punch-marked silver coins and are probably of the same period (24)".

The above quoted views of Cunningham and Allan, regarding the simultaneous circulation of punch-marked silver coins along with uninscribed cast copper coins, have well been
established by the recent excavations of several ancient sites of India. Further, these uninscribed cast coins have been held by Allan as "the immediate predecessors of many classes of inscribed coins belonging to third-second centy. B.C.," due to their close resemblance in general style.

Kausāmbi, the ancient city of king Udayana has been yielding profuse numismatic material for the last several decades. Till recently almost all the important numismatic discoveries from this site were from the surface collections. These coins may be classified under two broad categories.

(1) Square and round uninscribed cast coins preserving interesting motifs and devices free from any foreign influences.

(2) Inscribed coins issued by the local rulers as well as the rulers of the neighbouring states. Most of these coins are die-struck.

(1) The uninscribed cast coins have been grouped into 19 classes (25) by Allan on the basis of variety of symbols occurring on the individual coin. No actual find-spot of these coins were known to him. Coins with several similar devices have been found at Kausāmbi in plenty. The bull and tree in railing symbol have been recognised as, the characteristic types of Kausāmbi, which are present throughout the series (26). But on several specimens from the above
site occur the figures of elephant, horse and lion also.

Cunningham (27), Allan (28) and Smith (39) have published a very limited number of this series of coins from this site. All the coins published by them belong to only one class presently known as 'Lankey bull type'. Kausāmbi has yielded square and rectangular, dumb-bell shaped, semi-circular and round uninscribed cast coins. Among the round cast coins, Lankey bull types have several rare varieties. As these coins at Kausāmbi are very numerous their exhaustive study is not possible here. A glimpse of the entire picture is being presented below-

**SQUARE AND RECTANGULAR UNINScribed COINS**

Kausāmbi is a prolific site for antiquities. The discovery of coins every year during the rainy season amply proves this. The series of coins under this sub-head found from Kausāmbi may be classified into five principal classes: 'a', 'b', 'c', 'd' and 'e' on the basis of symbols and devices occurring on them.

In class 'a' may be placed a rectangular coin bearing a human figure standing on a lotus flower with right hand resting on the head of another smaller figure and left hand raised up, on the obverse, and on the reverse, lower part (trunk) of a tree (?) in railing and Ujjain symbol (30).
This class of coin is very rare. Variety (a) of Allan has some resemblance with this coin. On this coin there are three standing figures, on the obverse, and tree in railing, elephant and ladder like symbol, on the reverse (31).

The coins of class 'b' contain figure of an elephant along with other symbols such as V topped standard (Jayadhvaja) and also Ujjaini, svastika and taurines etc. on the obverse, placed differently. On the reverse there is a tree in railing, arched hill, Jayadhvaja, Ujjain, hollow-cross, Svastika, taurine etc. singly or along with more than one symbol. In this class of coins V topped standard (Jayadhvaja), is occasionally shown standing vertically in front of the elephant (32). In other examples it is below the elephant, laid horizontally (33) on the obverse.

On the square coins grouped under class 'C', the elephant is seen replaced by a bull accompanied by a tree in railing, taurine, Ujjaini, Svastika, hollow-cross, crescent topped arched hill and Jayadhvaja symbols on their obverse and reverse. No square or rectangular coin of this variety were noticed by Allan. Twelve different varieties of this class are available in the coin cabinet of the Allahabad Museum (34).

The coins of class 'd' contain lion (35), horse (36) and dog (37) on their obverse. These animals are rarely found on Kausambi coins. However a seated lion occurs on the reverse of coin no. 199 of the Allahabad Museum. A running lion is also noticeable on the reverse of a coin of Varuna-
mitra found at Bhītā (38).

The coins of class 'e' representing the above series have no animal on them but they preserve only the group of symbols as found on the coins referred above to, arranged variously.

A few specimens from each variety are being described hereunder. Unless stated otherwise these coins belong to the coin cabinet of the Allahabad Museum.

(A)

1- Rectangular Reg. No. 72.

Obv.- A human figure standing on a blossomed lotus flower; right hand of the figure rests on the head of another figure standing on the left; left hand raised above.

Rev.- Lower part (trunk) of a tree (?) in railing on the left; Ujjain symbol on the right.

The central human figure may represent Lakṣmī with her attendant. A similar specimen with three human figures has been published by Allan. This is the only rectangular coin of the type in the museum collection and definitely belongs to a rare variety of coins.
   Obv.- Elephant to right inside an incuse.
   Rev.- Traces of a bull to left (indistinct) and a taurine. It is a die-struck coin.

3. Square, Reg. No. 76.
   Obv.- Elephant to left with raised trunk; Ujjain symbol above the animal.
   Rev.- Tree.

   Obv.- Elephant to the left with upraised trunk;
       Svastika above its back.
   Rev.- Tree in railing.

5. Fragment of a rectangular coin, Reg. No. 79.
   Obv.- Elephant to the left before a tree in railing.
   Rev.- Two animals (horses?) standing back to back facing opposite directions.

   If the animals on the reverse are accepted as horses the coin should be deemed to be rare one. This animal on the Kausāmbi coins is rarely noticeable.

   Obv.- Elephant to left before a taurine, above;
       Svastika and V topped standard (Jayadhvaja) below.
Rev.- Tree in railing on the right, hollow cross and arched hill on the left.

7- Square coin, Reg.No. 317.
   Obv.- Elephant to right before Ujjain symbol; a taurine at the top left corner.
   Rev.- Tree in railing inside a circle.

8- Rectangular coin, Reg.No. 389.
   Obv.- Elephant to left before **Jayadhyaja**; **Swastika** above the elephant.
   Rev.- Tree in railing on the right, crescent topped hill on the top left and hollow-cross below on the left.
See.- B.M.C.A.I., P. 88,- Var. J. Pl.XI,8,9 and 10.

9- Rectangular- Reg. No. 734.
   Obv.- Elephant to right before a V topped standard; taurine- and **Swastika** above the back of the elephant.
   Rev.- **Jayadhyaja**, tree in railing and some indistinct symbols.

10- Rectangular- Reg. No. 94.
Obv.- Tree in railing in the centre; a bull facing the tree on either side, below, a straight line.

Rev.- Horse standing to right; taurine above the back of the animal.

The above coin is a rare one because, it preserves two bulls facing each other before a tree in railing. The presence of a horse is also significant on this coin.

See- J.N.S.I., Vol. XXX, P. 49, coin No. 4, Pl. II.B.1968.

11- Square coin, Reg.No. 140.

Obv.- Bull to right; Ujjain symbol above.

Rev.- Blurred.

12- Rectangular- Reg. No. 150.

Obv.- Bull to left; Svastika and wavy line below.

Rev.- Tree in railing and Ujjain symbol.

13- Square, Reg.Nos. 161, 208 and 700.

Obv.- Bull to left before a reversed taurine; Svastika above its haunch, a line below the animal.

Rev.- Tree in railing on the left; Ujjain and hollow cross on the right.

This coin falls under the orbit of uninscribed coins type C described by Allan. The reverse side of both the
coins have similar group of symbols as well as arrangement but the obverse of the above coin no. 13 above has a bull instead of a lion noticeable on the coins published by Allan (E.M.C.A.I., Pl. XI, B). Another noteworthy difference between these specimens is that coin no. 13 above has a reversed taurine before the bull. But in the British Museum coin described by Allan this symbol is absent. Again, the British Museum specimen bears Jayadhvaia below the animal while our coin contains a straight line below the bull. The Svastika symbol is common in both the coins. If Allans identification of the animal is correct the above described specimen adds one more of uninscribed cast coin. In my opinion the animal is not a lion. It is a bull.

The coin has been published by me earlier (39).

14- Square; Reg. No. 178
Obv.- Bull to the left before Jayadhvaia Uijaun symbol above.
Rev.- Trace of a railing seem on the right; hollow cross on the left.

15- Rectangular; Reg. No. 199.
Irregular shape.
Obv.- Bull standing to left before a standard.
Rev.- Seated animal (lion ?) with upturned tail.
Like horse lion is also seldom noticeable on Kausāmbi coins.
Obv.- Horse standing to left before a reversed taurine; Ujjain symbol above the back of the animal.
Rev.- Tree on arched hill.

17. Rectangular; Reg. No. 562.
Obv.- Bull to left with upraised head before a crescent topped arched hill.
Rev.- Plain.

Obv.- Bull standing facing a tree in railing on the right Ujjain symbol below the bull.
Rev.- Plain.

Obv.- Animal; Ujjain symbol and tree above.
Rev.- Tree in railing and tiny Jayadhvaja.

20. Rectangular; Reg. No. 203.
Obv.- A humped bull standing to left before a standard attached to a pair of crescents from either side at the top.
Rev.- Blank.

This is a die-struck coin. Cunningham and Allan have already published coins of this variety (40 and 41). Altekar also published one coin of this variety from Kausambi (42).
Cunningham identified the animals on such coins as elephants and galloping horses while Allan takes them to be lions standing before Jayadhyaja. Altekar thinks that the animal on the coin was a dog standing before a V topped standard. On the above described coin the animal is a bull standing before a tampered symbol resembling a standard flanked by a crescent on either side (๑) which is found on a gold coin from Taxila published by Cunningham (43). On the above coin the left side part (crescent) of the symbol pointed above has gone out of the flan of the coin. Our coin is different from the coins referred above so far their symbols and devices are concerned.

21- Square; Reg. No. 277.
Obv.- Tree in railing on the left and half fore part of the body of a lion on the right to left.
Rev.- Tree on arched hill with taurine symbols.

22- Rectangular- Reg. 624.
Obv.- Lion to left on a pole fixed inside a railing.
Rev.- Indistinct.

23- Rectangular- Reg. No. 735.
Obv.- Lion to left
Rev.- Plain.
Allan published three square coins. On the obverse of such coins there is lion to the left, svastika above it on right and Jayadhvaja laid horizontally below on the obverse, and on the reverse, tree in railing on left, Ujjain symbol on right and hollow cross above (44). The coins described above are quite different from those published by Allan.

24- Square; Reg.No. 160.
Obv.- Lion facing V topped standard (Jayadhvaja) to the left.
Rev.- Ujjain, taurine and other indistinct symbols.

25- Square; Reg.No. 704, 705 and 205.
Obv.- Lion to left before a reversed taurine; Ujjain symbol above the back of the animal.
Rev.- Tree on arched hill.

26- Rectangular; Reg.No. 735.
Obv.- A dog before a V topped standard; an indistinct symbol between the two.
Rev.- Obliterated.

This coin was earlier published by Altekar (45). The coin is die-struck and he attributes it to Kausambi because it was found there. Similar coins depicting a bull, lion, elephants and galloping horses have been mentioned in item No. 20 described by me earlier.
27. Square; Reg. No. 75.
   Obv. - A tree on a three arched hill.
   Rev. - A tree in railing; four crescents around a dot on the left.

28. Rectangular; Reg. No. 163.
   Obv. - Tree in railing on the left and a taurine on the right above two wavy lines.
   Rev. - Ujjain symbol.

29. Rectangular; Reg. No. 186.
   Obv. - Two tri-ratna symbols side by side.
   Rev. - Tree in railing.

30. Square- thick; Reg. No. 281.
   Obv. - Hollow cross inside a circle in the square border.
   Rev. - A crescent topped arched hill inside a circle.

31. Square- thin; Reg. No. 284.
   Obv. - Four crescent symbols placed around a dot so as to form a taurine from each direction.
   Rev. - Plain.
32. Rectangular; Reg. No. 293.
   Obv. - Vase with plants and other indistinct symbols.
   Rev. - Ujjain and other symbols.

33. Rectangular; thick; Reg. Nos. 293 and 395.
   Obv. - Svastika.
   Rev. - A small circle surrounded by taurines, umbrellas or arrowheads, on the left and a human figure on the right.

34. Rectangular; Reg. No. 392.
   Obv. - A tree laden with flowers.
   Rev. - Plain.

35. Rectangular; Reg. No. 405.
   Obv. - A palm tree on the right; triratna on the left.
   Rev. - Creeper with a blossomed flower.

36. Square; large size; Reg. No. 538.
   Obv. - Two trees in railings; one of the trees partly out of the flan.
   Rev. - Ujjain symbol.

37. Rectangular; Reg. No. 767.
   Obv. - Crescent topped three arched hill on the left, a symbol like to 'go' in Brähmi script on the right.
Rev.- The same symbols repeated.

38- Rectangular; Reg. No. 193.
Obv.- Tree on a hill.
Rev.- Ujjain symbol.

39- Square, Reg. No. 379.
Obv.- Crescent topped hill.
Rev.- Tree in railing.

The types of coins described above under class 's' from no. 27 to 39 have not been noticed either by Cunningham or Allan. He knew only round coins incorporating these symbols found on coin no. 37 (B.M.C.A.I., Pl. XXXIV-14, 17).

DUMBELL (DAMARU) SHAPED UNINSCRIBED CAST COINS

This series of uninscribed cast coins, with peculiar shapes, appears to be a speciality of Kausambi. They are available in different sizes and contain symbols which occur in other cast coin types. The coins of this series may be placed in three clear cut groups in accordance to the symbols and motifs available on them.

(a)

1- Reg. No. 261, very thin and small.
Obv.- Female figure (Lakshmi ?) standing facing.
Rev.- Tree in railing.
2. Reg. No. 509 and 653, small and thin.
   Obv. - Female figure (Lakshmi ?) standing facing.
   Rev. - Jayadhvaja in railing.

3. Reg. No. 655, thin and small.
   Obv. - Female figure (Lakshmi ?) standing facing.
   Rev. - Bull standing to right before a Jayadhvaja.

All the three varieties of coins show a standing female figure on the obverse recalling the female goddess on the gold plaque found at Lauriya Naniangarh by Bloch. The reverse side of these coins have however different symbols on them and this separates them from one another. The coin no. 3 of the above class contains a bull and a Jayadhvaja on the reverse. This special feature distinguishes it from the other two examples.

(b)

   Obv. - Elephant to left; Ujjain symbol above back.
   Rev. - Tree in railing in the centre, hollow cross on the left; symbols on the right indistinct.

5. Reg. No. 599; thick variety.
   Obv. - Elephant to left; Ujjain symbol above the back of the animal. A few symbols at the
back are indistinct.

Rev. - Javadhvina, tree in railing, taurine and Svastika.

In the coins of the class (b) described above the female figure is replaced by elephant; other motifs and devices being the same as noticed on the coins described earlier.

(C)

6 - Reg. No. 600, thin and large.
   Obv.- Taurine and Ujjain symbols above; below bull to the left.
   Rev.- Tree in railing.

7 - Reg. No. 654; thin and small.
   Obv.- Kshetsh hill and bull.
   Rev.- Tree in railing.

8 - Reg. No. 657, small and thick.
   Obv.- Bull and Ujjain symbol.
   Rev.- Obliterated.

9 - Reg. Nos. 676 and 752; thin and larger variety.
   Obv.- Above Ujjain and Svastika, bull standing to left below.
   Rev.- Tree in railing.
In class 'C' of dumb-bell shaped series described above the elephant is replaced by a bull but other symbols remain the same as found on the above described other coins with interchanged places. The dumb-bell shaped coins were not known to early numismatists like Cunningham, Allan and Smith.

**SEMI CIRCULAR UNINScribed CAST COINS**

Only three specimens (Nos. 288, 393 and 543) of this variety of coins are known and they are in the coin cabinet of the Allahabad Museum. All of them are of the same variety and certain common symbols with the same order of arrangement on both the sides. Hitherto this series also remained unnoticed. Like the dumb-bell shaped coins their shape is unusual and as such they also form a new variety of uninscribed coins.

On the obverse, of this type there is an elephant to left before a Javadhyaia. Above the head of the elephant is seen the bust of a female figure (?) with both of her hands holding some objects and outstretched to the sides. The reverse side has a tree in railing in the centre; hollow cross on the left and a three arched hill topped by a crescent.

The female figure on the obverse probably holds a Vajra (thunderbolt) in each one of her hands. She seems to
be hovering in the sky and may represent Indrāṇī, the consort of god Indra. At the top of the semi-circle there is a pellet extended upwards, probably meant for accommodating the head of the goddess.

LANKÊY BULL TYPE OF COIN:

These coins are circular in shape and are one of the most interesting uninscribed cast coins of Kausāmbī. Early numismatists dealt only with a limited number of coins of this series. Cunningham noticed only two (46), Allan six (47) while Smith published only one coin of this series (48). Altekar published one coin of this type (49) and referred to the other preserving Lakshmi being annointed by elephants published by Cunningham (50) and Allan (51). He describes the coin as follows -

Obv.- Bull standing to left; in its front a V topped banner; above it a circle with cross within, above the haunch Ujjain symbol.

Rev.- A horse marching to right; above it Taxila symbol; in its front, tree in railing; below the horse an indistinct symbol; perhaps a six arched symbol as on other coins of this class from this place.

The animal on the reverse has been identified by Altekar as a horse but it appears to be a bull having two
large horns on its head. The folds of the skin on the neck
and the animal's walking posture led Altekar to identify the
animal with horse.

Kala published twelve rare coins of this series from
the coin cabinet of the Allahabad Museum (52) and Sharm
published only one common type (53). The bulls depicted on
these coins are lean and thin and so are termed as lankeybull
types. The word lankey bull for this animal was first used
by Smith (I.M.C. Vol. I (54)).

Some important varieties of this series of coins are
described hereunder:

(a)

1. Reg. No. 236.

Obv. - Bull to left before a JayaJhula four
crescents around a dot making four taurines
above the animal.

Rev. - Tree in railing over an arched hill in the
centre: a wheel and taurine on the left;
Svastika and Ujaisin symbols on the right.
Coin Nos. 151, 259, 300, 382, 678, 315 and 234
of the Allahabad Museum are also similar
and belong to thick variety. (Pl. XXVIII. Fig. 24)
2- Reg. No. 204; thin variety.

Obv.- Bull to left before Ujjain symbol; taurine close to its forelegs.

Rev.- Tree in railing on the left and Jayadhwaja on the right.

3- Reg. No. 291, thin variety.

Obv.- Bull to left Svastika above the animal.

Rev.- Tree in railing.

Coin no. 675 of the Allahabad Museum coin cabinet is also similar to the coin described above.

4- Reg. No. 285; small and thin variety.

Obv.- Bull to left before Ujjain and taurine symbols.

Rev.- Tree in railing.

5- Reg. No. 31; thin variety.

Obv.- Lankey bull marching to left before a V topped banner (Jayadhwaja or Indrayasti); taurine and Ujjain symbols above.

Rev.- Bull to right before a tree in railing.

One hind and one foreleg of the animal rest
on a three arched mountain. Ujjain symbol behind the bull and above the tree. Three folds of skin on the neck re-call the mane of a horse. (Reg. No. 298; thin variety.

Obv. - Lankey bull to left before Jayadratha; taurine, wheel and Ujjain symbols above.

Rev. - Running bull to left before a tree in railing; two of the legs of the animal rest on an arched hill; above four crescents placed back to back around a central dot; three folds of skin forming the mane of a horse seen on the neck.

Both the coins described above are similar. The coin no. 6 was earlier published by Kala (55). At the same time he published one more coin (56) (Reg. No. 673) of the same description but the later is heavier in weight and also larger in size.

Altekar also published a similar coin (57) in which he identified the bull on the reverse as a horse due to the presence of three folds of skin on its neck. These folds were mistook by him as the mane and it led him to identify the animal as a horse erroneously. But this identification is not correct because the hump and horns of the animal are quite clear.
7- Reg.No. 144.

Obv.- Bull to left before a *Jayadhvaia*; other symbols indistinct.

Rev.- Bull to right; other symbols indistinct.

8- Reg.No. 179.

Obv.- Bull to left before a *Jayadhvaia*.

Rev.- Bull to right before a tree in railing.

9- Reg.No.- 388.

Obv.- Bull standing to right before V topped standard (*Jayadhvaia*), above, Ujjain and taurine symbols.

Rev.- Bull to left before a tree in railing,

*Vastika* above the haunch of the bull.

10- Reg.No. 389.

Obv.- Bull to left before a *Jayadhvaia*.

Rev.- Bull to right before *Ujjain* and other indistinct symbols.

The lankey bull type of coins described from serial No. 7 to 10 are thin and small in size. There are several coins of this variety in the coin cabinet of the Allahabad Museum. For instance coin Nos. 401, 425(b), 384, 386, 554 and 463 have similar symbols size, weight and fabric. The coin nos. 560 and 595 have similar group of symbols but
these are different in size and weight.

( 8 )

Kalpa published one lankey bull coin of altogether different variety (58). This coin preserves two bulls standing side by side to right, on the obverse, and a tree in the railing, on the reverse. There are three coins of this variety in the Allahabad Museum coin collection. Two of them are described below:

11- Reg. No. 149, medium size and weight.

Obv.- A pair of lankey bulls standing to right on an arched hill; Ujjain symbol above.

Rev.- Tree in railing; taurine on the left and wheel on the right. [7... XXVIII. C] 24

12- Reg. No. 301 and 385.

Obv.- Two bulls standing to right on an arched hill.

Rev.- Tree in railing in the centre; Swastika on the left, wheel on the right.

Except a minor change in placing the symbols here and there, both the above described coins are similar. This variety containing two bulls on the same side in the lankey
bull series seldom occurs and is very rarely found. Only three coins of this variety are known so far.

( d )

Another rare variety of coins of this series from Kausambi is a coin on the obverse of which the bull has been replaced by standing Lakshmi. Kala published two such coins (59). He has described them as follows -


Obv. - Lakshmi standing on a lotus flower in the centre and bathed by an elephant standing on a railing from either side. Her right hand is bent towards the shoulder, the left resting on the waist. Top and bottom part broken.

Rev. - Tree in railing in the centre; V topped banner and Nandipada symbol on the left; Ujjain and hollow cross on the right. "E.L.X.XVIII.B."

Allan (60) and Cunningham (61) each published a similar coin. There is some difference in the posture of the goddess occurring on the above described specimens and that published by Allan. In the specimen under description the goddess bends her right hand towards the shoulder in place of the left hand as seen in the British Museum specimen.
Another Lakshmi type coin published by Kala is small in size and is also light in weight. It has the following description.

**Obv.** Goddess Lakshmi standing in the centre and being bathed by an elephant from either side.

**Rev.** Tree in railing in the centre; V topped banner to the left and the hollow cross on the right. No other coins of such a small size in this variety have been noticed from Kausambi.

Coins of the Lankey bull series have been classified in four divisions a, b, c, and d on the basis of symbols occurring on them. The coins of 'a' group show a lankey bull on the obverse and tree in railing along with other symbols on the reverse. On the coins of class 'b' lankey bull is found on both the sides. The coins of class 'c' contain two bulls on the obverse and tree in railing with other symbols while in class 'd' goddess Lakshmi stands in place of bulls.

**OTHER VARIETIES OF CIRCULAR UNINScribed COINS.**

In this series come the small coins of different categories depicting symbols of various kinds both on their obverse and reverse. These have been classified in five group a, b, c, d, and e.

Obv.- Three human figures standing side by side.
Rev.- Obliterated.

Altekar published this coin earlier (62). According to him the central figure raised both hands and holds an arrow in the left one. The figure on the left appeared to him a female who also holds one of her hands upraised while the third is indistinct.

Altekar had pointed the occurrence of such coins at Ujjainī but unknown in the Kauśāmbī series till the one brought to notice by the learned professor.


Obv.- A tree and a six headed figure of a deity (Kārttikeya?).
Rev.- Bull to left before an arched hill.

Such figures are noticeable on Ujjainī coins but in the Kauśāmbī types the deity is associated with different group of symbols (63).


Obv.- Two human figures standing side by side.
Rev.- A human figure standing.
4-

Reg. No. 683.

Obv.- Two female figures standing.

Rev.- Elephant to right before a Javadevajja; three symbols above the elephant.

Two human figures accompanied by a group of symbols on the obverse are known from Ujjaini but no specimens similar to serial nos. 3 and 4 were noticed so far at Kausambi.

(b)

5-

Reg. No. 17.

Obv.- Three symbols resembling the Brāhmī character Va of the Asokan period. The symbol Va is joined together by a horizontal line at the top.

Rev.- Blank.

Altekar published this coin and was unable to make out any legend out of these three Va like devices which he ultimately held as symbols (64).

(c)

6-

Reg. No. 21, die struck.

Obv.- Bull to right, Ujjain symbol above the animal.
Rev. = Obliterated.

This specimen too has been published by Altekar (65). He ascribes this coin to the city of Kausāmbī and tentatively suggests it to be an uninscribed issue of Brihaspatimitra II due to the similarity of symbols occurring on the inscribed coins of this king.

7- Reg.No. 66.
Obv. = Bull to the right before an arched hill.
Rev. = Tree in railing.

8- Reg.No. 125.
Obv. = Running bull to the right with head raised above; Sva-stika above the animal.
Rev. = Crescent topped hill flanked by an inverted taurine on either side.

Similar specimens came to the notice of Allan who subsequently published them in the British Museum Catalogue (65).

9- Reg.No. 127.
Obv. = Bull to the left; taurine above its haunch.
Rev. = Tree in railing; wavy line on the right.

10- Reg.No. 143.
Obv. = Bull to right.
Rev. = Straight horizontal line and a tree in railing.
11 - Reg. No. 176.

Obv. - Bull (2) running to left; *triratna* above; a wavy line below.

Rev. - Two circles one above the other joined by a vertical line.

The symbol on the reverse of this coin is seldom noticeable on the Kausambi coins.

12 - Reg. No. 227.

Obv. - Tree in railing on the left and a bull on the right standing facing right.

Rev. - Plain.

There are five specimens (Reg. Nos. 274, 415, 607 and 618), including the above one, of this type in the Allahabad Museum. The coin nos. 274 and 415 have already been published by me (67).

The trees found on these coins are leafless. Such trees occur on the punch-marked silver coins also (68).

Posture of the bull on these coins is somewhat unique. Coins showing bull standing facing a tree have been found in abundance but no specimens were so far known depicting a standing bull facing opposite direction. Bull on these coins is similar to those found on the lankey bull type coins of Kausambi.

In the coin no. 274 the forepart of the bull has gone out of the flan of the coin while the Ujjain symbol on the
left is another addition to the already noticeable symbols on the remaining ones referred to above. In this way \textit{Ujjain} symbol, tree in railing and a bull standing in opposite direction form the group of symbols on this series of coins.

13- Reg.No. 468.

\textbf{Obv.-} Artistic \textit{triratna} set above two horizontal parallel lines drawn one above the other.

\textbf{Rev.-} Bull standing to left.

This coin was earlier published by me (69). It is a rare and solitary specimen of the type. Several copper coins bearing such symbols have been published earlier but this is the only specimen where we find a \textit{triratna} on the obverse and the bull on the reverse of the coin.

14- Reg.No. 610.

\textbf{Obv.-} Bull to right; \textit{Ujjain} symbol above.

\textbf{Rev.-} Tree in railing.


\textbf{Obv.-} Bull to right before taurine.

\textbf{Rev.-} Tree in railing on the right above; a pole and a wavy line on the left. Below taurine and \textit{Jayadhvaia} counter struck.

16- Reg.No. 789.

\textbf{Obv.-} Bull to right above; \textit{Jayadhvaia} below the animal
Rev. - Māgudrā symbols.

Such grouping of symbols is noticeable on square coins.

(d)


Obv. - Elephant to left; a wheel above the animal.

Rev. - Ujjain symbol.

The coin nos. 209, 302-12, 313-14 also belong to the same variety. This variety of coinage appears to be in great currency. Allan (70) and Sharma (71) have also published such coins.


Obv. - Elephant to left.

Rev. - Three arched hill topped with a crescent.

This specimen has a pair of coins joined together.

Similar other specimens are coin nos. 233, 508 and 516. These are preserved in the Allahabad Museum coin cabinet. Due to some reason these coins could not be separated before they went into circulation. Allan (72), Cunningham (73) and Sharma (74) also noticed this variety of coins.


Obv. - Elephant to left before Jayadhvaia, wheel above the animal.
Rev. - Ujjain symbol.

Obv. - Elephant to left before Javadhvaja.
Rev. - Tree in railing.

21.- Reg. No. 541.
Obv. - Elephant to left before Javadhvaja; above a circle surrounded by four crescents making a taurine in each direction.
Rev. - Tree, Ujjain symbol, hollow cross and crescent topped arched hill.

This arrangement of symbols is usually found on uninscribed square coins. On circular coins is almost absent.

22.- Reg. No. 146.
Obv. - Hollow cross.
Rev. - Tree in railing.

23.- Reg. No. 177.
Obv. - Taurine symbol.
Rev. - Two crescents placed back to back.

24.- Reg. No. 207.
Obv. - Arched hill
Rev. - Ujjain symbol.

Obv.- Symbol resembling the Brahmi character 'go' on the left and three arched hill topped by a crescent on the right.

Rev.- Same symbols.

See- B.M.C.A.I., Pl. XXXIV, 14 and 17.


Obv.- Four crescents around a central dot placed so as to make four taurines; one in each direction.

Rev.- Plain.

See- B.M.C.A.I., Pl. XXXV-12 obverse.


Obv.- Arched hill with a crescent at the top; tree in railing on the side. The tree is shown in upturned position.

Rev.- Plain.

In the above specimen the tree has to be observed carefully. It is shown upside down which is a novel method of representation. It may be on account of the defective moulding.


Obv.- Hollow cross.

Rev.- Crescent topped arched hill.


Obv.- One circle and figures like those of a snake.
Rev. - Javāhvaia and tree shown side by side.

30- 
Reg. No. 542.
Obv. - Tri-rāma symbol.
Rev. - Tree in railing.

31- 
Reg. No. 638.
Obv. - Crescent topped arched hill.
Rev. - Crescent topped arched hill on the left; a taurine on the right.

32- 
Reg. No. 707 and 788. Larger variety.
Obv. - Hollow cross spread over the whole flan of the coin.
Rev. - Arched hill topped with a crescent.
See - B.M.C.A.I., Pl. XI, 16.

33- 
Reg. No. 797.
Obv. - A taurine inside an oval circle, Javāhvaia in railing shown horizontally.
Rev. - Plain.

The circular coins described above have been divided into five groups on the basis of symbols and motifs occurring on them. The obverse of the class 'a' coins show human figures (deities ?) while in 'b' is a solitary specimen having a solitary symbol. Class 'c' of the specimen preserves a bull in association with other symbols. The coins described in class 'd' show an elephant along with the symbols found on the
uninscribed series. On the coins of class 'a' no animal is seen. There are various symbols placed differently on the type.

Another important site of the district where common types of uninscribed cast coins are found is Lachobhāgir.

At Singraur (perhaps ancient Shringavaranapura) Cunningham found 21 old Hindu coins, one Indo-Seythian of Huviska and 106 Muhammadan coins. About 21 Hindu coins be remarks,' The Hindu coins comprised all the oldest types with the exception of the punch marked coins (75)'.

**INSCRIBED COINS**

The earliest known inscribed coins discovered from Allahabad region have been assigned to 3rd century B.C. Most of these find are from Kausāmbi. These coins may be grouped into following categories-

1- The coins issued by trading guilds or corporations.
2- The coins issued in the name of the city of Kausāmbi.
3- The coins issued by local as well as the rulers of other states.

1- THE COINS ISSUED BY GUILDS OR TRADE CORPORATIONS.

In this category fall the coins from Kausāmbi bearing the legend 'Nagam'. Only four varieties of these coins from
this site have been noticed so far. Three of them are in the collection of the Allahabad Museum and were published by me earlier while the fourth one belongs to the Allahabad University and was published by Negi. All these specimens are described below.

1. Rectangular, copper; Reg. No. 459.
   Obv.- Above, railing of a tree on the left, arched hill on the right; legend 'nagama' below.
   Rev.- Svastika (76).

2. Circular, copper; Reg. No. 586.
   Obv.- Above, lower part of a railing on the left; portion of a hill made of arches on the right; legend 'Nagama' below.
   Rev.- Seven spoked wheel inside a circle of dots lower part of the wheel out of the flan of the coin (77). (Pl. XXIX, Fig. 182)

3. Square; copper; Reg. No. 228.
   Obv.- Above, three arched hill on the left; tree in railing on the right; legend (Na) ga (Na) below.
   Rev.- Triratna (78).

Three coins described above belong to the Allahabad Museum. The coin being described below belongs to the University of Allahabad (79) and has been described by Negi as follows:

4. Metal copper; shape irregular round; diam. 1.7 cm.
Obv.- In the upper part, tree in railing to the right and three arched hill to the left. Below the symbols the legend 'Na-ga-ma' in a straight line. Traces of a border of dots.

Rev.- Bold symbol probably 'Manipada-trisula' within dotted border.

There does not appear to be any significant difference in these coins. The obverse of all the coins have similar devices and legends. The characters of the legend found on all the coins may be assigned to 2nd-3rd century A.D. Agreeing to this date Negi says, 'The thickening of the letter and similarly points to a late period. On the whole, a second or third century A.D. date for the coin would appear to be indicated by the writing on it' (80).

Negi reads the legend on his coin as 'Na-ga-ma' to me it appears to be simply Na-ga-ma. On looking minutely to the photograph of the coin (Pl. 1-2) no stroke towards the left indicating in Na is visible.

Scholars hold divergent views about the attribution and significance of these coins. The coins bearing the legend Negama, Panagakama and Hirapaka on the obverse and Poisaka, Ralimata or Ralimasa, Atakataka and Kedara on the reverse from Texila, were published by Allan (81) and Cunningham (82). According to them the coins indicate 'mercantile money' 'token issued by traders' 'trade-token' or coin of commerce' (83).
The authorship of the 'negama' coins has been examined by a number of scholars like Buhler, Allan, Bhattacharji, Jayaswal and Majumdar but all of them hold divergent views. According to these learned scholars the term negama may mean the 'city,' market 'town' or 'a part of the city where merchants and workers live (84). On an examination of the views of the scholars afresh Lallan ji Gopal concluded that Negama was a particular type of locality inhabited by traders and businessmen. The term naigama may have been derived both in the sense of a merchant or corporate body of the merchants residing in that locality. The term may also refer to a 'merchants guild.' It has, further, been suggested by him that 'a negama issued coins as the authority in charge of a particular city'. As such the negamas were earlier allowed the right of minting coins by states (85). According to Lallan ji Gopal the term used at the Taxila coins does not carry only one meaning. If it is accepted that the reverse legends like Dojaka, Rālimasa, Atakatakā and Kadare were the names of the localities where the coins were minted, as proposed by scholars, what about the Negama coins from Kausāmbi bearing no place names? Negi rightly doubts the minting of different kind of Negama coinage by the city states when they do not bear their names. He says: It appears improbable that a different kind of coinage, not giving the name of the city but simply giving the word negama, or negama would also be minted by the city states' (86).
Prof. Bajpai also holds the view that the 'Nagama' coins were issued by the guilds or corporation of traders who were empowered to issue the coins in ancient India (87). But I think that these coins were issued by the state specially for all the Nizamas instituted inside its territorial limit and the coins with the names of the cities also might have been issued by their early rulers as they might have governed it conjointly on the pattern of republics of ancient India.

Prof. Bajpai published two coins from Kausambi (88) and he attributes them to the guild of traders. One of them bears the legend Gadhikānañ while the other Kaśābikanañ.

We will discuss the coin bearing the legend Gadhikānañ first. The description of the coin is as follows:

Obv.- Circular Brahmi legend Gadhikānañ or Gadhikana in 3rd-2nd century B.C. characters.
Rev.- Square with cross.

Only four coins of this series are known. Two coins (Nos. 416 and 571) are preserved in the coin collection of the Allahabad Museum, one has been published by Bajpai and the fourth seen by me in the private collection of late Janeshwardas.

I read the legend as Gadhikana on the specimens of Allahabad Museum and on the coin belonging to Shri Janeshwardas (89). Prof. Bajpai reads the legend as Gadhikanañ on his coin.
Bajpai attributes these coins to Gandhikas, who were dealers in perfumes and are referred to in various early inscriptions from Bharhut, Mathurā, Kārle, Pītalākhorā and Amarāvati. Some of them were residents of Mathurā, Pratiṣṭhāna, Dhenukatāka and Karahakata and they donated money to various religious institutions.

In my opinion these coins were issued by some tribe or republic named after Gādhi, the father of Visvāmitra (90).

Samarasā Bandyopādhyaya (91) has also supported the views of Prof. Bajpai. It is curious that both these scholars have not been able to offer fresh material or numismatic evidence either in the inscriptions or the sites where these epigraphs were found. The find spot of these coins bearing Gadhikana is Kausāmbi which is far away from the places where the inscriptions have been spotted. It does not seem to be probable that such tiny copper coins should have travelled to such long distances. Had the Gandhikas, dealers in perfumary issued any coin it must have been recorded in their inscriptions. However, Bandyopādhyaya thinks, 'It is better to keep an open mind and wait for future discoveries (92),'

Again, Bandyopādhyaya also reads the legend on the coin of Bajpai as 'Gadhikana' (93) not 'Gadhikanām' as read by the latter.

As such, on the basis of limited material and in the present state of our knowledge no satisfactory interpretation of the legend is possible.
2. **THE COINS ISSUED IN THE NAME OF THE CITY OF KAUSĀMBĪ AND ITS PEOPLE.**

In this series of Kausāmbī coins three varieties have been noticed so far.

1. The circular coins bearing the legend Kosābī or Kasāvī.

2. The square coins with the legend Kasābīṣa.

3. The round coins having the legend Kasābīkanaṃ.

1. **COINS BEARING THE LEGEND KOSĀBĪ(KOSĀMBĪ) OR KASAŚI.**

Only five coins of this variety are known from Kausāmbī so far. One belongs to British Museum London and was published by Allan (94), another is in the Indian Museum, Calcutta (95), the third in the State Museum, Lucknow (96), the fourth in the collection of Shrimath Shah of Vārāṇasī (97) and the fifth in the Allahabad Museum (98).

The Allahabad Museum specimen is a different from other specimens. It preserves only the Ujjain symbol above the Brāhmī legend on the obverse. Elephant, Jayadvaiṣa and other symbols occurring on other coins of the series are absent in it. Another peculiarity lies in its legend. The legend on former four coins has been read as Kosābī or Kosāmbī while the legend on this coin is Kasāvī. In this
specimen 'bi' has been replaced by Vi.

The four coins bearing the legend Kosāmbī may be described as follows:

Obv.— Elephant to left on a ladder like symbol before a V topped standard (Jayadhvaja), six armed whirlbehini with Ujjain symbol above the elephant; a zigzag line below; legen Kosāmbī in the characters of 3rd-2nd century B.C. at the top.

Rev.— Tree in railing; Ujjain symbol above; arched hill on the left; fishes in a tank on the right; tri-ratna on either side of the railing.

The Allahabad Museum specimen preserves the legend Kasavī and Ujjain symbol above it on the obverse unfortunately the reverse is heavily encrusted.

2. THE SQUARE COINS WITH THE LEGEND KASABISA OR KOSAVISA

This coin belongs to Allahabad Museum and was first published by S.C.Kala (99). It is square in shape and bears on the obverse, a circle with a dot in the centre and the legend Kasabisa or Kosavisa around it in the Brāhmī characters of early 2nd century B.C. The letters of the legend are set on the four corners of the coin. On the reverse of the coin stands a bull to left with an Ujjain symbol over the back of the animal at the right corner.
Kala read the legend Kosambiya (100), Bajpai reads it Kosavisa (101) but to me it appears to be Kasabika. Whatever may be its actual reading, it is certain that the coin belongs to the city of Kausambi. The legend on the coin means 'of the Kausambi'. Bajpai has acquired another such coin on which is depicted the figure of Lakshmi and bull and also the name 'Kausambi' (102).

3. THE ROUND COIN: HAVING THE BRAHMI LEGEND KASABIKANAM

Bajpai published a coin with the above legend (103) from the private collection of late Shri Janeshwar Das of Allahabad, now housed in the State Museum, Lucknow. A similar coin belonging to Allahabad Museum was published by me earlier. On it I read the legend as 'Malayakanam' (104) due to certain omissions in the script of the coin. This omission was later on corrected by Bajpai by publishing the coin referred to above. Only four coins of this variety are known. One which has been published by Bajpai, is now in the State Museum, Lucknow, while the three others are in the Allahabad Museum (105). All these coins are round in shape. The devices and symbols occurring on them are described hereunder:

Obv. - Legend Kasabikanam in Mauryan Brahmi characters begins running around the rim.

Rev. - Circle with a dot in the centre and a crescent above, probably indicating a taurine symbol.
The legend Kasabikanāśi may be the equivalent of Sanskrit Kausāmbikānāśi meaning, 'the coin of the people of Kauśāmbi'. Coins with the legend Kosabī, Kasavi, and Kasabisa have been referred to above. Coins bearing the names of the city of Tripuri, Ujjaini, Brahmapur, Varanasi and Mahishmati are already known (106).

Bajpai attributes these coins to the corporation of traders who had their establishments in the towns referred to above (107). But according to Negi, 'The consensus of opinion seems to be in favour of regarding these coins as coins of city states (108). I also agree with the above views of Negi because had these coins been related to corporation of traders of the locality the legends of the coins would have been accompanied with the words 'Nigama, Sresthi' or any of its equivalents as found in the Bhītā clay seal bearing the legend Sahihītiva Nigamasa (109). The Basārh seal bearing the legend, Makkatali (ni) gamasya (110) also indicates the same fact.

3. The coins issued by the local rulers and neighbouring states.

These coins may be branched off in the following categories:

(1) Coins of the early rulers devoid of 'Mitra' endings in their names.

(2) The coins of rulers with 'Mitra' endings added to their names.
(3) Coins of Magha rulers.
(4) Coins of Kuśāna rulers.
(5) Coins of Gupta rulers.

(1) **THE COINS OF THE EARLY RULERS DENOM. OF MITRA ENDINGS IN THEIR NAMES.**

1- **VAYAGOSA**

The earliest known coin of this series from Kausāmbi appears to be the coin of Vayagosa, a solitary specimen, in the collection of the Allahabad Museum (111). Altekar who published it for the first time assigned this ruler to the later part of the third century B.C. or 200 B.C. (112). It may be noted that this ruler is not so far known from any other source of history.

Its actual provenance is Mathurā but Altekar attributes it to Kausāmbi on the basis of symbol. The coin may be described as follows:

Copper, die-struck, roughly circular-diam. 8'

**Obv.** Inside a square incuse above, ŚVASTIKĀ, traces of Ujjain symbol (partly blurred); taurine (partly blurred). Below, the legend, **VAYAGOSA** in characters of about 200 B.C.

**Rev.** Above, bull to left before a taurine symbol. Below tree within railing. CRXXXIX. FOL. L

2- **AVAGOSA**

The existence of this ruler of Kausāmbi too is known only
from a few specimens of his coins. According to Altekar he was a successor of Vavaghosa who ruled sometime during 200 B.C. (113). The palaeography of his coins suggests that he ruled over the Vatsa Janapada late in the 3rd century B.C. But for these coins, there is no evidence of the existence of this ruler.

Cunningham, Smith (114) and Allan (115) noticed one coin of this ruler from Kausambi. The symbols on these coins are not distinct but the legend is clear. While publishing a copper coin of this ruler Altekar also referred to a silver coin published by Dr. Jayaswal in 1934 in the J.B.O.R.S., Vol. XX, P.8, Pl. II no. 5. The symbols on this coin were quite distinct. Altekar also published a copper coin with clear symbols but legend on it was not distinct (116).

There are two copper coins of this ruler in the Allahabad Museum (117). The description of coin No. 106 of the Allahabad Museum is as follows:

Obv. - Above, tree within railing in the centre; a lion rising above on its hind legs before the tree on the left. Below, 'gho' in the Brahmi characters of about 2nd cent. B.C. Rest of the legend on the right, out of the frame. Beginning words of the legend (Asva) blurred.

Rev. - Bull to right before a hill made of a heap of arches.

On the second specimen (No. 355) of the museum is found only the tree in railing and the legend-'ghosasa'. The symbols on the obverse are however blurred. The reverse side shows
a bull and hill facing it.

The legend on the coins examined by Allan and Cunningham is better preserved than the Allahabad Museum specimens. Museum specimen No. 106 have distinct symbols.

Except these coins no other information regarding this ruler is known from any other source.

3- Suñavarma (?)

A unique copper coin from the private collection of late Shri Janeshwar Das was published by me (118). Its description is as follows -

Obv.- Inside a rectangular incuse, symbol on the left indistinct Ujjain symbol in the centre; tree in railing on the right. Below, legend (-----) SAVANASA.

Rev.- Horse standing to right before a pole (Yupa). A similar coin was subsequently published by Bajpai (119). He described it as follows -

Obv.- In a square incuse above, a shaft with two circles, bent to left at the top as found on a coin of Viṣṇudeva (assigned to the house of Kanauj by Allan). The central symbol is indistinct but it appears to represent a hare standing on a crescent. The third symbol is tree in railing. Below Brāhmī legend in Asokan characters,
SUKHAVARSA (of Suṅgavarṣa).

Rev.- Figure of a horse standing before a Yūpa pillar. The pillar is not straight; it shows curves at several points.

On palaeographic grounds he assigns the coin to the early or middle of 2nd century B.C.

Bajpai assumes that Suṅgavarṣa was the first ruling over Kausāmbi about the middle of the 2nd century B.C. (120). He is inclined to associate this ruler with the Suṅga dynasty on the following grounds-

1. The presence of the epithet Suṅga in his name.
2. The presence of the horse standing before a Yūpa pillar which is reminiscent of the horse sacrifices performed by Puṣyamitra Suṅga (121).

It is interesting to note that the epithet Suṅga occurs in the beginning of the name of this ruler when Puṣyamitra, his son Agnimitra, grand son Vasumitra have no such prefixes before their names. It is doubtful whether Suṅgavarṣa had any relation with the Suṅga lineage. Secondly almost all the symbols occurring on this coin are similar to those found on the coin of Viśnudeva (122). If this aspect of these coins is taken into account both of these rulers could be of one and the same dynasty. In this way they may be linked to the Suṅga lineage. But these presum-
ptions should be deferred till more numismatic or epigraphical evidence is forthcoming.

Bajpai's statement, 'The epithet Sunga' in his name, no doubt, shows his affiliation with the Sunga house of Pushyamitra' (123) is not tenable in the present state of our knowledge.

4. **AGARAJA OR ANGARAJA**

Among other early rulers of Kausambi known from coins is Agaraja or Angaraja. He is also known from an inscription engraved on the Eastern gateway of Bharhut Stupa. It reads as follows -

1. बुधं रवं राशो गारीपुलश विषवेव
2. फौश्चा गौरीपुलश चारकर्म पुवेत
3. बाङीपुलश पन्नुलिना कारित्यश तेलराण (१२४)

The above inscription indicates that the gateway was caused to be made by Vatsiputra Dhanabhuti, son of Gotiputra (Gauptiputra) Agaraja (Angaraja) and grandson of Gargiputra Visvadeva within the dominion of the Sungas'.

On the basis of the above inscription, coins of Agaraja and of a clay seal with the legend Dhanabhuti, Bajpai holds that Visvadeva, Agraraja and Dhanabhuti belonged to the Sunga house of Kausambi and they were probably the descendants of Sungavarma (125).

Altekar published a coin of Agaraja and read it Sungaraja (126). He subsequently amended his reading as Agraja on palaeo-
graphical grounds the coins of Agaraja can be assigned to the end of 2nd century B.C.

There are three coins of Angraja or Agraju in the Allahabad Museum (127). The coins of this ruler are described as follows-

Obv.- Above, legend Agarajusa in early Brāhmi characters; taurine on the extreme left shown horizontally with crescent facing right below, Ujjain symbol below the taurine; tree in railing on the right.

Rev.- Bull running the left before a V topped standard (Jayadhvaja).

The coin published by Altekar did not have Jayadhvaja symbol before the bull on the reverse. This symbol is noticeable on one coin specimen of the Allahabad Museum (coin No. 783).

5- DHANABHUTI

No coin of this ruler is known so far. The name Dhanabhūti occurs on a Bharhut inscription (128). Bajpai published a clay seal from Kausāmbī bearing the legend Dhanabhū-ṭisa. It was in the collection of Shri Janeshwar Das of Allahabad. Above the legend, according to him, it has a symbol which seems to be a combination of Indradhvaja and taurines and below a Svastika (129). He attributes this seal to the king Dhanabhūti, son of Agaraju (Angrāja) of Kausāmbī.

As the legend bears no epithet or royal title in its beginning it may be a private seal of Kausāmbī.
6. **Sudeva**

This ruler of Kausāmbī is known only from two of his coins noticed by Cunningham and Allan (130). He seems to have ruled during the second century B.C.

7. **Parvata**

Eight coins of this ruler of Kausāmbī are available. These are round, square and rectangular in shape. Out of these eight specimens; one was published by V.A. Smith, two were known to Allan, three are housed in the Allahabad Museum, one belongs to the private collection of late Shri R.C. Tanion of Allahabad and the eighth was published by Mahabir Singh of Bania (131). The find spot of all these coins is Kausāmbī. Among these, coin no. 214 of the Allahabad Museum cabinet, the two coins of Allan and the one published by Mahabir Singh are square or rectangular. Out of the eight coins of Parvata, seven bear invariably, on the obverse, three arched hill on the left, tree in railing in the centre and a wavy line on the right and the legend *Pavatasa* at the bottom. On the reverse, they have standing bull. The coin published by Mahabir Singh is slightly different as far as symbols are concerned. The description of the coin as published by him is as hereunder:

**Obv.**
Tree in railing; dots on the right; from the edge of the upper end of the railing dots are blurred.
Rev.- Bow with arrow and a hill on left. Brahmi legend, **Pavatasa**.

In this coin two special features are worth observation. Firstly the bull, which figures so prominently on Kausāmī coins is absent in the present specimen. Secondly the introduction of a bow with arrow is a new innovation in the coin series of this ruler.

Two clay sealings bearing the legend **Rājñā Parvatasa** in **Brahmi** script have also been found at Kausāmī and are preserved in the Allahabad Museum (132). It may be that the Parvatā on the coin and the sealing may be one or the same ruler. But the differences in palaeography and language make this assumption doubtful.

8- **HASTIPĀLA**

No coin of this ruler of Kausāmī has so far come to light. A few years back I published a coin with the legend **Hathiparasā** in the Brahmi characters of about 2nd century B.C. (133). It read as follows -

**Obv.-** A pole inside a railing with fish at the top, Ujjain symbol on the left; legend, **Hathiparasā** along the border on the right and a two runged ladder below the railing.

**Rev.-** Plain. (*Pl. xxix, Figs. 1 & 2*).

Bajpai reads the legend as **Hathipalasa** and attributed the coin to Hastipāla, a new ruler of Kausāmī (134).
Secondly, an ivory seal of the Allahabad Museum, earlier read as Vangapalasa (135), has now been corrected as Hathipalasa and it has further been suggested that Hathipalasa of the coin referred to above, and that of this seal are homonyms and be considered as the same person called Hastipāla a relation of Vadhapāla of Kausambi, on grounds of provenance palaeography and name endings (136).

The above views cannot be accepted due to the following reasons:

1. The accurate find spot of the coin is not known.

2. There is no room for the change of Ra into La of the legend. It is quite distinct and is readable as Hathiparasā. The 'Ra' in the legend cannot be accepted as 'La' in any circumstance.

3. In the Vamsatthappakasini the name of Hastināpura in Prakrit form is read as Hathipura (137). While further, it has been seen that the place name like Hathiparasā (138) still exists. These two terms i.e. Hathiparasā and Hathiparasā have a minor difference in pronunciation. As such this coin legend could be easily attributed to Hastināpura because the coins with city names are already known.

Under these circumstances the legend of the coin may be taken as place name and it is difficult to accept the above suggestions to attribute it to Kausambi king named Hastipāla.
9. **VISHNUDEVA**

Allan has published a solitary coin of this ruler which according to him was acquired from Kanauj (139). He therefore took it to be an issue of a Kanauj ruler. Nothing is however known about the position of Kanauj in the first century B.C. to which this coin has been assigned (140).

K.D. Bajpai is also reluctant to accept Vishnudeva as a ruler of Kanauj. He is inclined to accept him as a ruler of Kausambi on the basis of the similarity of symbols occurring on the coins of Vishnudeva and Sungavarma from Kausambi. According to him Vishnudeva, Brahmanitra and Suryamitra, all belonged to the house of Kausambi and not of Kanauj (141).

On the obverse of the coin referred to above there is a tree in railing on the left, figure of a hare on crescent in the centre and an arrow with two circles on the right. On the reverse, a horse stands to left before a Yupa.

Almost similar symbols occur on the coin of Sungavarma (142) referred to above with a minor variation in the symbols. The coin of Sungavarma has simply a shaft curved to the left. There is no arrow head at its top. The other symbol also is not distinct.

10. **INDRADEVA**

Gupta published a coin of this ruler from the private collection of Shri S.M. Shukla of Bombay and read it as follows:

Copper, Square, die-struck.

Obv.- Elephant facing left before Javadhvaja, wornout,
below a ladder placed horizontally; above, legend in Brāhmi—Indadeva.

REV. A tree in railing; Ujjain symbol on either sides of the railing.

Gupta compares this coin with the coins of Sudeva published by Allan and Cunningham. These coins are circular whereas the coin of Shukla is square in shape but the devices occurring on it are similar to those found on the coins of Sudeva published by Allan. Gupta assigns Indradeva to the 3rd century B.C. on the basis of its palaeography he considers him as an ancestor of Sudeva whom he places in the first half of the second century B.C. Nothing is known about the exact find spot of the coin but on the basis of its symbols it has been attributed to Kausāmbi (143)

II. Dhanadeva

Coins containing the name Dhanadeva are of two types and are in square and round shapes. Both types are found at Kausāmbi. Dhanadeva is supposed to be a ruler of Ayodhya. Allan describes all the square coins under the heading ayodhya (144) indicating that they all were found at Ayodhya, whereas he has described round coins of Dhanadeva along with the Kausāmbi coins. There is a difference in the palaeography of these two varieties of coins too. The legend on square coins may be dated to 2nd-1st century B.C. and on the round types to 1st-2nd century A.D.
One coin of Dhanadeva square in shape was earlier found at Kausāmbi (148). It may be described as follows:

Obv.- Brāhmī legend Dhanadevasa inside a circle at the top; below, a lion seated to the left.

Rev.- Inside a circle, a tree in railing on the left; Nāṇīpada symbol in the centre with a curved line at the bottom; a peculiar hooked symbol is fixed on the Ujjain symbol (ত) on the right and a whirl with a dot in the centre above the Nāṇīpada symbol.

The square coins of Dhanadeva published by Cunningham and Allan (148) have bull on the obverse but the Allahabad Museum coin has a lion instead of a bull. All the motifs of this coin are enclosed by a circle on either side.

The find spot of the round coin of Dhanadeva at Kausāmbi has been testified by Cunningham as well as Allan. Both of them published one coin of the same variety. This type preserves, on the obverse, tree in railing in the centre, legend, Rāja Dhanadevasa below, in the Brāhmī characters of about 1st-2nd century A.D. The reverse bears humped bull to (147) left; trident behind and three arched hill infront.

12- ŚRI RUDRA

This die-struck circular copper coin belongs to the State Museum, Lucknow and was published (148) by M.M. Nagar who has described the coin as follows:
Obv.—Legend Śrī Rudra in characters of 4th cent. A.D.
Rev.—Siva standing by the side of a bull of which the front part only is visible.

Shri Nagar identifies Śrī Rudra of the above coin with Rudradeva of the Allahabad Pillar inscription of Samudragupta who ruled soon after the extinction of the Magha dynasty in Kausāmbī and neighbouring districts of Āryāvarta.

13—**COIN OF JYESTHA Gupta**

According to Prof. Bajpai who published this coin for the first time the coin was found at Kauśāmbī (149). He describes the coin as follows:

Obv.—Standing male figure to front, right hand raised, left hand placed on the hip; Brāhmī legend, Jothagata, on the right border in the characters of 2nd or first century B.C.

Rev.—Tree with in railing; other symbols blurred.

14—**SATYADEVA**

The coins of this ruler was also found at Kauśāmbī and noticed by Prof. Bajpai.

15—**(VA) RUNA**

There are two thick circular copper coins of this ruler in the Allahabad Museum (150). Earlier a similar coin was seen by me in the private collection of late Shri Janeshwar Das (161).
One of such coins in the Allahabad Museum bears, on the obverse, a tree in railing on the left, legend \textit{va (or ga) runasa}, on the right vertically parallel to the tree, beginning from the bottom. The reverse contains bull to right and Ujjain symbol above the haunch of the animal. On the other specimen the position of the legend and devices on the obverse, have just been reversed. The tree on the right is depicted upside down. On palaeographic grounds the coins may be assigned to 2nd-1st century B.C. Varuna and Varunamitra of other coins from Kausāmbī undoubtedly belong to two different rulers of the \textit{Vatsa} Kingdom.

16- Jyesthadatta

Altekar published a square coin of this ruler from Kausāmbī but he attributed him to Ayodhyā and assigns him to 2nd century B.C. (152). The coin preserves, on the obverse, bull to the right probably before a V topped banner and legend \textit{Jethadatasa} above the bull in a straight line. On the reverse, the symbols are blurred. Only faint traces of a tree in railing are visible. According to Altekar the coin has a striking resemblance in type, fabric and appearance to the rectangular cast coins found at Ayodhyā.

17- Nāvika

A coin of Nāvika was first published in the year 1942 by Altekar (153) but it was in a damaged condition and its legend indistinct. He published a better preserved specimen, from in the year 1946 (154). The coin has the following motifs-
On the obverse, the coin bears Ujjain symbol on the right top corner and below it also seems to be another Ujjain symbol which is partly preserved; on the left there is a cross and blurred traces of V topped banner. Legend, (Ma) Vikasa, across the coin nearly at the centre.

18- NEVASA OR NAVASA

Kausāmbī has yielded several copper coins bearing the legend NEVASA or NAVASA (155) in the Brahmi characters of about 2nd or 3rd century A.D. Rayson and Smith read the legend on them as NEVASA (156) but Altekar (157) Allan (158) and others read it as NAVASA or NAVASA. The coins published by Allan are different from those published by Smith and also from the specimens kept in the Allahabad Museum.

The British Museum coins show a spear placed vertically on the left and fixed to a runged ladder at the bottom, below the legend, while in other coins these two symbols are absent. Altogether different symbols replace the latter. These are tree in railing and a Chaurie. There is a bull to the right on the reverse.

The obverse of coins of NEVASA preserve a tree within railing in centre; a wavy vertical line on the right and an arrow placed on bow on the left. Below, legend is written NEVASA. Smith has wrongly identified the bow and arrow on the left as 20 (159) and the vertical wavy line on the right as 7. These symbols are quite clear in coin no. 708 of the Allahabad Museum.
On the reverse of the coins there is a bull standing to the right.

In the Kausāmbī excavations coins of Neva were spotted in the sub-period VI in association with the Kusāna and Magha coins (160).

Lachchhāgir is another coinyielding site in the Allahabad district. Square coins of Dhanadeva (161), Visākhadeva (162), Sivadatta (163) and Kanha (164) (Krīṣṇa) have been found there. The coins of these rulers may be grouped in the coins of non-mitra rulers. Round coins of Āryamitra (165) and Satyamitra (166) have also been found at Lachchhāgir. All these coins form the part of the collection of the Allahabad Museum. All the rulers except Kanha, may have ruled over Ayodhyā because similar coins published earlier have been attributed to the kingdom of Ayodhyā. The coins of Dhanadeva, Visākhadeva, Sivadatta, Āryamitra and Satyamitra from Ayodhyā are interesting (167) but the coins with the legend Kanhasa such as found at Lachchhāgir are extremely rare.

The coin bearing the legend Kanhasa belongs to the Allahabad Museum. There are four specimens (Reg.Nos. 26, 701, 828 and 829) in all, in the Museum coin cabinet. V.A. Smith noticed a similar coin and read the legend as Kunhasa which he was unable to elaborate (168). A coin of the Museum belonging to this class is described hereunder:

Square coin.

Obv.- A tree in railing on the left; legend Kanhasa in
the Brāhmī characters of about 1st century B.C. on the right.

Rev.- Figure of a springing tiger. [L. X X X E C]

Earlier the legend was read by S.C.Kala as Kāṇhava and attributed to an unknown ruler Kana by name. But to me the legend appears to be Kaṇhasa (of Kaṇha) a prākrit form of the Sanskrit name 'Krisṇasya' of the coins of Krisṇa, who might have ruled over Lachchhāgir.

The discovery of the coins of the Ayodhya rulers at Lachchhāgir also proves that the trans-Ganga region of this district formed part of that kingdom at least upto the arrival of the Kuśānas.

THE COINS OF KAUSĀMBĪ RULERS WITH MITRA ENDINGS

Cunningham was aware of the coins of only three rulers (1) Brihaspatimitra I, (2) Brihaspatimitra II, and (3) Jethamitra (169). Allan added one more ruler named as Agnimitra (170). Years afterwards Altekar published the coins of six more new rulers (1) Rādhamitra, (2) Suramitra, (3) Varuṇamitra (4) Prajāpatimitra (5) Rājamitra and (6) Rajanimitra (171). In making a fresh assessment Bajpai mentioned 25 kings. These rulers are supposed to have ruled over the Vatsa kingdom, with Kausāmā as capital, between 200 B.C. and 300 A.D.

The names included in the list of Bajpai (172) are as follows-

(1) Brihaspatimitra I (2) Brihaspatimitra II (3) Agnimitra

The coins of Brihaspatimitra I and II have been known to numismatists for long (173). They have been separated from each other due to two reasons. Firstly, the coins of Brihaspatimitra I bear the legend in earlier form of Brāhmī characters. Secondly, the symbols occurring on them are different.

The coins of Agnimitra are also known but his place in history is still shrouded in mystery. Agnimitra figures in ancient literature, coins, seals and inscriptions. As such his identification has raised a knotty problem. The following rulers known from different sources bear this name.

(1) The second Śunga ruler, the son of Senāpati Pusya-
mitra.

(2) A ruler of Pāñchāla dynasty known from his coins from Ahichchhatrā (174).

(3) Agnimitra known from the coins and also from a fragmentary brick inscription from Kauśāmbī preserved in the Allahabad Museum (175).

(4) Agnimitra of the Vaisālī sealing (176).
(5) Indragnimitra known from Bodh Gaya railing inscription.

None of the Agnimitras referred in the above list could be identified and co-related with each other due to the paucity of material. Agnimitra of Kausāmbi coins only has been identified by Bajpai with *Rāpo Agnimitra* of the Allahabad Museum brick inscription (177) and Agnimitra occurring on the clay sealing from Vaiśāli (178).

The coins of Jyesth mitra have been well known and published by Cunningham, Allan, Altekar and other scholars (179). Some of the coins contain on the obverse a human figure while a horse on the reverse. Other examples bear usual symbols such as *Svastika*, tree in railing, *Jayadhyāla* and taurine on the obverse and a bull on the reverse.

The fifth type of coin in Bajpai's list is that of Jayamitra. The coins of Jayamitra from Pāñchāla region are well known but no coin of Jayamitra has been noticed at Kausāmbi so far.

The coins of Rādhmitra, Suramitra, Varuṇamitra, Prajāpatimitra Rājamitra, Satamitra and Pothamitra included in the above list were first brought to light by Altekar (180). Among these Rādhamitra (181), (No. 6 of the list) is known by a solitary specimen in the Allahabad Museum (182). All the above rulers appear to have flourished between 150 B.C. and A.D. 50.

Navikamitra (No. 9 of Bajpai's list) also appears to be a new ruler though two coins of Nāvika (183) have been published
by Altekar. These coins do not have the legends ending in the word Mitra. The legend is a simple name like Navikasa. These coins therefore differ from one another and possibly belong to two distinct houses of Kausambi.

Sarpamitra No.14 of the list is another known ruler of the locality. (Pl. xxx, Figs. 1 & 2).

The names Satyamitra (No. 17) and Vijayamitra (24) usually occur in Ayodhya coins but Bajpai has found these names on some Kausambi coins. All these coins of the Ayodhya rulers were found at Kausambi and hence their attribution to that place has been accepted by Bajpai.

A coin of Bhūmimitra (No. 23) was examined by Bajpai in the Allahabad Museum. But the correct reading of the legend on this coin is not Bhūmimitra; it is Bhimavarmā. (Pl. XXXIX, Fig. 14.2).

Bajpai has also published coins of Rāmamitra (No. 20) Priyamitra (No. 21) and Īśvaramitra (No. 19) from Kausambi for the first time. These rulers of Kausambi have been assigned to 2nd century B.C. to 1st century A.D.

The coin of Rāmamitra (184) bears, on the obverse, a tree with in railing; nandipada symbol at the top left; Brāhmī legend Ramamitas, at the left edge below the nandipada while the reverse is blank. The coin may be assigned to a period between 1st cent. B.C. and 1st century A.D. on palaeographic grounds.

The rectangular coin of Priyamitra (185) shows on its obverse
the legend Pravamitāsa in the Brahmi characters of about 100 B.C. On its reverse, it has a tree in railing. Only one coin of the type is known so far.

Two coins of Īśvaramitra (186) were published by Bajpai. On the obverse of one of these coins the legend begins first from the top as rāmitāsa in the first line and Īśa occurs in the second one but in the second specimen the legend is quite in order and though in two lines it may be read Bāīā Īśā and rāmitāsa in different lines. The reverse of the coins preserves either Yūpa or a tree in railing.

On palaeographic grounds it has been assigned to 2nd cent. B.C.

Cunningham collected a coin of Devamitra (187) along with the coins of Brīhaspatimitra and Jethamitra from the site of Kausāmbi. But he did not say to which of the two series Kausāmbi or Ayodhyā the coin of Devamitra belonged. Smith published a coin of Devamitra (188) who was definitely a ruler of Ayodhyā.

The coins of Vachchha or Vatsamitra (No. 18) and Sivamitra (No. 22) from Kausāmbi are rare specimens. Sivamitra is also known from one of his inscription.

Brahmamitra (No. 16) has been accepted as a ruler of Mathura. A coin of this ruler found at Kausāmbi was earlier published by Smith in the Indian Museum, Catalogue with following description.

Obv.- In circular incuse; tree in railing in centre;
triangular headed symbol on right; Ujjain symbol on the left; below, Brahmamitra in Brāhmi of about 200 B.C. (189).

Rev.- Tree like symbol in railing (?) (Blurred).

Allan published a coin of Brahmamitra but hesitatingly said it to an issue of Kanauj (190). All the symbols, on the obverse of coins described by Smith are of the same variety as shown by Allan. On the reverse of Smith's coin the symbol is indistinct while on the coin published by Allan there is a pole topped with a triratna with in a railing. According to Bajpai there was no house of Kanauj to which a ruler named Brahmamitra be assigned. He therefore attributes this coin to the house of Kausāmbi which is further supported by the coin of Brahmamitra published by Smith.

The name of āryamitra (No. 25) has been included in the above list probably on the basis of Allan's Kanauj coin bearing the same legend (91).

A coin of Gomitra in the Allahabad Museum (192) should also be added to the list of the Mitra types found at Kausāmbi. The coin in the Allahabad Museum cabinet may is described as follows:-

Square in shape.

Obv.- Above, tree with in railing; Ujjain symbol on the right; below, legend Gomita.

Rev.- Bull to right; Ujjain symbol above the bull.

On palaeographic grounds the coin may be assigned to 2nd-1st century B.C.
Cunningham (193) and Allan (194) published the coins of Gomitra from Mathurā. Allan’s variety of Gomitra II shows seven circular specimens from which female goddess and elephant, symbols usually found on Mathura coins, are absent and have been replaced by a running bull tree in railing and Ujjain symbols, very common devices found on the Kausāmbi coins. In my opinion these coins originally belonged to Kausāmbi and travelled to Mathurā along with traders or pilgrims.

Allan assigns a period between 200 B.C. to 50 B.C. on palaeographic grounds whereas the Allahabad Museum specimen is later in date and different in variety. The Gomitra of the coins of the Museum may be another Gomitra who ruled over Kausāmbi near about 2nd–1st century B.C.

A round coin of Gomitra from Kausāmbi was published by Smith (195). The coin bears on the obverse a tree within railing on left; Ujjain symbol in centre; V topped standard on right, below the legend Gomitasa in the Brāhmī of 200 B.C. The reverse is a bit blurred but traces of tree in railing and first two letters of the legend Gom are visible.

As such the number of mitra rulers of Kausāmbi is now to twenty six though according to Bajpai the number was only twenty five.

**COINS OF THE MAGHA DYNASTY**

The territorial limits of the Maghas have been suggested
to the south-east of the Nāga kingdom of Padmāvatī, confined to Baghelkhand (196). Due to the discovery of a number of inscriptions, it seems that they originally belonged to Bandhogarh (Shahdol district of M.P.). Steadily they appear to have extended their sway over Kauśāmbī region.

The Maghas of the south Kosala mentioned in the Purāṇas (197) have been identified with the Maghas of Kauśāmbī (198). The Purāṇas give the names of nine rulers of this dynasty but no authentic history of these rulers is yet known. The existence of these rulers is at present known from certain seals, coins and epigraphs. In the available records of these rulers have been mentioned dates of an unspecified era. There is divergence of opinion about the era of the rulers among the scholars (199). Saka, Chedi (200) and Gupta (201) Samvats have been suggested. The Chedi and the Gupta eras as suggested by Jayaswal, Majumdar and Krishnadeva are unacceptable in view of the stratigraphical findings from Kauśāmbī (202). However, there is a great force in the opinion of Altekar, Motichandra, Mirashi, Marshall and Bajpai in favour of the Saka era. Negi is right when he says, "By the archaeological indication, the Magha kings were not far removed from the Kuśāṇas in point of time and had disappeared from the scene before the arrival of the Guptas. Such being their position vis-à-vis the Kuśāṇas and the Guptas at Kauśāmbī. Theory that the era employed by them is the Kaniska (Saka) era obviously gives a better concordance with the stratigraphical
perspective than the other hypotheses, as it leads to the same conclusion of nearness to the Kuṣāṇas and separation from the Guptas" (203). As such on the basis of stratigraphy as well as the material evidence from Kausambi, the era used in the Magha records, may relate to Kaniska (Saka) era of 78 A.D. as suggested earlier by Altekar and Motichandra.

Inscriptions, seals and coins have supplied the names of the following rulers of the Magha dynasty:

(1) Maharājā Vāsiṣṭhiputra Bhīmasena, (2) Rājā Kautsi.putra Poṭhasirī or Prauṣṭhi Śrī, (3) Bhadramagha, (4) Śivamagha, (5) Vaisravāna, (6) Bhīmavarman, (7) Satamagha, (8) Vijayamagha, (9) Puramagha and (10) Yugamagha or Yagamagha.

**MAHĀRAJĀ VĀSIṢṬHIPUTRA BHĪMASENA**

Mahārājā Vāsiṣṭhiputra Bhīmasena is regarded as the first member of the Magha dynasty. He is known from the inscriptions found at Bandhogarh (204) and Giṅjā (205). These inscriptions supply two dates 51 and 52. On the basis of these dates Altekar assigns him to century 120 to 140 A.D. (206). He is rightly identified with Rājā Vāsiṣṭhiputra Bhīmasena of the Bhītā clay-sealing No. 27 (207). According to Altakar the discovery of this singular sealing does not prove the sovereignty of Bhīmasena over the city where it was found. Therefore, he thinks it to have travelled to this place alongwith certain documents of this ruler.
Previously, it was held that Bhīmasena did not issue any coins at all (208) but in the light of fresh discoveries this has to be dropped. Roy published a coin of this ruler from Bhīta in 1946 bearing the legend Rāiṇo Bhīmasenasa (209). In the same issue of the J.R.S.I. a specimen of coin of this ruler (210) according to Bajpai, was wrongly attributed by Altekar to Bhīmarman (211) another king of the dynasty. Another coin deciphered as Rejanimitra by Altekar has also been read as Rāiṇa Bhīmasena by Bajpai (212).

Bajpai noticed several coins of Bhīmasena in the private collection of late Shri Janeshwar Das of Allahabad as well as in his own personal collection (213).

These coins bear, on the obverse, a tree in railing and the Brāhmī legend Rāiṇo Bhīmasenasa. One of the coins bears Mahāraja Bhīmasenasa. The reverse has a standing bull. All these coins are in copper.

These coins are die-struck and are akin to the late Mitra coins of Kausāmbī assigned to the 2nd century A.D.

Bajpai published two coins of this ruler in the Indian Numismatic chronicle (214). These coins are said to have come from Kausāmbī. The discovery of these coins and inscriptions fully corroborate that Bhīmasena ruled over not the parts of Kosala alone but at least over certain parts of the Vatsa Janapada also.
Mahārāja Kautsīputra Prausthasīri (Prausthasīri)

Mahārāja Kautsīputra Prausthasīri, the son of Rāja Bhimaśena, is known from Bandhogarh inscriptions (215). He is second in the list of the Magha rulers. His recorded dates are 86, 87 and 88. According to Altekar he may have ruled from c.140 A.D. to c.170 A.D. When Huvīśka and Vāsudeva I were ruling over the Kuśāna Empire. The coins with the legend Prausthasīra, discovered at Bhīta may also be assigned to him (216). From Kausāmbi too, the coins bearing the legend Prausthasīri are found.

Prausthasīri is also known from a clay sealing found at Kausāmbi and presently housed in the Allahabad Museum (217). The sealing reads as Rājino Kautsīputro Prausthasīrahī in the Brāhmi characters of 2nd century A.D. This is the only sealing of this ruler known from this region so far. It preserves almost all the motifs and devices depicted on the clay sealing of Bhimaśena which was found at Bhīta. The coins of Prausthasīri bear on the obverse tree in railing and three arched chaitya or hill to left, above, and below, legend Prausthasīra or Prausthasīri while on the reverse, there is a standing humped bull.

Mahārāja Bhadramagha

Bhadramagha is said to be the third king of this dynasty. Altekar (218) and other scholars (219) have identified him with Mahārāja Kausikīputra Bhūtadēva, the son of Mahārāja Poṭhasīri, mentioned in the Bandhogarh inscriptions. One of these inscrip-
tions is dated 90. His other known dates are 81, 83, 86 and 87 (220). His inscriptions with these dates have been found at Kausāmbi. The name Bhadramagha is also inscribed on the body of an earthen jar found in the Kausāmbi excavations (221). He is also known as Mahāsenāpati Bhadrabala from one of the Bandhogarh inscriptions. The overlapping of dates between Pothasiri and Bhadramagha a father and son, have been variously explained by scholars in order to ascertain the family affiliation to the line of Bhīmasena. But Negi seems to differ from them and is inclined to hold the view that Bhadramagha was really the founder of a new house at Kausāmbi from where he dislodged the Bandhogarh chiefs or some other power (222).

The coins of Bhadramagha were found in large numbers at Kausāmbi, Fatehpur and the region around it.

**MAHĀRĀJĀ GAUTAMĪPUTRA SĪVAMAGHA**

Sivamagha is ranked as the fourth ruler of this dynasty. He is known from an undated Kausāmbi inscription (223) and two clay sealings from Bhita (224). The legend in the sealings reads as:

"Mahārājā Gautamīputrasya Śri Sīvamaghasya"

It is interesting to note that the motifs and devices occurring on the sealings of Bhīmasena and Sivamagha are similar and on the basis of the palaeography they cannot be far removed
from each other. But the position of Śivamagha in the Magha genealogy cannot be determined in the present state of our knowledge.

A large number of coins of this ruler were found at Kausāmbī and Fatehpur.

VAISRAVANA

The fifth ruler Vaisravana magha of this dynasty is known from a Kosam inscription dated year 107 and two uniated inscriptions of Bandhogarh (225). The name of this ruler occurs on a fragmentary inscription found at Kausāmbī (226). A number of copper coins of this ruler have been discovered at Kausāmbī and Fatehpur (227).

Altekar (228) and Banerjea (229) are inclined to hold that Śivamagha was a predecessor of Vaisravana but in the absence of positive evidence the exact position of Vaisravana or any of the Magha rulers cannot be accurately ascertained.

BHĪMĀVARMAN

Bhimavarman is regarded to be a Magha king though his name does not contain the distinctive name-ending. His coins seem to have been executed in the Magha tradition. His inscriptions closely resemble the Magha epigraphic records. J. S. Negi correctly agrees with the view of other scholars that Bhīmāvarman was a Magha ruler (230).

Bhimavarman is known from three inscriptions all found at
Kausambi. These inscriptions supply the dates 122 (231) 130(232) and 139 (233). It is thus apparent that he ruled for 17 years e.g. from 122 to 139. He is known from his copper coins too but their number is too small. Only one coin of Bhimvarman is in the Allahabad Museum (no. 767). (PL. XXI A. Fig. 4-2).

This coin is rectangular and has on the obverse, remains of a railing; below it there is the legend, Bhimavarna (rmā) in the 3rd century A.D. script placed above a railed pedestal. The reverse of the coin shows a bull standing to left with a spoked wheel above its haunch. According to his known dates Bhimavarman ruled from 190 A.D. to 217 A.D.

SATAMAGHA

Nothing is known about this ruler except a few of his coins found at Kausambi (234). He also appears to have occupied an important place in the Magha lineage. His coins bear the usual features of the coins of the Magha rulers viz. Tree in railing and legend Sata (Magha), magha, being blurred, on the obverse.

VIJAYAMAGHA

Vijayamagha is known from his coins (235) as well as a clay sealing from Kausambi housed in the Allahabad Museum(236). The sealing bears the legend, (Maha) rajasva Gautamiputra Sri Vijayamaghasya in the Brāhmi characters of about 2-3 cent. A.D. The motifs and devices very much resemble the ones notice-
able on the clay sealings of other Magha rulers found from Kausambi and Bhita.

OTHER RULERS OF THE MAGHA DYNASTY

Jayamagha (237), Puramagha (238) and Yugamagha (239) (or Yagamagha) are other rulers of this dynasty whose coins have been discovered at Kausambi.

The coins of Puramagha and Ya (u) gamagha were first published by Altekar. One of the two coins of Puramagha contains the figure of an elephant on the reverse, an unusual feature in a Magha coin (240). Similarly, the coin of Yugamagha referred to above (241) has a seven-spoked wheel on the reverse which also is an uncommon symbol on the Magha series of coins.

The coins of Pusyasri of the fabric and type of the Magha ruler have also been found at Kausambi. This coin adds one more name to the existing list of the Magha rulers. He appears to have ruled over Kausambi in the 4th century A.D. (242). Some scholars do not accept the existence of this ruler and read the legend as Pothasri or Praghasri.

The Fatehpur hoard of 285 magha coins published (243) by Motichandra shows that the region covered by the present Fatehpur district also formed part of the Magha territory.

On the occasion of the Diamond Jubilee celebrations of the Numismatic society of India in 1973 at Varanasi, Ajaimitra
Shastri, read a paper on a hoard of Magha coins acquired from
the vicinity of Kausāmbi by a private collector of Varāṇasi.
The hoard comprised two thousand nine hundred twenty eight coins
of different Magha rulers. Coins of Śivamagha, Jayāmagha, Vijayama-
gha, Prausthasīri, Vaisravāṇa, Nava, Vijayanaṇḍī and Mahārāja
Bhī(ma) have been represented in the hoard.

The coin of Mahārāja Bhī...... of the hoard appears to be
that of Bhīmavarma whose coins have earlier been referred to.
However the coins with the legend Mahārājasa from Kausāmbi have
already been published. They bear on the obverse, arched hill
or Chaitya on the left, tree in railing on the right, below,
legend Mahārājasa. On the reverse, a bull to left before a
taurine held by a human figure at the top. Other symbols being
indistinct (244). This specimen is in the Allahabad Museum.
There are two more specimens of this ruler in the Museum’s
collection. From the fabric and type it resembles the Magha
coinage.

The hoard comprises a coin of Vaisravāṇa restruck by
Śivamagha indicating the fact that Śivamagha ruled over Kausāmbi
after Vaisravāṇa.

The coin of Vijayanaṇḍī occurring in the hoard referred to
above does not seem to be a Magha ruler because according to
the remarks of Shastri it belongs to other series of coins. In
my opinion this Vijayanaṇḍī might have been related to Śivanaṇḍī,
a ruler of Ahichchhatra, whose coins have earlier been published
by Bajpai (245). These coins of Sivanandī bear on the obverse, legend Sivanandī Sīra with in a square incuse while tree with in railing on the reverse. The coin of Vijayananandi also appears to be one of the above series.

Three coins of arabemr, an Ayodhyā ruler, were discovered from Bhītā another important site in the Allahabad district (246). Several Kausāmbi coins, like Brihaspatimitra I, Parvata, Praumbaśri and a few others with fragmentary legends, were also found at Bhītā (247). Rectangular an. square cast coins also were found there in large numbers. All these finds show that Bhītā was an important city in the Vatsa region.

THE COINS OF KUSANA RULERS

The copper issues of the Kuśānas are common in various sites of the Allahabad district. In the year 1964 a board of 30 Kuśāna copper coins was purchased by the Allahabad Museum from Jhūṣī an ancient site near the holy Ganga, confluence at Allahabad. Most of the coins are worn out. More Kuśāna coins from the same site were brought to the museum for examination subsequently. A clay mould of the reverse of the gold coin of Kusma Kadphises II also was found at Jhūṣī.

Bhītā excavations conducted during the year 1911-12 yielded three copper coins of Kadphises II, six copper coins and one clay cast of the obverse side of a gold coin of Kaniṣka, eighteen copper coins and one clay mould of the obverse side of a gold coin of Huviska and one clay mould of the reverse gold coin of Vasudeva (248).
Kuśāṇa copper coins are also common at Kausāmbī. In the excavations conducted by the Allahabad University Kuśāṇa coins and sealings were found in KSB I-III level in association with Mitra coins. In sub-periods V and VI also occurred the coins of the Kuśāṇas along with the coins of Neva and the Maghas (249).

Altekar published a die-struck copper coin from Kausāmbī which according to him was a Kuśāṇa imitation. The coin described by him bears on the obverse, king standing to right offering oblations in the fire altar in his front, altar's place is however taken by a symbol. The reverse though blurred possibly contained the figure of a goddess with lifted hands. The feet are seen to be erect, she may be in a standing posture as noticeable on the early Kuśāṇa coins (250). In the explanatory remarks Altekar says that such imitations were very common during third century A.D. in the Gangetic plain. On the basis of the discovery of two seals of the great Queen Prabhudāmā, the sister of Mahākṣatrapa Rudrasena I, at Vaisālī and the Jain tradition referring to Muruṇḍa i.e. Kuśāṇa chiefs ruling at Pātaliputra itself, Altekar holds the view that the imperial Kuśāṇa rule extended upto Bihar.

Altekar had earlier published an uninscribed coin from Kausāmbī which according to him belonged to a Kuśāṇa governor ruling at Kausāmbī. The coin shows Śiva standing by the bull on the obverse, as on the coins of Wima Kadphises and Vāsudeva. On the reverse, occurs an incomplete border of dotted circle along with incomplete circle; tree within railing with a horizon-
tal line above and a crescent at the top (251).

As imperial Kuśāna coins with tree in railing on the reverse are unknown. Altekar proposed that the coin was probably issued by a Kuśāna governor ruling at Kausāmbi.

THE COINS OF THE GUPTA RULERS

No rare Gupta coins are reported to have been found at Kausāmbi and Shitā and other sites of Allahabad district. Only two Gupta copper coins have been reported from Kausāmbi excavations. One was found in pit C sealed by layer 2 in trench DA of KSE VIII. Another Gupta copper coin (No. B/12) occurred in KSE VII in the second layer of trench H2 and no other Gupta antiquities have been noticed in the entire site except a few sculptures in typical Gupta style from strata V-VII of the Ghosītārāma monastery (252).

A hoard of 20 to 30 silver coins of Kumāragupta II was discovered in the year 1922 (253) at Jhūsi. From the same site Allahabad Museum acquired a horseman type of gold coin of Kumāragupta I in the year 1923 (254). The major part of the legend has gone out of the flan of the coin. The description of this coin is as follows:—

Obv.— King bare headed riding a horse to right, holding a bow in his right hand. He wears a coat and trousers; profuse hair on king's head. Legend, above horse's head 'Kshat'
between his mouth and forelegs, 'Javati' behind the king 'gapto dava Javati'. The probable restoration of the legend will be 'Janmatiratato Vijniri Kuzarapu divam Javati'.

Rev.- Goddess (Lakshmi) seated on a wicker stool holding a moose or lotus flower with long stalk and leaves in the right hand, left hand resting on the hip. Her hair is tied in a knot behind the head. There is a halo behind her head. Legend, Ajitarnahenirah.

Jhūsi Yielded three silver coins of Skandagupta in the year 1960. These coins are at present housed in the Allahabad Museum (255). All these coins are of the same type and represent Altekar's Madhyadesa type of Skanda Gupta coins (256). They have the bust of the king to the right, on the obverse, and fantailed peacock and legend 'Vijitavanir ayanatiririajati divam Skandaguptyarah, on the reverse.

One debased gold coin of Sasanka was also acquired by the Allahabad Museum in the year 1965. This coin resembles the coins published by Altekar (257). The Museum specimen (258) is described below -

Obv.- Siva nimbatu, reclining facing on bull, his left hand raised up holding uncertain object; full moon above, on left.
Rev. — Lakṣmī, nimbate, seated facing on lotus; holds lotus in left hand and right outstretched empty; an elephant on either side giving ablution at the top; legend Śrī Śāśān (Ka) on the right.

The debased gold coins of early Medieval Hindu kings like Govinda Chandaśeva, Gaṅgeyadeva and Jájalladeva are also known from Kausāmbī and Jhūśī. Two specimens of the Gāhadwāla king Śrīmad Govinda Chandaśeva and five coins of the Kalchūrī king Gaṅgeyadeva are housed in the Allahabad Museum.

COIN MOULDS

In comparison to the vast number of coins found in every part of India, the number of coin moulds is too small. Clay moulds of coins from the ancient sites of Rohataka, Suneta, Nālamā, Kāśī, Taxilā, Atranjikherā and Mathurā have already been published (259). Coin moulds have been found in some ancient sites of the Allahabad district also. There are six coin clay moulds in the Allahabad Museum and two moulds (one clay and one stone) in the private collection of Shri Jagdish Tandon of Allahabad. One of them (stone) is the coin mould of a lankey bull type of Kausāmbī coin while the other is for the reverse of the gold coin of Vāsudeva. According to the owner all these were acquired by him from Kausāmbī. Out of six Allahabad Museum coin moulds one punch marked and the other uninscribed square cast copper coin mould come
from Kaushambi while others come from Jhūsi (an ancient mound on the eastern bank of the river Gaṅga across the confluence at Allahabad). Two clay moulds of Kuśāṇa emperors Huviṣka and Vācudēva I were discovered by Marshall at Bhītā.

These moulds are described below-

(1)- Mould of punchmarked coin from Jhūsi.

S/R No. Jh/221.

This one centimetre thick piece resembling a potsherd bear a oval impression of a punchmarked coin in its reversed form. In the other direction the traces of a second impression too are visible but it is indistinct. This indicates that the fragment being described presently formed the part of a complete disc of punchmarked coin moulds as found in Mathura. According to the positive impression of this mould the symbols on it appear to be the sun, bull (head out of the flank), a pair of birds with five dots (1) before them. Other symbols are indistinct.

(2)- Fragment of the mould of punchmarked coins from Kaushambi.

S/R No. K/ 315.

This piece of mould preserves one complete and three incomplete impressions of the punchmarked coins. The complete impression represents a coin of the hexagonal shape making rectangles on two sides of the same base. The positive impression of this coin appears to be bearing the following symbols-

(1) a sun; (2) a pair of birds; (3) forepart of a bull; (4) a taurine and (5) most probably the figures of a rabbit (indistinct).
The second incomplete impression shows sun and taurine symbols, the latter placed one above the other. Rest of the impressions are highly rubbed.

(3)- Mold of the coin of Vima Kadphises (II) from Jhūsi.

Rev.- Siva stands leaning the bull with a trisūla in his right hand. There is a tripatna symbol near the hand holding the trisūla. Around it is the circular legend in reversed Kharoshthi characters. It reads:—

The present specimen looks like a clay ball pressed on one side preserving the above described motifs and legend. The mould represents only the reverse side of the gold coin of Vima Kadphises (II). A portion of the Kharoshthi legend in the mould is not distinct but it could be restored as above with the help of the published coin of this ruler (260).

(4)- Mold of the coin of Mahākṣatrapa Swāmi Rudra Sen (III) from Jhūsi.

Diam.- S/R No. Jh/369.

Obv.- Bust of the king with collar; hair falling on the neck and moustaches down from the upper lip; traces of Greek legend infers:

Rev.- Arched hill in the centre above a curved line; a cluster of seven dots on the right; circular Brāhmī legend on the border in the reverse characters of
The obverse and reverse sides of the above described mould have been executed on either side of the same piece of rounded clay. It preserves all the features of the Kshatrapa silver currency of that age. Possibly the specimen was some how imported.

(5)- A Mould of the silver coin of Chandragupta II from Jhūsi.

Obv.-Bust of the king with collar; two round circles in front; hair falling on the neck in curls and moustaches down from the upper lip.

Rev.-Garuda with outstretched wings in the centre cluster of dots above; the circular legend on the border in reversed characters as on the silver coins of western Kshatrapas, legend-

The mould is broken in the middle. The obverse and reverse sides have been executed on the same piece of clay on either side respectively. It resembles the clay mould of the coin of Rudrasena III, described above, in many respects. It appears to be belonging to that class of silver coins of Chandragupta.
II which bear the legend, श्री गुप्त कुशक् महाराजाधिराज के बनपुरा
published by Altekar and John Allan in their respective
Catalogues (261). The portion of the legend in the present
mould after श्री गुप्त कुशक् and before राघवराज could not
be deciphered satisfactorily. It does not appear to be कुशक्
पुरा. The space and alphabets appear to be in excess to
this reading but the remaining portion of the legend is the
same as found in the coins published by Altekar and Allan
referred to above.

(6) - A terracotta mould of cast copper coins from
Kausambi. This Allahabad Museum terracotta mould
bears 12 rectangular impressions in reversed form.
They are incised vertically representing early cast
copper coins of India belonging to 3rd century B.C.
These impressions have obverse and reverse sides of
the same type of coins repeated throughout its
length and breadth. All the impressions are 1.4 x
1.1 C.M. in size. They are being described below
when taken in positive form.
S/R. N o. I/512.

Obv. - Elephant standing to right before a Jayadhwaja;
wheel above the back of the elephant.

Rev. - Trisulalike object inside railing on the right;
three arched hill on the top left; below cross
on the left bottom. The negative form of impre-
ssions however indicates its being a coin mould.
If it was a mould, it is a unique discovery because no mould of ancient cast copper coins is yet available. Another interesting feature of the mould (?) is the existence of a trident in railing in place of a simple tree in railing. The motif tree in railing on this series of coins is common. But in the above described coin it is not so.

(7) - A clay mould of the obverse of the coin of *Huviśka* from Bhītā.

This clay coin mould represents the obverse side of the gold coin of *Huviśka* discovered by Marshall from the above site. He describes the mould as stated below -

"Mould of the obverse of the Kuśāṇa coin. Goddess standing right; in right field, monogram. Legend obliterated".

(8) - Clay mould of the reverse of a gold coin of *Vāsudeva* from Bhītā (262).

"The mould shows two armed Siva standing facing, holding noose (pāsa) in right hand, trident in left. Behind him, bull standing to left; and above right shoulder of the deity, monogram. In right field Greek legend, "CESHO".

One similar clay mould of the same Kuśāṇa ruler from *Kausāṃbi* is in the private collection of Shri J.C. Tandan of Allahabad.
FOOT NOTES

1. Menander I is mentioned in Bajaur inscription and Antialcidas, king of Taxila, is referred in the Besnagar Pillar inscription.

2. Allan, BMC, AI, Introduction—P. CXXIX and CXX.


8. J.M.S.I., Vol. XXII, P.1 to 12, 1960, A.H. Dani.' Punch Marked coins In Indian Archaeology'.


13- Ibid, P. 5.
14- BM.C. A.I., Int. LXXIV.
15- G.C.A.I., P. 60.
18- Sharma, E Xcavations at Kausambi, 1957-59, P. 19.
19- Ibid.
23- G.C.A.I., P. 60.
24- B.M.C., A.I., Introduction, LXXIV.
25- Ibid, PP. 85 to 100.
26- Ibid, P. Xciv.
28- B.M.C., A.I., P. 148-149, Pl. XX, 13, 14, 15 and Pl. XXI, 1, 2, 3. Lankey bull type.
29- B.M.C., P. 155, No. 4, Pl. XX-5, Lankey bull type.
30- Allahabad Museum - coin Reg. No. 72.
31- B.M.C., A.I., P. 85 - No. 1, Pl. XI-1.
32- B.M.C., A.I., P. 86, Var.d., Pl. XI-4, and Var. e and f, also see - Allahabad Museum, coin Reg. No. 389.


36.- Ibid.- Reg. No. 704, reverse side of coin No. 94 and 79.


40.- _G.C.A.I._, p. 62, Pl. II 3, 4 and 5.

41.- _B.M.C._, A.I., p. 237, Var C, Pl. XLV, 4, 5, 6, 7 and 8.

42.- _J.N.S.I._, Vol. IV, Part I, Pl. II, 12, Coin No. 3.

43.- _C.C.A.I._, Pl. II-18.


46.- _C.C.A.I._, Pl. V. 7 and 9.

47.- _B.M.C._, A.I., Pl. XX-13, 14, 5 and Pl. XXI, 1, 2 and 3.

48.- _I.M.C._., P. 155, No. 4, Pl. XX, 5.


50.- _C.C.A.I._, Pl. V.9.

60- R.M.C., A.I., Pl. XX-15, Intro. P., XCV.
63- R.M.C., A.I., P. 245, class 2, Var. a, b and c, Pl. XXXVIII.
66- R.M.C., A.I., P. 92, Var. r, Pl. XII, 5, 6 and 7.
68- R.M.C., A.I., PP. 17 to 23, Pls. XXXI and IX.
70- B.M.C. A.I., Pl. XI, 25.
71- Sharma, Excavations At Kausambi, 1957-59, Pl. 48, 10-11.
72- B.M.C. A.I., Pl. XII, 1 and 2.
74- Sharma, Excavations At Kausambi, 1957-59, Pl. 48-12
78- Ibid.
80- Ibid.
81- B.M.C. A.I., PP. 241, Pl. XXXI, 1 to 10.
82- C.G.A.I., P. 63, Pl. III- 8, 9 and 10.
84- J.S. Negi- Some Indological Studies-P. 92-94.
86- Negi- Some Indological Studies- P. 94-95.
90- Ibid.
92- Ibid, P. 158.
93- Ibid, P. 158, Foot note 5.
94- B.M.C., A.I. Intro. Para 110. PP. XCVIII to XCI.
State Museum No. 10225.
97- Ibid.
100- Ibid.
102- Ibid, Foot note-1.
108- J.S. Negi, *Some Indological Studies*, P. 94
115- B.M.C., A.I., P. 150, Pl. XX, 6.
   see also *Indian Numismatic Chronicle*, Patna, No. 6.
121- Ibid.
122- Allan, B.M.C., A.I., P. 147, Pl. XIX, 13.
124- Cunningham, *Stupa of Bharhat*, P. 126 (P. 16, 17, Pl. LIII)
126- Ibid, Vol. IV, Part I, Pl. I, 17, P. 14, 15, 1942, also
   Ibid, P. 137.
128- As on No. 124.
130- C.G.A.I., P. V-10, B.M.C., A.I., P. 150, Pl. XX-11.


Thaplyal K.K., Studies In Ancient Indian Seals, P. 28.

B.C. Lev, 'Kausambi In Ancient Literature, Memoires of the A.S.I. No. 60, P. 1-2. According to the Chetiya Jataka city Hatthipura (Hastinapura) was founded by one of the sons of king Upashara. See: - H.C. Ray Chauthury Political Hist. of Anc. India, P. 130, Foot note 2.


B.M.C., A.L., P. 147, Pl. XIX, 13.

Ibid, Intro., P. XCIII.


Ibid.


B.M.C., A.L., P. 132-133.


150- Allahabad Museum, Reg. Nos. 50 and 453.


155- Smith, V.A., L.M.C., P. 206, Pl. XXIII, 15, 16; Allan B.M.C.A.L, Pl. XXI, 4, 5, 6, 7 and 8 Allahabad Museum Reg. Nos. 115, 700, 758, 781 and 792.

156- L.M.C., P. 199.


159- L.M.C., P. 206.

160- Negi, Some Indological Studies, 66.

161- Allahabad Museum Reg. No. 826.

162- Ibid.

163- Ibid.

164- Ibid.

165- Ibid.

166- Ibid.

168- I. M. C., P. 200, No. 16, Pl. XXII, 18.

169- C.G.A.I., P. 73 to 75, Pl. V-8; 11, 12, 13, 15, 16 and 17.

170- B.M.C., P. 150 to 154, Pls. XX and XXI.


172- Bajpai has been kind enough to supply the list to me drawn by him.

173- B.M.C., P. 150-51, see also C.G.A.I., P. 73-74.


183- *J.M.S.I.* Vol. VIII, Part I, P. 7, coin No. 7,
     Pl. I, A-3, 1944, also Ibid, Vol. IV, P. 136,
     Pl. XIII, 9.
185- Ibid, Pl. VI-19.
188- *I.M.C.* P. 151, Pl. XIX, 18
190- *B.M.C.* P. 147, XIX, 11.
191- Ibid, Pl. XIX, 12.
193- *C.C.A.I.* P. 88, Pl. VIII, 10, 11.
194- *B.M.C.* P. 169-172, Var. a to d.
196- Altskar- Majumdar- *A New History of Indian People,*
197- Pargiter, *Dynasties of the Kali Age*, P. 51.
199- K.A. Nilakanta Sastrī- *A comprehensive History of
     India,* Vol. II, P. 260, foot note 3; *Sed.Img.* P. 365,
     No. 1; *J.M.S.I.* II, PP. 25; *E.I.xxiii,* PP. 345 ff.
200- Jayaswal- *History of India 150-260 A.D.*, P. 229,
     N.G. Majumdar and Krishnadeva also refer the dates
to the Cedi era.

201- E.I.I. XVIII. P. 160.


203- Ibid.

204- E.I. XXXI, PP. 167ff.


206- Altekar- Majumdar, A New Hist. of Indian people, Vol. VI P. 41.


210- Ibid, P. 9-10, coin No. 4, Pl. IA-6.


212- Ibid.

213- Ibid.

214- Ibid., P. 13.


216- A.S.I. A. R., 1911-12, PP. 66, Nos. 44 to 72.

217- Allahabad Museum S/R No. 526.

222- Negi- Some Indological Studies, P. 68-69.
223- E.I., XVIII, P. 159.
225- E.I., XXIV, PP. 146.
226- Allahabad Museum I/R No. 6.
227- J. N. S. I., II, PP. 95.
228- Journal of G. M. I. B. Research Institute, I.P. 156.
229- Negi- Some Indological Studies, P. 72.
230- Negi- Some Indological Studies, P. 71.
231- Ibid, page 70.
233- C.I.L., III, PP. 286 ff.
236- Allahabad Museum S/R No. 517.
240- See in foot note No. 43 above.
241- See foot note 44 above.
246- A.S.I., ArRe. 1911-12, P. 62, Nos. 2 to 4.
247- Ibid, P. 65 to 69, Nos. 36 to 105.
249- Negi- Some Indological Studies, P. 66.
252- Negi- Some Indological Studies, P. 66.
254- Allahabad Museum Gold Coin Reg. No. 36.
259- B. Shani- Technique of casting coins In Ancient India. See also J.M.S.I., Vol. X VI, Part II, P. 165; plates VI to X 1954.


262- A.S.I., A.R., 1911-12, p. 65, Nos. 34 and 35.