CHAPTER VI

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The advent of coins in India marked an important land-mark in the history of our country. Coins, as such, were instrumental to a great extent, to the accumulation and distribution of economic power, assimilation and dissemination of cultural traits and enhancement of political influence and trade to distant lands. In fact, the geographical distribution of coins often indicates either political domination or commercial relation. These also travel with pilgrims to the religious places. Thus, their historical significance is quite evident and their importance in the reconstruction of ancient Indian history can not be, in any case, underestimated.

It is on the basis of these coins that we have come to know about the existence of about forty two Indo-Greek kings that ruled over north-western India during the period extending from 2nd century B.C. to 1st century B.C. The epigraphical evidence is available about only three Indo-Greek kings; seven others are known by literary sources.

Similarly, out of about 50 kings with Saka-Pahalava names hardly more than a dozen names are known from sources other than coins. That the Scythio-Parthian kings, Vonones, Spalirises, Azes I, Azilises, Azes II and Gondopharmas succeeded in this order can be safely inferred from their coins alone. Moreover, the

1. Menander I is mentioned in Bajur Inscription, and Antiacydas, king of Taxila, is referred to in the Besanger inscription. Demetrius is mentioned in the Kaling Inscription of Kharvela.
political history of the Sakas of Ujjaini, the dynasty of Ghastana, can only be arranged in genealogical and chronological order on the basis of coins. These coins are unique in the sense that they not only give regularly the year of their issue and the name and title of the issuer, but also the name and title of his father, brother etc.

Again, more than 25 'Mitra kings', who may be accommodated after the Mauryas, are unknown from sources other than coins. Thus, there are many local and tribal dynasties which would have remained in obscurity had the evidence of coins not brought them into limelight.

Even the history of the 'Sātavāhanas', in spite of Pūrānic evidence, would have been incomplete without the testimony of their coins. The king, who was, probably, the progenitor of the line, and after whom the line bore its name, Sātavāhana, is known from coins. The story of Saka-Sātavāhana struggle would neither be complete nor precise without the help of their coins. Similar is the case with the kuṣānas. Recently, for the first time, five rulers of Bodi dynasty ruling over Dahal area in Madhya Pradesh about 2nd Century A.D. could be known on the numismatic ground only.

Turning to the Guptaś we find that the Chandragupta-Kumārdevi type of gold coin with legend 'Lichhavayah' on the reverse points to the significant role of the Lichhavis in placing the Guptaś on the Magadhan thrones but there is no such account in

the contemporary literature. Similarly, the Áśvamedha type of
gold coins of Samudragupta and his grandson Kumargupta I un-
mistakably show that they held their supremacy over the major of the
northern India. Again, the conquest of the Śaka territory by
Chandragupta II, and its date and the tradition of 'Vikramaditya'
are elucidated by those silver coins of Chandragupta II that
imitate those of the Śakas, and by the sudden stoppage of
Śaka coins after the year 397 A.D.

Apart from throwing light on the political history,
coins help us study the constitutional and administrative set up
of the ancient kingdoms. We learn from the coins that there were
illustrious 'ganas' viz. Yaundhayas, Mālavas, Arjunāyas etc.,
who enjoyed the sovereignty and prerogative to issue the coins,
as is evident from the legends such as "Yauhmean ganasyajayah"
or "Malavamānjayah". There are also the Migama coins discovered
at Taxila and Kauśāmbi bearing city names thereby indicating
that there existed some sort of civic autonomy and traders and
city-guilds had the authority to issue coins in their name.

The coins of Śaka-Pañhalva kings also throw ample light
on their administrative system. It is evident from their coins
that a brother, or son or sometimes a brother's son could be
associated with the reigning king in running the state administrati-
High state officers or military governors like strategos Apsvarman
could also sometimes be associated to run the administration of


2. Cunningham, A: Coins of Ancient India, P. 65, PL.III, Fig. 3-10,
Allan, J: Catalogue of Coins of Ancient India,
PP. 214-219.
the kingdom as the coins of Azes II and Gondophernes suggest. The Saka coins of Ujjaini, again, show the general practice of a son acting as ksattrapa during the rule of his father as Mahāksattrapa and then succeeding him as Mahāksattrapa and as his successor taking his own son as a ksattrapa.

Moreover, the location and geographical situation of important towns and tribes can be known by the coins. It is on the basis of their coins that the Yaudheyas have been identified by Cunningham with the Johijs settled along both the banks of the Sutlej. Similarly Mālavaś may be identified with the Haloi of the Greek writers of Alexander’s campaign. The course of migration of the Mālavaś from the Punjab to the eastern Rājasthān may be shown with the help of coins. The migration of another people, the Siboi, from the Punjab to Nādhīyikā, near Chittorgarh in Rajputānā, can also be attested to only on the evidence of coins.

Thus, the coins not only furnish historical data but also shed welcome light on the religious, social, cultural and architectural conditions of the age. Their economic and artistic value cannot be underrated in any case. Gold coins of the Imperial Kuγinas and the Guptaś are, in fact, the glaring examples of economic prosperity and artistic consummation. The discovery of the gold coin of Harsha Varāhān indicates that this artistic excellence continued upto the middle of the 7th

5. The earliest numismatic evidence of a secular architecture, a gateway, comes from a cast coin. See Chaudhary, C.X. : OCAK, P. XXV.
Century A.D.

Before we dwell upon the contribution of this district to the numismatic treasure, it would be worthwhile to make a brief survey of the antiquity of coinage in India in order to make the proper assessment of the contribution of this district in the numismatic field.

Antiquity of Coinage:

The earliest civilization of India is called the Indus civilization, which had an organized trade with the ancient civilizations of Mesopotamia. In fact, the promotion of trade within the country and outside it could not possible unless there was some medium of exchange in the form of money, though trade in the beginning assumes the form of direct exchange, yet it cannot proceed far without serious obstacle to direct exchange. So far, a fairly good number of Harappan sites have been excavated, but none of them has yielded any coin. Walsh, however, suggests that the symbols on the punch-marked coins are continuation of the seal designs from Mohenjodaro. A coin found at Bhagwantpur Godapali (Unnao District) shows a symbol similar to the Harappan symbology (Pl. VIII A, 7). In absence of any conclusive proof it may, for the present, be admitted that no coins were current during the Harappan period.

In the Vedic period there are certainly literary references in regard to the existence of coins which were used both as ornaments and a medium of exchange. In the Rig Veda

Niśka originally denoted a gold ornament worn on the neck. However, the monetary use of Niśka is also referred to in it; for a singer is said to have received a hundred Niśkas and a hundred steeds. Several references regarding the use of niśkas as a means of exchange are found in other texts as well. Apart from gold Niśkas silver coins called 'rayis' were also current in the Vedic Age.

Besides Niśka, coins of other metals such as Krishnāla and Śatamāna of gold and silver are also referred to in the literature. In one of the Texts one Krishnāla is given as a gift to the participants of a race. The economic use of Śatamāna is mentioned in other texts as well. Later authorities like Pānini, Manu and Yāgaśvakya have also recognised the economic importance of the Śatamānas and other coins. The Rāmāyana and the Mahābhārata too make mention of the gold, silver and Copper coins. The Buddhist Texts use other terms such as pāda, Māsaka, Kākanikā, Kārshāpana etc. The Kārshāpanas were either of gold, or silver, or of an ordinary metal.

1. Rig Veda, V, 19.3.
2. Ibid. I, 126.2.
4. Rig Veda, V, 33.6; Index I, PP. 454-55.
7. Astādhyāyī, V, 1, 27.
10. Rāmāyana, II, 70, 2-1.
11. Ibid. I, 14, 51.
12. Ibid. IV, 23, 20; I, 37, 19.
It is interesting to mention here that a circular gold piece (diam 2.3 cm, wt. 20 grams) was unearthed at Eran in Chalcolithic levels. According to the excavator Prof. K.D. Bajpai, it probably served as a sort of medium of exchange. Another circular gold coin bearing several punches on the obverse is preserved in the Indian Museum Calcutta. At Taxila a circular gold coin was also found. In this context the statement of Mr. Garg regarding his handling of gold coins, rectangular in shape is also very significant for these references give an inkling to the existence of gold coins in the Chalcolithic & Vedic periods. That in the early Buddhist period silver punch-marked coins were widely circulated is quite clear from the excavations at Taxila, Kauśāmbi and many other sites throughout the country.

According to Allan these coins were in circulation between 4th century B.C. to 2nd century B.C., while Altekar held that they were common about 500 B.C. and their origin might be dated back to 600 B.C. However, on the basis of excavations conducted at many places it can be stated that the concentration of punch-marked coins lies approximately between 500 B.C. to 150 B.C. Who issued these punch marked coins is a disputable point. Some scholars are of the opinion that they were issued by

9. Ibid., P. 25.
a Central authority i.e. the State. Others believe that some of these coins were certainly issued by guilds and silversmiths and were in circulation side by side with those issued by the states. Smith thought that the numerous obverse symbols on these coins were impressed by the different moneyers through whose hands these pieces passed, and the reverse marks might be regarded as the signs of approval by the controlling authority. But the same grouping of the symbols noticed on a large number of coins from a single hoard proves that, generally, they were stamped on the coins at the same time by the issuing authority. It is clearly borne out by the coins in the Lutāpur hoard. Again, it appears that the symbols punched on these coins represented the particular town village, hill or river bank where they were made; or, the religious sentiments of their issuers. Keeping these facts in view we may now turn to the study of punch-marked and other coins discovered in this district.

Punch-marked coins:

The punch-marked coins have been found at different places in this district such as Simari (near Asoda), Alláuddinpur Lutāpur, Sanchānkot, Bhagwantpur Gopalāli etc. Unfortunately, no proper study has been made of the coins found at Simari and Alláuddinpur. At present, it is difficult to study them in absence of any authentic record except stray references made by Allan.

7. -Do-: ibid, P. 271.
The Lutāpur hoard was, however, studied by Durga Prasad.

**Punch-marked Coins from Lutāpur**

The study of 1,331 silver punch-marked coins known as Lutāpur hoard has revealed that all these coins were half Purāṇa or Half Panas of 32 rattis standard weight and more than one third of the coins are thinner and broader in fabric and generally of distorted shape and liable to break. All these coins being of small size were punched with 'single bold symbol' on one side; as many of the coins bearing the same symbols were found in the hoard. Their other side was punched with smaller symbols which ranged from one to nine without any methodical order of grouping.

It is interesting to note that fish symbol is found on 835 coins. According to Durga Prasad the reverse symbols on these coins are the test marks put after testing the coins by the authority of that period viz. Rūpadarśaka as mentioned by Kaulīlya. These Lutāpur coins have been classified as Half Karshāpanas of 16 rattis. Some coins of this hoard bear tri-pada symbol (PLIII).

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2. *Arthāśāstra*, 2.12.30. ()
Silver Punch-marked Coin from Sanchākot:

The description of the one punch-marked coin that I found there is as follows:

1. Roundish. Size (1.2 cm) Wt. 3.28 grams. PL. VIII A - 1.
   Obv: Bull and a lotus with stalk at the back, Taurine, elephant (?) to right, crescent-topped hill, and a standard on a platform or pedestal with a taurine on either side.
   Rev: Unidentified.

Silver Punch-marked Coins from Bhagwantpur Godapāli:

The fourteen silver punch-marked coins found from Bhagwantpur Godapāli are as follows:

1. Rectangular (with two upper ends clipped)
   Size 1.5 x 1.5 cm. Wt. 2.93 grams. PL. VIII A - 3
   Obv: Sun, tree with seven leaves, five arched hill with four taurines in circle, Sadaschakra, taurine within square.
   Rev: Indistinct.

2. Rectangular Size 1.7 x 1.5 cm. Wt. 2.83 grams. PL. VIII A - 10
   Obv: Three arrows and three taurines placed alternately round a circle with a conspicuous dot; three branches of a tree in the corner of a four-squared railing, bull to right with two taurines infront; three arched hill with a crescent on the top.
   Rev: Taurine.

3. Rectangular Size 1.3 x 1 cm. Wt. 3.25 grams. PL. VIII A - 6
   Obv: Sun, three arrows and three taurines placed alternately round a circle with a conspicuous dot; five arched hill with a circle surrounded by four taurines; other symbols indistinct.
   Rev: Animal-topped arched hill; tortoise.

1. It is almost certain that roundish or oval punch marked coins were the earliest. JISL, Vol. XXXVIII (1976) Part II, P. 6.
4. Rectangular (with one corner clipped):
   Size 1.8 x 1.4 cm. Wt. 2.70 grams PL.VIII A.14
   Obv: Sun, caduceus, a dog facing right; other symbols indistinct.
   Rev: Bull-like mouth.

5. Square
   Size (1.4 x 1.4 cm.) Wt. 3.00 grams, PL.VIII A.12.
   Obv: Sun, Sadachakra, tree with leaves in a four-squared railing with a taurine on either side; dog facing right with three taurines, Caduceus.
   Rev: Tortoise (?) or fish.

6. Rectangular size (1.5 x 1.7 c.m) Wt. 3.13 grams PL.VIII A.9
   Obv: Sun, Sadachakra, three arched hill with a crescent on the top; a crown in the square (?) etc.
   Rev: Dog with a fish or taurine in his mouth.

7. Rectangular Size (1.6 x 1.3 cm) Wt. 2.86 grams, PL.VIII A.11
   Obv: Sun, Sadachakra, dog facing right with three taurines; other symbols indistinct, however, one probably representing bull facing right(?)
   Rev: Indistinct symbol, probably some animal.

8. Squarish (One Corner clipped)
   Size 1.5 x 1.5 cm. Wt. 2.85 grams, PL.VIII A.13
   Obv: Sun, Sadachakra, dog facing right with three taurines etc.
   Rev: Human figure (?)

1. See EMC (A1), P.26, No.18, PL.V,16 and ibid No.28 PL.V.12.
9. Rectangular (two corners clipped)
   Size (1.4 x 1.6 cm.) Wt. 2.86 grams, PL.VIIIA-2
   Obv: Sun, Sadachakra, taurine topped two-arched hill; a dog (?) in the square; four taurines moving clock-wise round a ball (?)
   Rev: Indistinct.

10. Squarish (With one corner clipped) Adhyāryāpadikā Dhraraṇa
    Size (1.2 x 1.2 cm) Wt. 3.30 grams, PL.VIII A-5
    Obv: Sun, Sadachakra, lotus, Srīvēttga, palm tree of a peculiar variety and small circle within an ovaloid placed over a thorny trunk.
    Rev: Marc, Wheel, elephant (?)

11. Square
    Size (1.4 x 1.4 cm) Wt. 3.05 grams, PL.VIII A-4
    Obv: Sun, hill, dog-on-hill; tree with seven leaves flanked by two inverted taurines. Of note here is the tree symbol superimposed on the Sun symbol.
    Rev: Bull (?)

12. Square (One corner clipped)
    Size (1.4 x 1.4 cm.) Wt. 3.22 grams, PL.VIIIA-8
    Obv: Sun, three arrows and three taurines placed alternately round a circle with a conspicuous dot; dog facing right with three taurines on his three sides, rhinoceros or Unicorn (?) facing right etc.
    Rev: three taurines.
13. Rectangular  Size (1.5 x 1.3 cm.) Wt. 3.00 grams, PL.VIII A-7
   Obv: Sun, three arrows and three taurines placed
         alternately round a circle with a conspicuous
         dot; peacock on hill; crescent-topped hill; and
         a (Harappan) symbol representing $^{10}$. ^1
   Rev: Five arched hill.

14. Rectangular (two corners slightly clipped)
   Size (1.7 x 1.2 cm) Wt. 3.23 grams, PL.VIII A-15.
   Obv: Three human figures above, elephant, cock,
         double arched gateway etc. below
   Rev: Wheel

A careful study of the Bhagwantpur Godapali hoard
of silver punch marked coins reveals that 5 out of 14 coins are
approximately of standard weight of 2.36 grams, the rest
9 coins are of the weight of 3.20 grams; while the former group
of coins is thinner and coarser in fabric, the latter group
consists of thicker and more study coins with bold punch-marks.
Some scholars are of the view that the former belong to earlier
period than the latter. As both the group of coins have been
found in a single hoard, it is clear that they were current
in the same period even though they might have been minted in
two different periods. Another interesting point in the study
of this hoard is the 2.70 grams weight of coin No. 4, described

1. Mahadevan: The Indus Script - Texts, Concordance & Tables, P.35 Symb. 473
2. These three human figures are considered as three separate
   symbols and are either compositely impressed with the same single
   punch as on EMO (A 1), P.25, No.14, PL.II, 10, or with three different
   punches as on ibid, P.24, No.79, PL.IV.3.
   (foot note 3), coins of this type have only two symbols besides
   the three human figures as there do not exist any other symbols
   on these coins as fourth and fifth symbols.
above, that suggests it to be the earliest on the grounds adduced above. It bears sun, caduceus and dog symbols. These may be attributed to the 'universal series'; for, the sun symbol is a distinctive trait of those coins. Another important point to be noticed in these coins is the occurrence of a symbol akin to Harappan script. If this be true, it is to be seen whether the coins of thin and coarse fabric are really anterior to those of thick and fine fabric. Lastly, there is a unique coin which bears three human figures on the upper half of the coin. Generally, such coins bear one, two or three human figures on the lower half. Thus, this hoard of coins is very interesting from the numismatic point of view.

Punch - marked Copper Coin:

The Punch-marked Copper coins are much rarer than the silver punch-marked coins in this district. Fortunately, some of them have been found at Sanchākot. Their description is given below:

1. Small rectangular silver coated copper coin:

   Size (1.2 x 1 cm) 76.240 grams. PH. VIII D 5

   Obv: Tree with seven leaves; other symbol indistinct.

   Rev: Snake, other symbols indistinct.

   (It may be a bull facing right)

1. Cunningham came across such coins with silver still adhering to them. See Cunningham, A: Goings of Ancient India, P. 59.
Small rectangular, size (1 x 1 cm) Wt. 2.40 grams, PL VIII D

Obv: Same as (1)
Rev: Indistinct.

As the area under discussion was surrounded by four important Janapadas viz. Kosala, Panchala, Surasena and Vatsa, it is difficult to assign the punch-marked coins to any particular Janapada in view of their paucity. However, the Ilatpur hoard of silver punch-marked coins described above bears close affinity with the punch-marked coins of Kosala Janapada, therefore, it may be assigned to that particular Janapada.

Uninscribed Cast Coins

Like the silver punch-marked coins the cast Copper coins were also very popular in ancient India, but their date of origin and authorship is still unknown. They are commonly found on all ancient sites of the sub-continent except those of extreme south.

According to Allan, they are usually found on the sites which yield punch-marked silver coins and are probably of the same period. Cunningham was of the view that they must have been current together with the silver punch-marked coin.

In Altakar's opinion, silver and copper currency was well established in 600 B.C.

3. Cunningham, A.: SCAR, P. 60
On stratigraphic grounds cast coins at Anichhatra are datable to 300 B.C. to 100 B.C., and at Hastinapur C.600 B.C. to C.200 B.C., while at Rupar their date is assignable to 600 B.C. to 100 A.D. At Ujjain, they are dated to 500 B.C. to 100 A.D. and at Purana Qila, 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.

The uninscribed cast coins have been grouped into 19 classes by Allan on the basis of variety of symbols occurring on the individual coin. The bull and tree-in-railing symbol have been recognised as the characteristic type of Kausambi. The Ayodhya coins have a swastika over a fish: A crescent or taurine above a steel-yard.

Square and Rectangular Uninscribed Coins:

All these copper coins, as described below, have been discovered at Sanchântot.

(1) Small, square

Obv: Three parallel lines above a straight line, Other symbols indistinct.

Rev: Indistinct.

Size (1x1 cm.), Wt. 2.33 grams, PL VIII, 1.

(2) Rectangular

Obv: Bull to left.

Rev: Hollow cross

Size (1x1.2 cm.), Wt. 3.23 grams, PL XVI, D.7.


2. ECC (A 1), PP. 85-100.

3. Ibid, PL, XIV, 8-10.
(3) Square  Size (1 x 1 cm) Wt. 2.30 grams, PL.

Obv: Flower (?)

Rev: Plain

(4) Rectangular  size (1.2 x 1.4 cm) Wt. 3.10 grams, PL.\textsuperscript{VIIIc-5.}

Obv: Cock facing \textsuperscript{\textit{indefinite object}} V-topped standard horizontally laid below.

Rev: Hollow cross surmounted by crescent-topped (?) three-arched hill, tree-within -railing.

(5) Square  Size (1.4 x 1.4 cm.) Wt. 4.31 grams, PL \textsuperscript{VIIIc-2.}

Obv: badly corroded, but slightly suggesting the representation of a cock facing a swastika(?) and V-topped standard horizontally laid below:

Rev: Hollow cross surmounted by crescent-topped three arched hill; tree within railing, and two taurines flanking the tree-in-railing.

(6) Squarish  Size (1.5 x 1.5 cm) Wt. 3.50 grams, PL.\textsuperscript{VIIIc-3.}

Obv: Elephant with rider moving to left to a swastika-topped standard, swastika and taurine above.

Rev: Hollow cross, three -arched hill surmounted by a crescent (?) tree-in-railing and taurine in between horizontally placed.

(7) Squarish  Size (1.3 x 1.3 cm) Wt. 2.76 grams, PL.\textsuperscript{VIIIc-6}

Obv: Elephant to left facing a tree, Swastika and taurine above an indistinct object near the animal's legs.

Rev: Hollow cross surmounted by crescent-topped three-arched hill, tree-in-railing, taurine in between.
Squarish but two sides badly corroded:

Size  (1.4 x 1.4 cm) Wt. 2.16 grams, PL.VIIIc-4

Obv:  Indistinct, as it is badly corroded and heavily patinated.

Rev:  Hollow cross, three-arched hill (crescent on the top missing?);
      tree-in-railing, taurine in between horizontally placed.

Rectangular size (1 x 1.2 cm) Wt. 1.46 grams, PL.VIIIc.1

Obv:  Elephant to left facing a V-topped standard, swastika and taurine above. This coin is slightly hollowed or sunken due to a heavy punch or stroke as a result of which the reverse side is a bit swollen outside.


Rectangular Size Wt.

Obv:  Cock(?) facing, indistinctly shown frog-like figure.

Rev:  Hollow cross surmounted by crescent-topped(?) three-arched hill, tree-in-railing etc.

Rectangular Size Wt.

Obv:  Bull to left facing V-topped standard, swastika and taurine (?) above.

Rev:  Hollow cross, three-arched hill, topped by a crescent(?) tree-in-railing, taurine(?)
(12) Square (broken)  Wt. 2.30 grams, PL VII D-4.

Obv: Elephant to left facing a standard the upper portion of which is broken.

Rev: Hollow cross, tree-in-railing; arched hill etc.

(13) Square  Size (1.0 x 1.8 cm) Wt. 5.37 grams, PL VIII E-7.

Obv: Humped Bull facing left, an indistinct symbol below its mouth to right, two symbols.

Rev: tree-in-railing to two symbols to its left, snake (or river) below.¹

The series of coins under this sub-head can be, thus, classified into five principal classes on the basis of symbols and devices occurring on them. They are of six different sizes and their weight ranges approximately from 26, 36, 42, 56, 66 and 90 grains. The birds and animals represented on these coins are cock, bull and elephant respectively. The religion symbols represented on them include swastika, cross, crescent-topped arched-hill, taurine and tree-in-railing. Among the amphibian animals include frog and snake.

¹. This coin may be attributed to Dhanadeva though there is no legend visible on it. See Cunningham, A: Coins of Ancient India, P. 92, PL IX, Fig. 9.
Circular uninscribed Copper Coins

These coins have also been found at Sanchâlkot. These are mostly small coins of different categories depicting symbols of various kinds both on their obverse and reverse. Their description is given below:

(1) Small circular Size (1.2 cm) Wt. PL.

Obv: Lion to left
Rev: indistinct

(2) Small circular Size (1.2 cm) Wt. 2.3 grams, PL.XE.1

Obv: Elephant to right
Rev: Three arched hill (?), tree-in-railing (in the centre) tauring inside a circle on the right.

Mathurā Coins:

(3) Circular, Size (1.2 cm) Wt. 254 grams, PL.VIII B.1.

Obv: Lakshami standing within arched circle.
Rev: Indistinct.

(4) Circular - Size 1.5 cm Wt. 2.34 grams, PL VIII B.3

Obv: Same as No. (3)
Rev: Indistinct.

Inscribed square or Rectangular Coins

The inscribed cast coins, generally, come in the wake of uninscribed coins, which are said to be the earliest among cast coins. The inscribed coins are mostly the city issues. Only one cast coin bearing a legend has been found at Sanchâlkot. Its description is given below:
(1) Rectangular
Size 1.2 x 1 cm. Wt. PL VIII B. 2.
Obv: Three human figures (?) and Swastika
Rev: Cock and inscription?"

Inscribed circular Copper Coins

Panchala Coins:

Circular (Broken) Size 2 cm. Wt. 3.98 grams ,PL VIII B. 4.
Obv: Indistinct Panchala symbols and legend within an incuse.
Rev: Badly corroded; but head with fine rays vaguely discernible.

Kausambi coin:

(2) Circular
Size 2 cm.s Wt. 6.83 grams, PL.
Rev: Standing bull to right; According to Prof. Bajpai it is a Kausambi coin.

Mathura coin:

(3) Circular
Size (1.3 cm) Wt. 6.46 grams, PL VIII B. 2
Obv: A standing female figure, nimbaté, wearing Vanamalá, Nandipada near the left foot, legend indistinct.
Rev: Indistinct.

(4) Circular
Size 2.2 cm. Wt. 6.31 grams, PL. XC.
Obv: Goddess standing on the right left hand skimbo, and holding in it something like a ball, other symbols and legend, indistinct Srivatsa, and other symbols indistinct.
Rev: Traces of an elephant discernible Prof. Bajpai identifies it to the Mathura coin.
Kosala Coins:

These Copper coins have also been discovered at Sanchânkot. They are as follows:-

Sûryamitra
(1) Circular  Size 2 cm  Wt. 6.17 grams, PL,X,A
    Obv:  Bull standing to left, facing a standard or 'Yupa' legend: Sûyya mitasa.
    Rev:  Pea-cock to right facing a palm (?) tree
(2) Circular  Size 2 cm  Wt. 6.89 grams, PL,XB,1
    Obv:  Same as No.(1), but legend indistinct.
    Rev:  indistinct.

Ādityamîtsa:

(1) Circular (but one corner slightly clipped)
    Alloyed  Size 1.9 cm.  Wt. 4.21 grams, PL,XB,2.
    Incuse square.
    Obv:  Grotesque human face, probably of Sun-God, with wide open mouth, exposing a single line of teeth, tree in railing to k, swastika to r.
    Radiating lines around the face  - Brahmi legend: Ādityamîtsa.
    Rev:  Standing antelope facing right to a female deity holding something towards the deer; legend around the border indistinct.

Kusåna Coins:

The Kusåna coins, like the punch-marked and the cast coins, have also been found all over the district. These include the gold and the Copper coins. A hoard of 20 copper coins including one of Sûryamîtsa has been found at Chamarkheda and

1. Kuninda coins of Amoghâbhuta represent deer and female figure holding flowers to the deer. It is not known if Āditya mîtsa also belonged to the same line. Compare this coin with Cunningham's illustration, op.cit., p.72, PLIV, Fig.152.
three other Kusana coins have been discovered at Newal. Daudiahkhera is also reported to have yielded kusāna coin of Vima Kadphises. A description of the coins that have come to my notice is given below:

**Vima Kadphises**: 

(1) Standing king and Siva-Nandi type Size 2.6cm. Wt. 15.24 gram. 

**Obv:** King standing, wearing long heavy coat, flames issue from shoulders, trident, battle-axe in the right hand, sword hanging down the left arm which is akimbo making offering with his right hand over a small altar.

**Rev:** Siva, radiate, standing to front, wearing necklace, long trident in the right hand, leaning with left arm on the bull. Legend is indistinct.

(2) obv: Same as (1), but slightly corroded. Pl. XA-2

**Rev:** Same as (1) without trident, and Wt. 15.80 grams. Pl. XA-3.

(3) obv. Same as (1) but without/instead of sword probably knobbed club is seen; Legend: Kadphises.

**Rev:** Same (1) but badly effaced, so except Siva-Nandi nothing is clear, and the hump of the bull is extraordinarily high.

(4) Obv: Same as (3) Wt. 15.35 grams. Pl. XA-4.

**Rev:** Same as (3).

All these four coins described above have been discovered at Chamarthoḍa. The one coin found at Daudiahkhera is also of the same type. The discovery of these coins shows that the Indian dominions of Kadphises certainly extended to
the Ganges and probably as far south as Benaras.

Kaniska

(1) Mao Type 2 - (Gold coin) - Bangarmau PL. XI A £.

Obv: Standing figure of king to left, wearing tunic, trousers, tartar-boots, flames coming out from the right shoulder chain under the feet, trident in the left hand and sword hanging down the waist, offering oblations from the right hand.

Legend - PAOMANOPAO KANHPKIKOPANO.

Rev: Standing figure of lunar deity to left, clad in chiton, himation and diadem. He wears buckled sword, sceptre adorned with streamers or rilles in left arm; right arm advanced, lunar crescent behind shoulders, Kusana symbol to left; legend - MAO

(2) Copper Coin wt. 16.11 gr. PL.XC-3

Obv: Same as (1) wt. 16.11 grams, PL.

Rev: Same as (1) Beaded border much inside the outer rim.

(3) APDOXPO Type : (Copper) Chamárkhédá

Size 2.6 cm. wt. 6.06 grams, PL.XD-1

Obv: King standing to left attired in long tunic and trousers wearing buckled sword, holding a long spear in left hand, right arm extended to offer oblations. Legend corroded.

Rev: Standing figure of goddess to right, nimbate, clad in chiton and himation. PL.XC-1


She wears modius on head, holds cornucopia with both hands.

To right badly effaced Kuśāna symbol, and to left, Title-APDI/XPC.1 Wt. 16.00 grams. PL.Xc-2.

(4) Obv: Same as (3) elephant good in right hand, which is extended over a small altar.
Rev: Same as (3). PL.Xd-2.

This coin is thicker and heavier than the former.

AGPO

(5) Obv: Same as (3) Wt.15.50 grams, PL.Xc-5
Rev: Standing figure of fire deity to left, clad in Chiton and himation; holds diadem in right extended hand and left hand akimbo, fire tongs, Kusana symbol to left and title AGPO to right.2 PL.Xd-5.

(6) Obv: Same as (5) PL.Xc-4.
Rev: Same as (5) PL.Xd-4.

(7) Obv: Same as (5) but badly corroded.
Rev: Same as (5), but Kuśāna symbol to the left not clear. Wt.15.68 grams, PL

(3) Obv: Same as (7), but badly corroded
Rev: Same as (7)

This coin is slightly triangular in shape.

(9) Obv: King standing on the extreme left, offering oblation, clad in the same fashion as described above. Legend badly corroded, therefore quite indistinct.

Rev: Same as (5), but kusāna symbol slightly clear. Title on the right is indistinct, except the first letter, 'A'.

(10) Obv: Same as (7)

Rev: Same as (7), Title to the right, slightly visible.

Cingular Type:

(11) Obv: Same as (9)

Rev: Standing figure of Siva to left, four armed and nimbat; clad in dhoti he holds in upper left hand, trident; in lower left an animal; in upper right, a drum; and in lower right a water vessel (?) Kusāna symbol to left; title to right.¹

Harka Type:

(12) Obv: King bearded, wearing long heavy coat, trousers and boots tall tufted helmet(?) and buckled sword; holds a long spear in left hand, elephant goad in right hand which is extended over a small altar;

Legend ........(a) MAPKI.

Rev: Standing figure of solar deity to left, nimbate

¹ Compare, Cunningham, A: CT: PL. XVIII, 1.
and radiant, clad in chiton, himation and diadem. His left hand shimmers holding something indistinct (Sword?); his right hand is advanced holding a bird(?) to left, kusana symbol. To right, title, which is badly corroded. 

HUVISKA

Elephant-rider type:

(1) Obv: King riding a striding elephant to right, radiate, holding elephant - goad in left hand and spear in right hand; Legend ...............OMPKO. Pl.XE.2
Rev: Standing figure of draped fire deity to right (corroded) carrying fire tongs(?) in left hand; Smith's hammer in right hand. Flames arise from both shoulders. To left kusana symbol; Title to right - ACPU.1 Pl.XF.2.

(2) Obv: Same as (1), but legend illegible. Pl.XE.1
Rev: Same as (1), beaded border clearly visible. Pl.XF.1.

(3) Obv: Same as (1), but the hind parts of the elephant badly corroded, legend from 6 O'clock to 2 O'clock in front of the animal head:

Rev: Same as (1), title completely corroded

1. Compare - Cunningham, A: UB, PL XV,II.
2. Rosczi, J. : The Dynastic art of the Kushanas (Los Angeles (1937), PL.III, 41-42.
(4) Obv: Same as (1), but the king and the elephant are in the extreme right and the legend on their back side reads:

...COHPO  PL. ΣΕ.5

Rev: Same as (1), figure of the deity and title 'AEPΟ' very clear. PL. Φ.5.

(5) Obv: Same as (1), but slightly corroded, legend illegible

Rev: Same as (1), but title quite indistinct. PL. Φ.1.

(6) Obv: Same as (1) but more corroded. PL. Φ.4.

Rev: Badly corroded, only faint figure of standing fire deity is seen. PL. Φ.4.

(7) Obv: Same as (1), but badly worn out; no legend is visible. PL. Φ.6.

Rev: Same as (1), but very worn out figure of the deity is seen. PL. Φ.6.

(8) Obv: Same as (1), but the figure of the king and head of the elephant badly corroded. PL. Φ.7.

Rev: Same as (1) but the title ΑΕΡΟ slightly indistinct. PL. Φ.7.

(9) Obv: Same as (1) but the figure of the king and the elephant in the left side, and the legend in the right field, which is badly corroded. Only two letters '30' are visible. PL. Φ.8.

Rev: Same as (6). PL. Φ.8.

King seated cross-legged & Deity Type

(10) Obv: Seated figure of cross-legged king to right on clouds, holding in the left hand a standard surmounted by a bird, facing, right hand akimbo. Legend is quite indistinct. PL. ΦC.6

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1. Compare: BMC, PL. XXXVIII, 10; Rosenfield, J. M. OP. CIT, PL. III, 44; NS.

PL. XXXIV, 20, p. 565
Rev: Standing figure of a deity to left bearing diadem, heavy dress, left hand akimbo holding something indistinct (corroded ?); right arm advanced; in right hand is diadem. Title to right appears to be \( \text{AP\,DO\,X\,PO} \), yet it is badly corroded. Pl. X, b-6.

Deity and Prancing Horse Type: *anthropomorphic figure*

(11) Obv: Some indistinct on the clouds. Other details obliterated. Pl. X, a-7

Rev: Standing deity leaning on a prancing horse to right; Kusāṇa symbol and legend corroded. Pl. X, a-7.

Sanchankot Hoard of Kusāṇa Gold Coins

Recently, a hoard of 12 gold coins of Kusāṇa kings viz. Vāsudeva, Kaniska III and Vasu have been found at Sanchankot. A detailed description of the coins of each king is as follows:

**Vāsudeva** (Ohpo Type) Pl. XTC-1

(1) Obv: King standing to front and sacrificing to left, holds trident in right hand. Another trident is in the field behind the altar. The king is clad in long mail-cout, trousers and tartar boots. The king is wearing crown on his head and sword in his waist. Greek legend appears around the coin and is very much blurred. There are Brahmi letters in between.

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1. CIS, Pl. XXII, 4; NS, Pl. XXXIV, 2c, P. 565

2. Compare: Wood III, A.H.: *The Gold Coin types of the Kushāṇas* P. 32, Coin No. 35; CIS, Pl. XXI, 2,
king's feet, to the right outside the king's staff, and to the left near the king's right foot. They are 'ga', 'aum' and 'the' respectively.

Rev: Siva standing wearing heavy side curls, hair gathered into top-knot and hollow around his head. He holds diadem in right hand and trident in the left hand behind the deity with his head facing to left; Greek legend: Oho' Kūṣāṇa Monogram above the deity's r. arm.

(2) Obv: Same as (1) Brāhmi letters to left of the king, Sita (?) "Vi" outside the left foot and between the feet "thi." River: Siva standing to left; nimbatte; garlanded; wreath (?) in right hand and trident in the left hand. Legend same, to r. Monogram same.

The peculiarity of the coin lies in the Ardhanārīśvara form of the deity. *PL. XTC-4.

(3) Obv: Same as (1) but Brāhmi letters 'Nahi' (?) to left of the king, and between the feet 'thā'.

Rev: Siva standing, clad in dhoti nimbatte, holds noose (?) in right hand, trident in left hand legend and monogram same. Remarkably here the deity appears to be ithyphallic. *PL. XTC-2.

Kanishka III (Ardoksho Type) *PL. XTD-1

(1) Obv: King standing facing to l. and points down to a fire-altar. He is clad in long coat, with rounded lapels, the hem of which is curved upwards over the knees. He is nimbatte and wears a tall pointed

2. Srivastava, A.K: BKA (Lucknow) June-Dec(1970)P.32,Fig.5.
hat, holds a staff with ribbon. Trident with fillet is in field behind the altar. The Greek legend is illegible. Brāhmi letters in between the legs, to the l. near the king's r. foot, and on the right out-side the spear read 'tha', 'Vai' and 'Chu' respectively.

Rev: Goddess seated 'en face' on a high backed cushioned throne with ornate legs. She holds cornucopia in the l. and diadem in the right hand. She is nimbate and clad in the flowing classical robe. Brāhmi letter 'tha' is in the field above the back of the throne. Greek Legend APDOXO, Monogram above the right arm of the goddess.

(2) Obv: Same as (1) Pl. XI D. 2.
Rev: Same as (1)

(3) Obv Type: Pl. XI c. 3

Obv: King diademed, en face, in armoured tunic, holding staff with ribbon. Trident with ribbon is in field behind altar. The Greek legend reads from 1 O' clock 'Shao Nano Shao Kavishka Koshano'. Brāhmi letters in between the king's feet, to the l. near the king's foot, and on the r. outside the staff read 'Gho', 'Ga' and 'Ha' respectively.

Rev: Śiva standing, nimbate, in tribhanga pose, holding trident in l. hand and noose in the right hand. Mandi behind facing & Greek legend: Ohpo

2. EMA, (Lucknow) June-Dec. (1970) P. 32, Fig. 4.
3. Dr. Nisar Anseau reads to the r. of King 'ha'; before the r. feet va (?) and between the feet yo (JNSI, Vol. XXXII (1970) P. 212.
Monogram same as found on the coin of Vāsudeva.

**Vasu (Ardoksho Type):**

1. **Obv:** Standing figure of king to l, nimbate, clad in long mail-coat, trousers and Tartar boots. He holds long sceptre in l. hand; r. hand points down to a small altar. King wears crown on his head and sword in his waist. Greek legend to l. from 8 o' clock to 4 o' clock to r. There is no Brāhmi letter in between the king's legs, only Brāhmi letter 'Ga' is found below the left arm of the king and 'Vasu' outside the kings standard.

2. **Rev:** Goddess Ardoksho is seated on a high backed throne nimbate, holding noose in r. hand and cornucopia in the left. To her l. Kuśāna symbol, legend: ARDOXF to r.

**ODOD Type:**

(2) **Obv:** Same as (1) Brāhmi letter 'Sa' between the king's feet.

(3) **Obv:** Same as (2);

**Rev:** Same as (2), but the goddess appears to hold a water vessel placed on a stool. Another noteworthy thing is the three-pronged device (suggesting tiara?) on the head. The Greek legend reads: ODOD.

**DODO Type:**

(3) **Obv:** Same as (2);

**Rev:** Same as (2), but noose in the right hand instead of water vessel; deity's feet resting on a foot stool. Legend DODO.

(4) **Obv:** Same as (3)

**Rev:** Same as (3), but no foot-stool. **PL. XIE - 4.**
(5) Obv: Same as (1); Brahmi letter 'Vi' near the king's foot. \[\text{pl. XI E-2}\]
Rev: Same as (3).

(6) Obv: Same as (1); Brahmi letter between the king's feet appears to be 'vi' and 'kau' on the left near the king's r. foot. Greek legend indistinct. \[\text{pl. XI D-4}\]
Rev: Same as (1), but the seat appears to be a present-day chair; three-pronged device on the head.

Three other Kusana coins were noticed by me in the collection of a local goldsmith, who told me that they were found at Newal. Their description is as follows:

(1) Obv: King standing facing holding a filleted standard, 'Kidar' under the left arm, and 'Vasu' near the right foot. The king is wearing buttoned coat and trousers and offering oblations. \[\text{pl. XII A-5}\]
Rev: Goddess seated on a throne, holding cornucopia in the left hand and noose in the right. Legend from 2.0' clock to 4.0' Clock reads:
Sri (Va) su

(2) Obv: Same as (1), Brahmi letter 'Kai' near the r. foot of the king, trident battle-axe behind the altar. \[\text{pl. XII A-4}\]
Rev: Same as (1) but Goddess seated on a plank. No legend.

(3) Obv: Same as (2).
Rev: Same as (2)
The gold coins of the Kusānas throw very interesting side-light on the contemporary economic and political life. The political history of the Kusānas after Vasudeva I is very hazy. The most important among them are perhaps Kaniska II and Vasu or Vasudeva II. The former is known from the Ara Inscription and from his coins, and the latter is known mainly from his gold coins.

The fact that the Kusāna chiefs who probably ruled under the sway of the Imperial Kusanas had enjoyed peace and prosperity under them, is reflected from the coins. After the great Kusānas, the little Kusanas, for sometime, some how or the other, maintained their hegemony over Afghanistan, Punjab and some parts of U.P. as is evident from such find-spots of their coins as Kannauj, Kosambi, Haroi, Sanchankot and Jaunpur. It may be possible that these coins might have been struck by several dynasties that ruled over such vast areas described above for a long time. They were ultimately defeated by the powerful Śakas and Sassanians.

**Gupta Coins:**

The coinage of the Imperial Guptas is unquestionably superb and unsurpassed in its artistic merit, beautiful execution of motifs and great variety of types. Particularly remarkable are their metrical legends in Sanskrit and laudatory epithets

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proclaiming their gallantry, grandeur and greatness in high-
sounding words.

As regards this district, Gupta coins have been found
at different places, that include Newal, Buxar, Sanchankot etc.
The Gupta coins, which have come to my notice, have all come from
Newal. Their description is as follows:

<table>
<thead>
<tr>
<th>Samudragupta - Dhanurdhar Type</th>
<th>PL. XII A. 3.</th>
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</table>
| **Obv:** King facing r, haloed, holding bow in the left
  hand, offering oblation to the first altar with
  the r. Samudra under the arm; legend from 2 0'
  clock to 5.0' clock. |
| **Rev:** Goddess seated on half-blown lotus holding
  something (Corncopia?) in the l. hand and noose
  in the r. Legend: ‘Kratahah’. |

**Standard Type:**
| **Obv:** King standing, haloed, holding standard with
  the left hand and sacrificing at the altar with
  the right hand; Garudadwaja behind the altar,
  ‘Samudra’ under the left arm; Legend from 1 to 5
  0' clock and from 7 to 11 0' clock. |
| **Rev:** Goddess seated on a couch holding corruopia in
  the left hand and noose in the right hand.
  Legend from 2 to 4.0' Clock. |
  reads: ‘Paräkrama’. |

**Chandragupta II**

<table>
<thead>
<tr>
<th>(1) Horseman Type</th>
<th>PL. XII A. 1</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Obv:</strong> King and horse facing r; king’s upper garment</td>
<td></td>
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</tbody>
</table>
(Uttariya) flying backwards, horse's left leg in the air, manes and saddle strap clearly shown; legend from 1 to 7 o'clock.

Rev: Goddess nimbatte, seated on a wicker stool, holding lotus stalk in her left hand and noose in the right. Legend 'Ajita Vikramah'.

(2) Dhanurdhara type: PL XVI A - 2

Obv: King standing facing right, haloed, holding bow in left hand and arrow in the right; Garudadhwaja, to left; 'Chandra' inscribed vertically under the left arm. Legend from 2 to 4 0 clock reads: 'Devaśri Labūrājadhāra'.

Rev: Goddess seated on a fully blown lotus holding a lotus with its long stalk in the left hand and noose in the right. Legend 'Indi Vikramah'.

Kumārgupta I (Silver Coin)

(1) Dancing peacock type: PL XII C - 1

Obv: Head of the king to right. The neck collar is shown.

Rev: Peacock with outstretched wings and tail in the centre. It stands on a semi-circular pedestal.

Legend reads: 'Vijitāvani avanipatih Kumārgupta divam jayati'.

(2) Obv: Same as (1) (Copper Coin) PL XII C - 2.

Rev: Same as (1) Legend indistinct.

It is a rare coin because such copper coins are said to have been current in the Western India only.
Dhānugupta - Prakāśāditya.

(1) Horseman - lion-slayer type: (Gold coin) PL.XIT B.

Obv: king mounted on horse-back, facing r, hunting a rampant lion. The royal standard is conspicuously absent; a broad belt-strip is seen dangling down. Brahmi legend from 6 to 12 O' clock reads;

'Vijitya Vasudhām divam jayati' ; and from 2 to 4 O' Clock reads: 'Bhānugu(pta) there is a letter 'ru' near the right foot of the king.

Rev: The nimble goddess is seated cross-legged on a half-blown lotus holding a noose in the right hand and the left is akimbo. The legend on her left reads:

'Sri Prakāśādityād

Other Coins:
Achyuta 1 (Copper)

Only one coin of Achyuta has been found from Sanchānkot. The coins of this king belong to 4th-5th century A.D. The description of the coin is as follows:-


Rev: Indistinct.

On the coins found elsewhere 'Achyu' is found inscribed.

1. Copper Coins of Achyu (ta) indicate contemporaneity with the reign of Samudragupta, See, I.A.E1964-65, P. 42.
Sassanian Coin (Dillon) PL. XIV E.

(1) Obv: Kings doted face in profile to r. pronounced nose, short beard, ear-ring with triple pendant; tight-fitting necklace, a star is seen on the right eye-brow. In front of lips two letters: 'C', and 'Τ' (ch).

Rev: Fire-altar with three dots below and flames represented by a pyramid of dots; to left of flame a star (?), and crescent on left and right respectively.

The occurrence of such a coin in the Gangetic valley suggests trade with the Western parts of the country especially Gujarat and Malwa where these coins were current. The Sassanian king Firuj (A.D. 457-484) issued these coins which were later imitated by the Humas. These are also dubbed as Gadhariya coins. They were also probably current in Gujarat and even perhaps in Kathiawad side by side with the Valabhi coinage. This latter ceased to continue after the fall of Valabhi about the year A.D. 766 and, thereafter, Huma imitations served as the currency for those provinces. 1

Yaśovarman (Copper Coin) Size 1.9 cm Wt. PL. XII F.1

Obv: Extremely rude representation of the standing king.

Rev: Seated goddess, extremely barbarous.Legend indistinct. 1

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2. According to Prof. K.D. Bajpai Kidar Kushanas of Kashmir-Gandhara, region had also issued similar coins.
(2) Obv: Same as (1).  
Rev: Same as (II).

Govinda Chandra Deva: (Gold coin)  
Prov. Newal. PL XII A-6

(1) Obv: Goddess seated cross-legged.  
Rev: Legend in three lines in bold Nagari letters:  
(1) Śrīmad-go  
(2) Vīnda Chandra  
(3) Deva

Gāngeyadeva
(2) Obv: Same as (1)  
Rev: Same as (1), but legend reads -  
Prov. Ugu  
PL. XIB

The above description of coins indicates that in the district under study coins right from the punch-marked to the die-struck coins of the Gahadavals were current here in different periods. The region was surrounded by four great Mahājanapadas Kosala in the east Vatsa in the south, Śūkṣena in the west and Pāṇḍhāla in the north. The chief towns of these great Mahājanapadas were joined by trade-routes. Some of which passed through the region of Kanpur and Unnao Districts. The economic growth of the area is attested by the literary evidence as well as by the accounts of the Chinese writers like Fa-hien and Huen Tsang.

The paucity of ancient coins in the Unnao District is due to the fact that no ancient sites in the district have been adequately excavated. The excavations at the sites like Newal
Sonchānkot, Lutāpur, Bhagwantpur Godapāli may bring to light some hoards of ancient coins as at Lutāpur. The number of silver punch-marked coins in Lutapur hoard is 1351. This is indicative of the fact that silver punch-marked coins were used as currency to boost trade in the region under study.

It appears that apart from the land-route the river Ganga was also used for navigation, which was quite easy. Travel accounts of the Chinese travellers bear testimony to it. The river may have proved a commercial link between the southern Jānpara of Vats and the western and northern Jānpare of Sursena and Pānchāla respectively.

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