

# NEWLY DISCOVERED GOLD COINS OF HUVISHKA FROM DISTRICT KHYBER (PAKISTAN): NUMISMATIC AND ARCHAEOLOGICAL INSIGHTS

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## Abstract

This study presents newly documented gold coins of the Kushan emperor Huvishka I (c. 150-190 CE) from multiple provenanced locations in District Khyber, Pakistan. Recovered during systematic doctoral fieldwork, these coins provide rare archaeological context for Huvishka's gold issues on the empire's northwestern frontier. The assemblage features Graeco-Egyptian, Iranian, Indian, and syncretic deities, including Serapis, Athsho, Shaoreoro, Nana, Ardoxsho, Oesho, Mao, Mithra, Pharro, and Maaseno, reflecting the religious diversity of his reign. Their distribution across Jamrud, Bara, and the Khyber Pass highlights the region's role as a key monetary and cultural corridor linking Bactria, Gandhara, and the Peshawar basin.

**Keywords:** Kushan Empire, Huvishka, Gandhara, Serapis, Athsho, Nana, Mithra, Mao, Oesho, gold coinage, District Khyber, Jamrud, numismatics.

## INTRODUCTION

Huvishka, son and successor of Kanishka I, ruled the Kushan Empire for roughly three decades in the later second century CE. His reign is usually seen as a phase of consolidation, with political control extending from Bactria to Mathura and, possibly, as far east as Pataliputra and Bodhi Gaya (Sinha & Narain, 1970). Numismatic and epigraphic evidence indicates that his period was marked by religious pluralism and intense experimentation with divine iconography. His coins name and depict Iranian, Indian and Graeco-Roman deities; at the same time, inscriptions from Mathura and other centres show his support for Buddhism, including early references to Amitābha and Mahāyāna devotion (Schopen, 1987).

While Huvishka's gold coinage is abundant in absolute terms, more gold coins are attributed to him than to all other Kushan rulers combined (Rezakhani, 2017), many specimens lack archaeological context. As with Kanishka I, most dinars survive as stray market finds, hoard fragments or isolated cabinet pieces, limiting their value for reconstructing regional circulation and religious landscapes.

Recent systematic survey and documentation in District Khyber have begun to address this gap. Building on earlier work on Kanishka I coins from the same region, the present study focuses on an assemblage of Huvishka coins recorded in and around Jamrud. All were documented in situ, with GPS coordinates, photographs and basic contextual notes (surface scatters, structural remains, etc.). The aims of this paper are threefold:

1. To outline the historical and religious background of Huvishka's reign with particular emphasis on his coinage.
2. To present a typological catalogue of Huvishka gold issues from District Khyber.
3. To interpret these finds within broader patterns of Kushan monetary circulation and imperial ideology along the Khyber Pass corridor.

## 1. HISTORICAL AND RELIGIOUS BACKGROUND

### 1.1 Huvishka and the Kushan Empire

Huvishka is generally dated to c. 150-190 CE, following the death of Kanishka I. He appears to have been born in Peshawar (ancient Purushapura) and died in Kashmir, with coins and inscriptions indicating a territorial range from Bactria (Balkh) to Mathura and, indirectly, to the Ganges plain (Sinha & Narain, 1970; Marshak & Grenet, 2006). His reign is associated with a shift of the administrative centre towards Mathura and with a largely peaceful consolidation of power in northern India.

Epigraphic records from Mathura describe him as mahārāja devaputra Huvīṣka (Epigraphia Indica, 1905) and, in at least one inscription, as satyadharmasthita, "steadfast in the true Law" (Sharma, 1994), an epithet also borne by earlier Kushan rulers and linked in one record with the favour of Śarva (Śiva) and Caṇḍavīra. These titles emphasise both royal charisma (pharro) and alignment with a cosmic moral order.

### 1.2 Religious Policy and Pantheon

Huvishka's gold and copper coinage is famous for an exceptionally broad pantheon. Iranian deities include Miθro/Mithra, Mao (the Moon), Nana, Ardoxsho, Athsho (the fire or forge god), Pharro and Shaoreoro (Khshathra Vairya), along with the supreme god Oromozd / Ahura Mazda and Mazda-victorious types (Dani & Harmatta,

1999). Indian elements include Oesho (Śiva), his consort Ommo (Umā), and martial gods Skando, Komaro, Maaseno and Bizago, probably linked to the Yaudheya milieu in northern India (Dani & Harmatta, 1999). Unusually, Huvishka also introduced Graeco-Roman figures into Kushan gold, most notably Serapis (Sarapo) and perhaps an image related to Roma Aeterna, often interpreted as the goddess “Rishti” (Bussagli, n.d., p. 225; Fleet, 1908, p. 179, note 1; Shrava, 1985). Together with Herakles and other classical types, these images reflect continuing Graeco-Bactrian and Indo-Roman connections, particularly via trade with Roman Egypt (Dani & Harmatta, 1999).

Buddhist imagery is largely absent from his coinage, even though inscriptions and sculptural evidence attest substantial royal patronage, including some of the earliest references to Amitābha and bodhisattva cults in Mathura and Gandhara (Schopen, 1987; Dani & Harmatta, 1999). It has been suggested that the Buddha was deliberately excluded from coins out of reverence, while bodhisattvas and other deities served as more appropriate numismatic figures (Neelis, 2010).

Within this broader context, the Huvishka coins from District Khyber provide a valuable sample of how this multi-layered pantheon was deployed in a frontier zone that linked Gandhara with Bactria and the Peshawar valley with the eastern passes.

## 2. DISTRICT KHYBER AS A KUSHAN FRONTIER ZONE

District Khyber, encompassing Jamrud, Landi Kotal and Bara Tehsils and the approaches to the historic Khyber Pass, occupies a crucial position between the Peshawar basin and eastern Afghanistan. Archaeological and textual evidence for the Kushan period shows that this corridor functioned as a conduit for trade, military movement and religious transmission between Central Asia, Gandhara and, further east, the Gangetic plain.

Earlier work on Kanishka I has already demonstrated the density and diversity of Kushan coin finds along this corridor, including gold and copper issues with Buddhist, Iranian and Indic deities and, notably, a provenanced Buddha quarter-dinar and Buddha copper tetradrachms (Afridi & Qazi, 2025).

The Huvishka assemblage described here derives primarily from Jamrud and surrounding localities (Takhta Baig / Chaura Khwar, Lashora, Sur Kamar, Shingeer, Jalal Din, Lala Cheena, etc.), recorded between 2018 and 2025 in the course of systematic doctoral fieldwork. Most coins originate from surface scatters associated with ceramic concentrations and occasional architectural traces, indicating occupation horizons plausibly assignable to the Kushan period. Although these assemblages do not constitute hoards in the strict sense, they are best understood as losses from routine local circulation rather than intentionally curated savings deposits. In contrast, the gold coins attributed to the region have largely come to light through treasure hunters rather than controlled archaeological contexts. Many pieces are now dispersed in private collections or have been sold through local gold markets, either as individual finds or as parts of small, informally recovered hoards.

Their provenance has become known primarily through close liaison with antiquities collectors and the treasure hunters themselves, underscoring the challenges of reconstructing their original archaeological contexts. This disparity in recovery conditions complicates efforts to establish secure chronological or typological sequences, as the gold material lacks stratified associations and may reflect selective rather than representative recovery. Consequently, interpretations based on the gold assemblage must remain tentative, given the absence of stratigraphic control and the potential distortion introduced by the antiquities trade. In a broader regional perspective, similar patterns of unprovenanced gold coin circulation and informal extraction have been reported elsewhere, suggesting a wider phenomenon rather than an isolated case. These issues also highlight the heritage-management concerns associated with illicit or undocumented recovery, which continue to erode the archaeological integrity of the area.

## 3. OVERVIEW OF THE HUVISHKA COIN ASSEMBLAGE FROM JAMRUD

The Khyber corpus of Huvishka issues is dominated by gold dinars and fractional pieces (half-quarter and quarter dinars), with a strong emphasis on deity reverses typical of Huvishka’s mature coinage. Based on the thesis catalogue, the assemblage can be summarised as follows:

- **Graeco-Egyptian:** Serapis, represented on a rare gold dinar with throne reverse.
- **Iranian/Zoroastrian:** Athsho, Manaobago, Rishti, Shaoreoro, Nana, Ardoxsho, Pharro, Mithra (Miipo), Mao, Ahura Mazda.
- **Indic and syncretic:** Oesho/Śiva, Skando-Komaro, Bizago, Maaseno.

The obverses usually show the king in bust form, facing left, with various combinations of crown, diadem, nimbus, cloud or mountain bases, and attributes such as mace-sceptres, elephant goads and spears. Bactrian legends in Greek script spell out the royal title Shaonanoshao Ooishki Koshano (“King of kings, Huvishka the Kushan”), sometimes in abbreviated or retrograde forms.

Weights correspond closely to the standard Kushan gold system: dinars around 7.7-8.0 g and fractional pieces c. 1.9-2.2 g, consistent with Göbl’s emission phases for Huvishka. The persistent use of the royal tamgha, often with or without crossbar, links these pieces to the broader imperial coinage network centred on Balkh and the Gandharan mints.

### Wider District Distribution of Huvishka Coins in District Khyber

The distribution of Huvishka I coins across District Khyber provides one of the clearest indicators of how Kushan monetary and ideological networks extended into the frontier regions bordering Gandhara and the Khyber Pass. Mapping these finds offers valuable insight into the local pathways of circulation, the role of the Khyber corridor in imperial logistics, and the degree to which high-value gold coinage penetrated both lowland and upland zones.

Rather than clustering around a single settlement or trade point, the documented coins reveal a broad and multifocal pattern, stretching from the plains of Jamrud to the high valleys of Tirah and the crest of the Khyber Pass. This wide distribution demonstrates that the entire district participated, directly or indirectly in Kushan political, economic, and ritual spheres.

In Jamrud Tehsil, the density and variety of findspots are particularly notable. Multiple Huvishka types, including Serapis (Type 1) from Lashora, Athsho (Type 2) from Sur Kamar, Manaobago (Type 3) near the Baqarabad pump station, Rishti (Type 4) on the way to Shingeer, and Nana (Type 6) from Lala Cheena, were all recovered within the Jamrud region. Additional localities such as Madanak, Shagai, Wali Khel, Walo Mela, Zur Gudar, Shakas, Choura Khwar, Badshah Gul Killi, and Suleiman Killi, and especially Tukhta Baig, have yielded a wider range of types including Oesho, Ardoxsho, Skando-Komaro and Bizago, Ommo, Oesho, Maaseno, and Meyro. Tukhta Baig, in particular, stands out as a major node of deposition, producing multiple Huvishka types and also forming part of the Kanishka I gold corpus. This highlights Jamrud's position as a central reception and redistribution zone at the mouth of the Khyber Pass.

To the south and southeast, the Bara Valley also plays a significant role in the distribution pattern. The recovery of coins from Alam Gudar, including Shaoreoro (Types 5 and 12) and Mithra (Type 11), as well as a Mao (Type 9) example from Jabba Village, illustrates that the Bara route linking Jamrud with the Peshawar basin and its adjacent uplands was integrated into the same economic and ideological networks. These finds suggest that Bara functioned as an important secondary corridor, parallel to the main Khyber Pass route, facilitating local movement of goods, people, and high-value Kushan currency.

Along the Landi Kotal–Khyber Pass belt, coins appear at multiple strategic points. Sites such as Zerai Kundao, Anayat Killi, Bacha Maina, and Gongi Killi (Khuga Khel) have yielded types including Mao (Type 9), Ardoxsho (Type 10.3), Pharro (Type 13) and Mithra (Type 11). Nearby, Ali Masjid and Ali Masjid Khwar produced Maaseno and Oesho issues, marking the entrance and ascent of the pass with strong iconography of martial power and divine protection. These distributions indicate that Huvishka's gold coins did not merely accumulate at the gateway settlement of Jamrud but circulated along the entire length of the Khyber Pass and its immediate hinterland, likely in connection with troop movement, caravan activity, local toll stations, and ritual deposition.

Further west and southwest, in the upland zones of the Tirah and Zakha Khel highlands, Huvishka coins were recovered at Dargai Zakha Khel (Ardoxsho, Type 10.1) and Bacha Mena, Tirah Valley (Maaseno, Type 16). The presence of gold coins in these high-altitude tribal valleys is particularly significant, demonstrating that Kushan influence extended beyond the major routes into territories occupied by independent or semi-autonomous groups. These finds suggest the involvement of upland elites or intermediaries in Kushan-era exchange networks, either through trade links, client relationships, seasonal movement, or military engagement.

The contexts of discovery are equally varied. Some coins were found during construction activities, as with the Manaobago coin near Baqarabad pump station or the Ahura Mazda coins uncovered during madrasa construction in Taidi Bazaar. Others emerged from agricultural fields or the margins of rivers and khwars, while several form part of hoard discoveries, such as the Badshah Gul Killi hoard of eleven gold coins. Many items reached notice through treasure hunters or casual labourers, yet were systematically documented during fieldwork. This combination of hoard deposits, stray losses and chance finds suggests that Kushan gold in District Khyber was used both as a long-term savings medium and in active circulation, reflecting a dynamic local economy.

Taken together, the spatial distribution of Huvishka's gold issues, across Jamrud, Bara, Landi Kotal, and Tirah, demonstrates that District Khyber functioned as an integrated and interconnected frontier zone within the Kushan Empire. Rather than a peripheral backwater, the district emerges as a key transit region, where imperial authority, religious plurality, and economic exchange converged. Gold coinage bearing Iranian, Indian and Graeco-Egyptian deities moved along the main Khyber corridor and its branching valleys, acting not only as mediums of economic value but also as carriers of imperial messages, royal iconography, and religious symbolism to diverse communities throughout the region. This distributional pattern significantly enriches our understanding of Kushan frontier dynamics and underscores the importance of District Khyber as a bridge between Bactria, Gandhara, and the Indo-Gangetic sphere.

## **TPOLOGY OF THE HUVISHKA I COINS FROM DISTRICT KHYBER**

### **Type 1 - Serapis (AV Dinar)**

The Serapis dinar is one of the most remarkable Huvishka issues from District Khyber, as it features a Hellenistic-Egyptian deity rarely attested on South Asian coinage. Serapis was the chief god of Alexandria, and his appearance on Kushan coins is usually discussed in connection with long-distance trade and the Greco-Egyptian cultural horizon of the empire. Most known Serapis coins of Huvishka come from old collections or the market, with little or no secure information about their original findspots, which limits their usefulness for understanding regional circulation patterns.

The Jamrud specimen presents, on the obverse, a crowned and diademed bust of Huvishka left, not nimbate, holding a goad and mace, with the Bactrian legend  $\text{paonano}\text{pao} \dots \text{oo(h)}\text{pki kopano}$  ("King of Kings, Huvishka the Kushan") around. The reverse shows Serapis seated facing on a throne, feet resting on a footstool, holding a diadem and staff, with the legend  $\text{CAPA?O}$  at right and a Kanishka-type tamgha at left. Discovered at Lashora, Jamrud, by treasure hunters but documented during recent fieldwork, this coin demonstrates that such "western"

iconography was not confined to central mints and cabinets, but was actually circulating along the Khyber corridor.

#### **Type 2 - Athsho / Hephaistos (AV Dinar)**

The Athsho dinar represents the fire and forge god in a strongly Iranian-Hellenistic form. In standard works (e.g. Göbl MK 230), Athsho is interpreted as a smith-god, often compared to the Greek Hephaistos, and appears mainly in unprovenanced collections. The Sur Kamar coin is thus important as a provenanced example from the north-western frontier.

The obverse bears a nimbate, diademed and crowned half-length bust of Huvishka left on clouds, holding a mace-sceptre and a filleted spear over the shoulder, with the legend  $\text{O}\rho\alpha\text{O}\ \text{OO}\ \text{h}\rho\text{VI}\ \text{VO}\rho\alpha\text{O}$  around. The reverse names the deity  $\alpha\theta\theta\text{O}\rho\text{O}$ , showing Athsho standing right, flames about his head and shoulders, holding a blacksmith's hammer over one shoulder and tongs in the other hand, with the tamgha to the left. Found at Sur Kamar, Jamrud, this coin clearly links Athsho's imagery to the Khyber area, underlining the role of fire and metalworking in Kushan royal symbolism.

#### **Type 3 - Manaobago (AV Half-Quarter Dinar)**

The Manaobago coin is a rare fractional denomination, a gold half-quarter dinar, and stands out both for its small weight (1.98 g) and unusual iconography. In the standard catalogues (MK 151) this type is known, but again mostly without archaeological context. The Baqarabad specimen is therefore especially valuable for understanding where and how such fractions circulated.

The obverse shows a diademed bust of Huvishka facing left, framed by a dotted border. On the reverse, Manaobago is enthroned facing on a raised, cushioned stool with curving legs and a footstool. The deity wears a nimbus crown and helmet, has lunar horns at the shoulders, and is shown with four arms: the lower right on hip, the upper right holding coins or fruit, the upper left holding a mace-sceptre, and the lower left holding a torque, with the tamgha to the right. The coin was discovered during the construction of a house foundation near Baqarabad pump station, demonstrating that high-value fractional gold circulated in local economic contexts in Jamrud Tehsil.

#### **Type 4 - Rishti (AV Dinar)**

The Rishti dinar adds another Iranian-type deity to the Khyber corpus. Rishti is generally connected to concepts of uprightness or righteousness (linked to Arshtat in Zoroastrian thought), but here appears in a martial guise. The type is rarely discussed with firm provenances, so the Jamrud example is a useful point of reference.

The obverse repeats the Athsho-type bust: a nimbate, diademed and crowned half-length bust of Huvishka left on clouds, holding a mace-sceptre and filleted spear, with the usual Bactrian titlature. The reverse shows Rishti standing left, holding a spear in the right hand and a shield in the left, with the shield touching the feet and the tamgha to the right. The coin was found in fields on the way to Shingeer from Lashora, Jamrud, indicating circulation of such Iranian moral-martial imagery in rural parts of the Khyber landscape.

#### **Type 5 - Shaoreoro (Ares/Mars) (AV Dinar)**

The Shaoreoro dinar from Alam Gudar, Bara is one of the most elaborate Huvishka coins from District Khyber. Shaoreoro is often compared to Ares/Mars (Rosenfield, 1967), representing royal martial power and ideal dominion. Göbl (MK 225) records this type, but specimens with good findspots are few.

On the obverse, Huvishka appears as a nimbate half-length bust left on a mountain top, with moustache and a prominent wart on his cheek. He wears a round, highly decorated helmet with jeweled earflap, forehead medallion, crest and side ornaments; a richly ornamented kaftan with rolled lapels and jewel-edged armlets; and holds a club in the right hand with pointed index finger, and a transverse filleted sceptre over the shoulder in the left hand. The reverse legend  $\rho\text{AOPHOPO}$  identifies Shaoreoro, shown standing facing, helmeted, nimbate, in cuirass and plate mail over boots, holding a grounded spear in the right hand and resting the left on a sword with animal-headed hilt; a tamgha with crossbar appears in the left field, all within a dotted border. This coin underlines the importance of heavily armed war-god imagery in frontier areas such as Bara.

#### **Type 6 - Nana (AV Dinar)**

Nana is one of the principal Iranian goddesses in Kushan coinage, associated with power and prosperity. The Nana dinar from Lala Cheena confirms that this deity also formed part of the religious imagery circulating in District Khyber.

The obverse shows Huvishka crowned and diademed, bust left, holding a mace and an elephant goad, with the Bactrian legend  $\rho\text{AONANOPAO}\ \dots\ \text{OO}\eta\rho\text{KI}\ \text{KO}\rho\text{ANO}$  (Shaonanoshao Ooeshki Koshano) around. On the reverse, Nana stands facing, head turned to the right, holding a sceptre, with the tamgha in the right field and the Bactrian legend NANA in the field, all within a dotted border. The coin's recovery from Lala Cheena by treasure hunters, and its subsequent documentation, shows that major Iranian deities such as Nana were familiar figures in the Khyber region's monetary landscape.

#### **Type 7.1 - Oesho (Śiva) (AV Dinar)**

The Type 7.1 Oesho dinar represents a strongly Indian, Shaivite strand within Huvishka's coinage. Oesho is commonly equated with Śiva, and here appears in an elaborate multi-armed form. While such coins are known in museum collections, provenanced examples from the Khyber area are rare.

The obverse has a half-length bust of Huvishka left on a mountain top, with moustache, heavy sideburns and wart on cheek, wearing a round helmet with jewelled brim, twin-pronged forehead ornament, crest and crescent, and a loose-fitting, jewelled tunic. Flames issue from the right shoulder, and he holds a club in the right hand and a



sword hilt in the left. On the reverse, OHĤO (Oesho) is shown nimbate, standing facing, hair in a topknot, wearing dhoti, bracelets and armlets with an amulet string across the chest. He has four arms: one pouring water from a flask, one holding a thunderbolt, one a trident, and one a goat by the horns, with the tamgha without crossbar to the left and a dotted border. This coin was reported from Madanak by treasure hunters.

#### **Type 7.2 - Oesho (Śiva) (AV Dinar)**

Type 7.2 is a close variant of the previous type, corresponding broadly to ANS Kushan 754, and confirms that Oesho issues circulated widely in and around Jamrud and Landi Kotal.

The obverse repeats the same mountain-top bust of Huvishka as in Type 7.1. The reverse again names OHĤO, with Oesho standing facing, nimbate, hair in a topknot to the left, four-armed and holding the same set of attributes, flask, thunderbolt, trident and goat, tamgha without crossbar at left, dotted border. Coins of this type were reported from Shagai (Coin 10), Ali Masjid Khwar (Coin 11) and Wali Khel (Coin 12) by local treasure hunters. Together with Type 7.1, they show that Shaivite imagery was firmly embedded in the gold coin circulation of the Khyber corridor.

#### **Type 8 - Ahura Mazda (AV Dinar)**

The Ahura Mazda dinars from Taidi Bazaar village are important, because they explicitly name the supreme Zoroastrian god. In Göbl (333, DB 287) this type is recognised as a key Iranian religious issue, but examples with known findspots are limited.

The obverse bears Huvishka's bust left, not nimbate, holding a sword hilt and mace, with the Bactrian legend  $\text{paonano}\text{pao} \dots \text{oh}\text{pki kopano}$  around. The reverse shows Ahura Mazda standing left, holding a sceptre in the left hand and extending the right hand forward in a gesture of favour or blessing. The legend  $\text{wPOM(azda)}$  appears at the right, with the tamgha at left. Both known coins from this type were discovered during the excavation of the foundation of a madrasa wall in Taidi Bazaar village, showing that religiously significant gold coins could be lost or deposited in construction or habitation areas.

#### **Type 9 - Mao (Mithra) (AV Dinar)**

The Mao dinars are linked to Mithra, here shown in a lunar aspect. Catalogued as MK 296/2 (dies 31/42) and ANS Kushan 756, this type is known from major collections, but the District Khyber specimens provide a regional cluster of findspots.

On the obverse, Huvishka appears crowned and diademed, bust left on clouds, holding a mace-sceptre and goad, with flames shown above the shoulder. The reverse depicts Mao, diademed and with lunar "horns" at the shoulders, standing facing with head left, extending a hand in benediction and cradling a filleted, globe-tipped sceptre, with the tamgha to the left. The coins were recovered from several locations: Walo Mela (Coin 15), Zur Gudar (Coins 16-17), Jabba Village, Bara (Coin 18) and Zerai Kundao, Landi Kotal (Coin 19). This distribution across Jamrud, Bara and Landi Kotal highlights the wide circulation of Mithra/Mao imagery in the area.

#### **Type 10.1 - Ardoxsho (AV Dinar)**

Ardoxsho is the goddess of plenty and good fortune, and appears frequently on Huvishka's gold issues. The Type 10.1 dinar (MK 286) from Dargai Zakha Khel in the Lower Tirah Valley provides another provenanced example of this important type.

The obverse shows a diademed bust of the king facing right, surrounded by a dotted border. On the reverse, Ardoxsho stands facing, head turned to the right, wearing a stephane, and holding a cornucopia with both hands, with a monogram to the right. As with other Ardoxsho coins, this imagery emphasises wealth and fertility associated with the Kushan monarchy.

#### **Type 10.2 - Ardoxsho (AV Quarter Dinar)**

Type 10.2 is a quarter gold dinar, a smaller denomination of the Ardoxsho type. The obverse again has the diademed bust of Huvishka right, within a dotted border. The reverse shows Ardoxsho standing facing, head left, wearing a stephane and extending a cornucopia with both hands, monogram to the right.

This coin was found in the fields of Badshah Gul Killi and was originally part of a hoard of eleven gold coins reportedly sold to a jeweller in Jamrud Bazaar. Only two coins from this hoard were documented, one of Huvishka and one of Kanishka I. The presence of a quarter dinar in such a hoard suggests that fractional gold played a role in savings and hoarding behaviour in the Khyber region.

#### **Type 10.3 - Ardoxsho (AV Dinar)**

Type 10.3 represents another full-dinar Ardoxsho variant, corresponding to Göbl's obverse types IX–XI and the ANS Kushan 749 series. The obverse follows the same diademed bust of the king right, dotted border.

On the reverse, Ardoxsho stands facing, head right, wearing a stephane and holding the cornucopia with both hands, with monogram at right. Coin (21) was recovered from the fields of Bacha Maina, Landi Kotal, Coin (22) from Shakas, Jamrud, and Coin (23) from Choura Khwar, Jamrud. This spread of findspots again points to broad regional circulation of Ardoxsho issues in District Khyber.

#### **Type 11 - Mithra (MIPO) (AV Dinar)**

The Type 11 Mithra dinars present a solar form of Mithra, distinct from the Mao type. Recognised as Göbl 137, this type is a key example of solar imagery in Huvishka's coinage.

The obverse shows Huvishka crowned and diademed, bust left, holding a mace and elephant goad, with the legend  $\text{paONANO}\text{pao} \dots \text{OO}\text{npKI KO}\text{pANO}$  around. The reverse portrays Mithra standing facing, head turned left, with one hand on the hip and the other raised in blessing; the Bactrian legend MIPO appears to the right, and the tamgha to the left. Coin (25) was recovered from Alam Gudar, Bara, while Coin (26) was found in Gongi Killi,

Khuga Khel Village, Landi Kotal, both by treasure hunters. These finds show that solar-Mithraic imagery was well represented in the area's gold coin circulation.

#### **Type 12 - Shaoreoro (ΠΑΟΦΟ..ΡΟ) (AV Dinar)**

Type 12 is another Shaoreoro (Ares/Mars) dinar, using a more standard obverse bust than the highly elaborate Type 5. This type, linked to Göbl MK 225, reinforces the prominence of martial deities under Huvishka.

The obverse displays Huvishka crowned and diademed, bust left, holding a mace and elephant goad, with the full royal titlature. On the reverse, Shaoreoro stands facing, helmeted, nimbate, wearing cuirass and plate mail over boots, holding a grounded spear in the right hand and resting the left on a sword with an animal-headed hilt; a tamgha with crossbar appears in the left field, and the scene is enclosed within a dotted border. The coins were reportedly discovered at Alam Gudar, Bara and Gongi Killi, Khuga Khel, Landi Kotal, indicating that war-god issues circulated widely along the Khyber route.

#### **Type 13 - Pharro (AV Dinar)**

The Pharro dinar, corresponding to Göbl's obverse type IX, features the personification of royal glory. Pharro (from Iranian farr) is closely associated with the divine splendour and legitimacy of kingship.

On the obverse, Huvishka is shown as a crowned and diademed half-length bust left, with a halo around the head, holding a mace-sceptre and surrounded by the legend ΠΑΟΝΑΝΟΠΑΟ ΟΟηΠΚΙ ΚΟΠΑΝΟ ("King of kings, Huvishka Kushan"). The reverse shows Pharro standing left, holding a bowl of fire in one hand and the hilt of a sword in the other, with tamghas to the left and right and the Bactrian legend ΦΑΡΟ in the field, within a dotted border. The coin was discovered by labourers at Anayat Killi, Landi Kotal, and later sold in the Peshawar gold market. This specimen confirms that concepts of divine royal glory were visually communicated through gold coinage in the Khyber region.

#### **Type 14 - Skando-Komaro and Bizago (AV Dinar)**

The Type 14 dinar brings two Indian war deities, Skando-Komaro and Bizago, into the Kushan numismatic repertoire. These gods are usually identified with Skanda/Kumāra and Viśākha, important in Brahmanical and regional warrior cults. Göbl (MK 156) and ANS Kushan 723 record this type, but the Jamrud specimen adds a frontier provenanced example.

The obverse carries a half-length bust of Huvishka left on a mountain top (or clouds), with moustache, heavy sideburns and wart, wearing a round helmet with crest and multiple ornaments, and holding a club and sword hilt. The reverse legend ΣΚΑΝ-ΔΟ-ΚΟΜ-ΑΡ-Ο ΒΙΖΑΓΟ identifies Skando-Komaro (left) and Bizago (right), shown standing facing with nimbate heads turned inwards. Both wear Brahmanical hair-knots, dhotis, necklaces, armlets and bracelets, inner hands-on sword hilts and outer hands holding standards; an AP pellet and tamgha occupy the fields, all within a dotted border. The coin was reported from Tukhta Baig, Jamrud, confirming that Indian martial imagery entered the local gold currency system.

#### **Type 15 - Ommo-Oesho (AV Dinar)**

Type 15 shows a divine couple, combining Oesho (Śiva) with the goddess Ommo, often understood as a form of Umā or a related consort figure. This type is comparable to BMC 1888,1208.557 and is an important indicator of Shaivite devotion in Huvishka's coinage.

The obverse is as in Type 14, with the elaborate half-length bust of Huvishka on mountain top. The reverse names OHΠΟ, with Oesho standing facing, nimbate, hair in a topknot, wearing dhoti and jewellery, four-armed and holding a flask, thunderbolt, trident and goat, while Ommo stands facing with head right, holding a sceptre, with the Bactrian legend ΟΜΜΟ to the right. Both figures are enclosed within a dotted border, with the tamgha to the left. The coin was discovered at Tukhta Baig, Jamrud, by treasure hunters. This type shows that Shaivite couple imagery was also projected on gold coins in the Khyber corridor.

#### **Type 16 - Maaseno (AV Dinar)**

Maaseno represents Mahāsena, another powerful Indian war god often linked with Skanda. The Maaseno dinars from District Khyber match Göbl MDK 298 (O31/R3) and DB 271, and ANS Kushan 709.

The obverse shows a crowned and diademed half-length bust of Huvishka left on a cloud, holding a mace and an ankusa (elephant goad). The reverse legend ΗΑΔchno identifies Maaseno, shown nimbate and crowned, standing facing, holding a bird-tipped and filleted sceptre in one hand and resting the other on a sword, with tamgha to the left. Coin (34) was recovered from Bacha Mena, Tirah Valley, Coin (35) from Ali Masjid, and Coin (36) from Suleiman Killi, Jamrud, reportedly by treasure hunters. The wide spread of findspots again underlines the importance of Indian martial deities in the frontier zone.

### **SUMMARY OF HUVISHKA GOLD COINS FROM DISTRICT KHYBER**

Type No.	Official Type Name	Deity on Reverse	Metal / Denomination	Main Iconographic Features (Reverse)	Main Findspot(s)	Key Reference (short)
1	Bust of King and Serapis	Serapis (CAPA?O)	Gold dinar	Serapis seated on throne, feet on footstool, holding diadem	Lashora, Jamrud	Serapis type; Pl. 1

				and staff, tamgha left		
2	Bust of King and Athsho	Athsho (αΘΟΡΟ)	Gold dinar	Fire/forged god standing right, flames around head, hammer and tongs, tamgha left	Sur Kamar, Jamrud	MK 230; Pl. 2
3	Bust of King and Manaobago	Manaobago	Gold half- quarter dinar	Lunar deity enthroned, lunar horns at shoulders, four arms, tamgha right	Near Baqarabad pump station	MK 151; 1.98 g; Pl. 3
4	Bust of King and Rishti	Rishti	Gold dinar	Deity standing left with spear and shield, tamgha right	Fields on way to Shingeer, from Lashora	Pl. 4
5	Bust of King and Shaoreoro	Shaoreoro (ṢAOPHOPO)	Gold dinar	War god facing, helmet, armour, spear and sword, tamgha with crossbar	Alam Gudar, Bara	Göbl MK 225; Pls. 5-6
6	Bust of King and Nana	Nana (NANA)	Gold dinar	Goddess standing frontally, head right, holding sceptre, tamgha in field	Lala Cheena	Göbl obv. XVII; Pls. 7-8
7.1	Bust of King and Oesho	Oesho (OHṢO)	Gold dinar	Śiva-type, four- armed, frontally standing, trident, thunderbolt, flask, goat	Madanak	Unreported series; Pl. 9
7.2	Bust of King and Oesho	Oesho (OHṢO)	Gold dinar	Same deity, slight pose variation, four arms with same attributes	Shagai, Ali Masjid Khwar, Wali Khel	ANS Kushan 754; Pls. 10-12
8	Bust of King and Ahura Mazda	Ahura Mazda (ωPOM)	Gold dinar	Supreme god standing left, holding sceptre, right hand extended, tamgha left	Taidi Bazaar village	Göbl 333, DB 287; Pls. 13-14
9	Bust of King and Mao	Mao (Mithra)	Gold dinar	Deity with lunar horns at shoulders, blessing gesture, filleted sceptre, tamgha left	Walo Mela, Zur Gudar, Jabba, Zera Kundao	MK 296/2; ANS 756; Pls. 15-19

10.1	Bust of King and Ardoxsho	Ardoxsho	Gold dinar	Standing facing, head right, holding cornucopia with both hands, monogram right	Dargai Zakha Khel, Lower Tirah Valley	MK 286; Pl. 20.1
10.2	Bust of King and Ardoxsho	Ardoxsho	Gold quarter dinar	Same goddess, smaller flan, head left, cornucopia with both hands	Badshah Gul Killi hoard (Jamrud)	Göbl obv. XII–XVI; Pl. 20.2
10.3	Bust of King and Ardoxsho	Ardoxsho	Gold dinar	As Type 10.1, head right, cornucopia, monogram right	Bacha Maina, Shakas, Choura Khwar	ANS 749; Pls. 21-24
11	Bust of King and Mithra (MIIPO)	Mithra (MIIPO)	Gold dinar	Solar deity standing, head left, one hand on hip, other raised in blessing, tamgha left	Alam Gudar (Bara); Gongi Killi, Landi Kotal	Göbl 137; Pls. 25-26
12	Bust of King and Shaoreoro (PAOPHO..PO)	Shaoreoro	Gold dinar	War god in armour, spear and sword, tamgha with crossbar left, dotted border	Alam Gudar, Bara; Gongi Killi, Landi Kotal	Göbl MK 225; Pls. 27
13	Bust of King and Pharro	Pharro (ΦAPO)	Gold dinar	Deity standing left, holding bowl of fire and sword hilt, tamghas both sides	Anayat Killi, Landi Kotal	Göbl obv. IX; Pl. 28-30
14	Bust of King / Skando-Komaro and Bizago	Skando-Komaro & Bizago	Gold dinar	Two Indian war gods, facing, swords and standards, Brahmanical hair-knots, tamgha	Tukhta Baig, Jamrud	Göbl MK 156; Pls. 31-33
15	Bust of King / Ommo-Oesho	Ommo-Oesho	Gold dinar	Oesho four-armed with trident, etc., and standing goddess (Ommo) with sceptre	Tukhta Baig, Jamrud	BMC 1888,1208.557; Pl. 34
16	Bust of King and Maaseno	Maaseno (HAAchno)	Gold dinar	War god standing facing, bird-tipped sceptre, hand on sword, tamgha left	Bacha Mena (Tirah), Ali Masjid, Suleiman Killi	Göbl MDK 298; Pls. 35-37

### 5.1 A Frontier Pantheon in Gold

The Jamrud assemblage covers almost the full range of Huvishka's major religious types. Iranian figures (Nana, Ardoxsho, Athsho, Shaoreoro, Pharro, Mithra, Mao, Ahura Mazda) dominate numerically, consistent with Huvishka's roots in Bactria and the strong Balkh mint tradition. At the same time, Indianised deities (Oesho, Skando-Komaro, Bizago, Maaseno) show the growing importance of northern Indian constituencies and perhaps the recruitment of Indian warriors, as suggested by literary and numismatic evidence.



The presence of Serapis in a Jamrud context is especially striking. It underlines the degree to which Huvishka's coinage evoked the wider Mediterranean world, appropriating the supreme god of Roman Egypt to articulate a cosmopolitan vision of Kushan kingship (Dani & Harmatta, 1999). The combination of Serapis with more "local" deities on coins circulating through the Khyber Pass suggests that frontier communities were exposed to a deliberately eclectic religious imagery.

#### **Comparison with Kanishka I and Regional Hoards**

Compared with the Kanishka I assemblage from District Khyber, the Huvishka corpus shows both continuity and change. For Kanishka, provenanced finds include gold and copper coins of Buddha, Helios, Oado, Orlagno, Athsho, Pharro, Ardoksho, Nana, Mithra, Mao and Oesho. Huvishka's selection overlaps significantly, especially in Iranian and Indic deities, but introduces new emphases such as Serapis and more elaborate martial images of Shaoreoro. In contrast to Kanishka's rare Buddha issues, Huvishka continues to omit the Buddha himself from coinage, even while Buddhist patronage flourished in Mathura and elsewhere.

The Jamrud Huvishka coins can also be set against major hoards like Swabi and Skhakot/Malakand, which consist mainly of Balkh-mint dinars deposited along the Indus and in the Gandharan heartland. Those hoards offer snapshots of savings behaviour and mint output, dominated by full dinars without fractional or copper issues. By contrast, the District Khyber assemblage is a scatter of local losses and small deposits, including rare half-quarter and quarter dinars. Together with the Kanishka material, it evidences everyday circulation of high-value Kushan gold along the Khyber corridor rather than storage in single, large hoards.

#### **5.3 Coinage as Instrument of Imperial Communication**

In ideological terms, the Huvishka coins from Jamrud demonstrate how coinage functioned as one of the main instruments by which the Kushan state projected a plural religious identity. Different deities could speak simultaneously to Zoroastrian, Brahmanical, local Central-Asian and even Mediterranean audiences, without negating one another. Obverse portraits anchor this diversity in the person of the king, whose title "king of kings" and status as "son of god" (*devaputra*) are repeatedly emphasised in legends and inscriptions.

In a frontier region such as District Khyber, where military, trade and pilgrimage routes intersected, this multi-layered numismatic programme would have been particularly effective. The finds indicate that golden images of Serapis, Nana, Māh/Mithra, Śiva-Oesho and other deities circulated alongside Kanishka's earlier Buddha coins and copper issues, creating a visual environment in which imperial power was inseparable from religious diversity.

### **CONCLUSION**

The newly documented gold coins of Huvishka I from District Khyber substantially enhance the archaeological record of Kushan activity along the empire's northwestern frontier. Their secure provenances provide rare, verifiable evidence for local patterns of circulation, deposition, and economic behaviour, an aspect largely absent from market-derived material.

The wide typological range, incorporating Graeco-Egyptian, Iranian, Indian, and syncretic deities, reflects the ideological breadth of Huvishka's reign and demonstrates that this pluralistic iconography circulated widely through the Khyber landscape. The distribution of coins across Jamrud, Bara, Landi Kotal, and the Tirah highlands underscores the district's role as a connected frontier zone linking Bactria, Gandhara, and the Peshawar basin.

These findings reaffirm the strategic importance of the Khyber corridor within Kushan imperial networks and highlight the district's potential to yield further data through systematic archaeological investigation. Collectively, the evidence presented here contributes meaningfully to Kushan numismatics and advances the developing archaeological profile of District Khyber.

Beyond the regional scale, these results also contribute to wider debates on Central and South-Asian monetary systems and the organisation of Kushan gold production. The typological and metrological affinities between the District Khyber material and Balkh-centred and Gandharan, emissions reinforce the view that Huvishka's gold issues belonged to an integrated trans-regional currency zone linking Bactria, Gandhara, and the Indo-Gangetic cities through a shared gold standard and a broadly consistent repertoire of divine types. The occurrence of Balkh-linked issues in a frontier context such as District Khyber further demonstrates how imperial centres projected economic value and religious ideology into peripheral landscapes, and invites comparison with other Kushan-period frontier assemblages from the Oxus, Indus, and upper Amu Darya corridors.

Future research should integrate this numismatic corpus with metallurgical analyses, die-link studies, and GIS-based spatial modelling to refine our understanding of mint organisation, circulation pathways, and relative chronology. Expanded systematic survey in District Khyber and adjoining regions, together with improved documentation of finds passing through local markets, may reveal additional hoards and provenanced examples. Such research would deepen reconstructions of Kushan monetary networks and clarify the role of frontier communities as active participants in, rather than passive recipients of, imperial economic and religious systems.

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### Catalogue of Coins

(Arranged by Deity)

#### Type 1. Bust of King and Serapis (Gold Dinar)



**Obv.** Crowned, diademed King's bust left, not nimbate, holding goad and mace, Bactrian legend around: paonanoṣṭao o...ohṣki Koṣano.

**Rev.** Serapis seated facing on throne, feet resting on foot-stool, holding diadem and staff, Legend at right: CAPA?O, Kanishka (!) tamgha at left.

**Reference.** , Coin nos. Plate 1, Section 4.7.6 in Part II: Illustrations Coins.

**Provenance / Findspot:** Coin was discovered from Lashora, Jamrud by treasure hunters.

**Type 2. Bust of King and Athsho (Hephaistos) - Fire God (Gold Dinar).**



2

**Obv.** ΟΒΑΟ ΟΟ ΗΒΥΙ VOBα (retrograde h)O, nimbate, diademed, and crowned half-length bust left on clouds, holding mace-sceptre and filleted spear over shoulder.

**Rev.** αΘΟΒΟ, Athsho standing right, flames about head and shoulders, holding blacksmith's hammer over shoulder and pair of tongs; tamgha to left.

**Reference.** MK 230, Coin nos. Plate 2, Section 4.7.6 in Part II: Illustrations Coins.

**Provenance / Findspot:** Coin was discovered from Sur Kamar, Jamrud.

**Type 3. Bust of King and Manaobago (Gold half-quarter Dinar).**



3

**Obv.** Diademed bust of the king facing left, dotted border around.

**Rev.** Manaobago, wearing nimbus crown and helmet, and with lunar horns at shoulders, seated facing on raised stool, cushioned and with curving legs, feet on footstool, head right and with four arms: lower right on hip, upper right holding coins or fruit, upper left holding mace-scepter, and lower left holding torque; tamgha to right.

**Reference.** MK 151, weight: 1.98 g, Coin nos. Plate 3, Section 4.7.6 in Part II: Illustrations Coins.

**Provenance / Findspot:** Coin was discovered during construction of house foundation near Baqarabad pump station.

**Type 4. Bust of King and Rishti (Gold Dinar)**



4

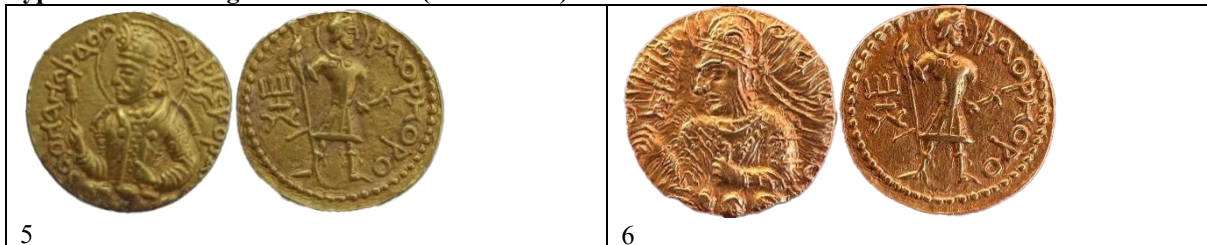
**Obv.** ΟΒΑΟ ΟΟ ΗΒΥΙ VOBα (retrograde h)O, nimbate, diademed, and crowned half-length bust left on clouds, holding mace-sceptre and filleted spear over shoulder.

**Rev.** Rishti is standing to the left, holding a spear with his right arm and a shield with his left hand, touching the feet, tamgha to the right.

**Reference.** Coin nos. Plate 4, Section 4.7.6 in Part II: Illustrations Coins.

**Provenance / Findspot:** Coin was discovered from fields on way to Shingeer, from Lashora, Jamrud.

**Type 5. Bust of King and Shaoreoro (Gold Dinar)**



5

6

**Obv.** ΠΑΟΝΑΝΟΠ-ΑΟ ΟΟΗΡΚΙ ΚΟΠΑΝΟ, nimbate half-length bust of Huvishka left, on mountain top, wearing mustache, and prominent wart on cheek, round helmet with pointed jeweled earflap, forehead medallion, crest ornament, and circular side ornament, diadem with triangular tie and ladder-like ribbons over both shoulders, kaftan open at top and bottom, clasped at chest, with rolled lapels and ornamented with jewels, worn over collared tunic, jewel-edged armlets inset into double-helix pattern, club in right hand with pointed index finger, transverse filleted scepter with elliptical finial in left hand over shoulder.

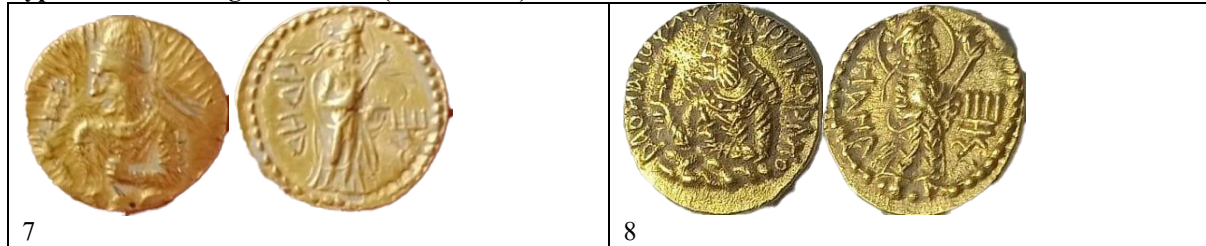
**Rev.** ΠΑΟΡΗΟΡΟ, Shaoreoro (Ares/Mars) standing facing, helmeted head right, nimbate, wearing cuirass and plate mail over boots, grounded spear in right hand, left hand on sword with animal-headed hilt; tamgha with crossbar in left field, dotted border.



**Reference.** Göbl, MK 225, Coin nos. Plate 5-6, Section 4.7.6 in Part II: Illustrations Coins.

**Provenance / Findspot:** Coins were discovered from Alam Gudar, Bara by treasure hunters.

### Type 6. Bust of King and NANA (Gold Dinar)



**Obv.** Crowned, diademed bust of the king left, holding a mace and an elephant goad,

Bactrian legend around:  $\text{pAONANOpAO} \dots \text{OO}\eta\text{pKI KOpANO}$

Shaonanoshao Ooeshki Koshano (King of Kings Huvishka Kushan).

**Rev.** Nana standing facing with head right, holding a sceptre, tamgha in the right field, with Bactrian legend NANA, dotted border around.

**Reference.** Göbl obverse type XVII.Ex Chand Collection 1.2.21, Coin nos. Plate 7-8, Section 4.7.6 in Part II: Illustrations Coins.

**Provenance / Findspot:** Coins were discovered from Lala Cheena by treasure hunters.

### Type 7.1 Bust of King and Oesho (Gold Dinar)



**Obv.** PAONANO PAO O-HPKI KO PA NO, half-length bust of Huvishka left on mountain top, with moustache, heavy sideburns, and prominent wart on cheek, wearing round helmet with jewelled brim, twin-pronged forehead ornament, crest ornament, crescent on the side, diadem with triangular tie and single ladder-like ribbon to right, loose-fitting tunic with jewelled collar, flames emanating from right shoulder, club in right hand surmounted by three spikes, sword hilt in left.

**Rev.** OHbO, Oesho (Siva or Shiva), nimbate, standing facing, hair in topknot on head, wearing dhoti, bracelets, and armlets with amulet string across chest, with four arms: one pouring water from flask, one holding thunderbolt, one holding trident, and one holding goat by horns; tamgha without crossbar to left, dotted border.

**Reference.** Unreported series, Coin nos. Plate 9, Section 4.7.6 in Part II: Illustrations Coins.

**Provenance / Findspot:** Coin was discovered from Madanak by treasure hunters.

**Type. 7.2. Bust of King and Oesho (Gold Dinar)**



**Obv.** As Above.

**Rev.** OHṢO, Oesho (Siva or Shiva), nimbate, standing facing, hair in topknot on head left, wearing dhoti, bracelets, and armlets with amulet string across chest, with four arms: one pouring water from flask, one holding thunderbolt, one holding trident, and one holding goat by horns; tamgha without crossbar to left, dotted border.

**Reference.** ANS Kushan 754, Coin nos. Plate 10-12, Section 4.7.6 in Part II: Illustrations Coins.

**Provenance / Findspot:** Coins were discovered from Shagai (Coin 10), Ali Masjid Khwar (Coin 11), Wali Khel (Coin 12) by treasure hunters.

**Type 8. Bust of King and Ahura Mazda (Gold Dinar)**



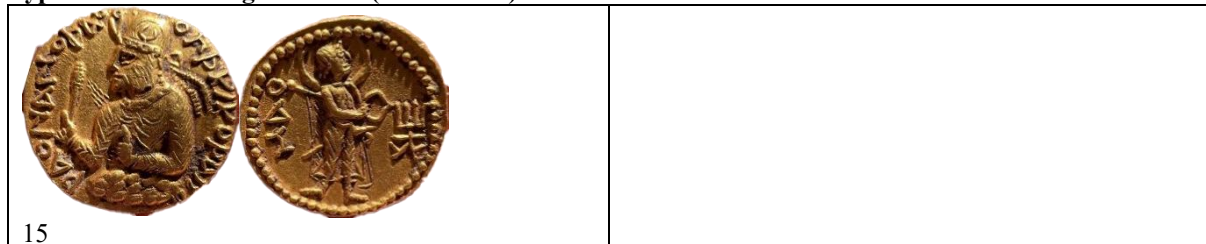
**Obv.** King's bust left, not nimbate, holding sword hilt and mace, Bactrian legend around:  $\text{paonano}\bar{\text{pao}} \text{ o } \dots \text{oh}\bar{\text{pki}} \text{ ko}\bar{\text{p}}\text{ano}$ .

**Rev.** Ahura Mazda standing left, holding a sceptre in the left hand and extending the right hand; legend at right: OROMAZDO, tamgha at left.

**Reference.** Göbl 333, DB 287, Coin nos. Plates 13-14, Section 4.7.6 in Part II: Illustrations Coins.

**Provenance / Findspot:** Both coins (13-14) were discovered from Taidi Bazaar village, during excavation of foundation of madrasa wall.

#### Type 9.1 Bust of King and Mao (Gold Dinar)



**Obv.** Crowned and diademed bust left on clouds, holding mace-sceptre and goad; flames over shoulder.

**Rev.** Mao (Mithra), diademed, lunar "horns" at shoulders, standing facing, head right, holding crescent, cradling filleted and globe-tipped sceptre, and holding sceptre; tamgha to left.

**Reference.** Göbl 146, Coin nos. Plate 15-19, Section 4.7.6 in Part II: Illustrations Coins.

**Provenance / Findspot:** The coin (15) was discovered from Walo Mela by latter reportedly found by treasure hunters.

#### Type 9.2 Bust of King and Mao (Gold Dinar)



**Obv.** As Above.

**Rev.** Mao (Mithra), diademed, lunar "horns" at shoulders, standing facing, head left, extending hand in benediction, cradling filleted and globe-tipped sceptre, and holding sceptre; tamgha to left.

**Reference.** MK 296/2 (dies 31/42); ANS Kushan 756; Donum Burns 269-70, Coin nos. Plate 15-19, Section 4.7.6 in Part II: Illustrations Coins.

**Provenance / Findspot:** These coins were recovered from various locations in Jamrud: Coin (15) from Walo Mela; Coins (16-17) from Zur Gudar; Coin (18) from Jabba Village, Bara; and Coin (19) from Zerai Kundao, Landi Kotal, the latter reportedly found by treasure hunters.

#### Type 10.1. Bust of King and Ardoxsho (Gold Dinar).





20.1

**Obv.** Diademed bust of the king facing right, dotted border around.

**Rev.** Ardoxsho, wearing Stephane, standing facing, head right, extending cornucopia with both hands; monogram to right.

**Reference.** MK 286 (dies 12/42); ANS Kushan 749 = Adams III, lot 2123 (same obv. die), Coin nos. Plates 20.1, Section 4.7.6 in Part II: Illustrations Coins.

**Provenance / Findspot:** Coin was discovered from Dargai Zakha Khel, Lower Tirah Valley.

**Type 10.2. Bust of King and Ardoxsho (Quarter Gold Dinar)**



20.2

**Obv.** Diademed bust of the king facing right, dotted border around.

**Rev.** Ardoxsho, wearing Stephane, standing facing, head left, extending cornucopia with both hands; monogram to right.

**Reference.** Göbl obverse types XII-XVI, Coin nos. Plate 20.2, Section 4.7.6 in Part II: Illustrations Coins.

**Provenance / Findspot:** The coin was discovered in the fields of Badshah Gul Killi and was originally part of a larger hoard consisting of eleven gold coins. The hoard was reportedly sold to a jeweller in Jamrud Bazaar. Of the eleven coins, details and photographs of only two were obtained, one of which belongs to the Kanishka series.

**Type 10.3. Bust of King and Ardoxsho (Gold Dinar)**



21



22



23



24

**Obv.** As above.

**Rev.** Ardoxsho, wearing Stephane, standing facing, head right, extending cornucopia with both hands; monogram to right.

**Reference.** Göbl obverse types IX-XI, ANS Kushan 749 = Adams III, lot 2123 (same obv. die), Coin nos. Plate 21-24, Section 4.7.6 in Part II: Illustrations Coins.

**Provenance / Findspot:** Coin (21) was recovered from the fields of Bacha Maina, Landi Kotal; Coin (22) from Shakas, Jamrud; and Coin (23) from Choura Khwar, Jamrud.

**Type 11.1 Bust of King and (MIIPO) Mithra (Gold Dinar)**



25

**Obv.** Crowned, diademed bust of king left, holding mace and elephant goad, Bactrian legend around: ᐃAONANOᐃAO ... OOᐃᐃKI KOᐃANO, Shaonanoshao Ooeshki Koshano (King of Kings Huvishka Kushan).

**Rev..** Solar deity Mithra standing facing, with head turned to left, one hand on hip, the other raised in blessing, Bactrian legend right: MIIPO, tamgha at left.

**Reference.** Göbl 137, Coin nos. Plate 25-26, Section 4.7.6 in Part II: Illustrations Coins.

**Provenance / Findspot:** Coin (25) was recovered from Alam Gudar, Bara, while Coin (26) was found in Gongi Killi, Khuga Khel Village, Landi Kotal by treasure hunters.

### Type 11.2 Bust of King and (MIIPO) Mithra (Gold Dinar)



26

**Obv.** As Above.

**Rev.** Solar deity Mithra standing facing, with head turned to right, one hand on hip, the other raised in blessing, Bactrian legend right: MIIPO, tamgha at right.

**Reference.** Göbl 137, Coin nos. Plate 25-26, Section 4.7.6 in Part II: Illustrations Coins.

**Provenance / Findspot:** Coin (25) was recovered from Alam Gudar, Bara, while Coin (26) was found in Gongi Killi, Khuga Khel Village, Landi Kotal by treasure hunters.

### Type 12. Bust of King and Shaoreoro (Gold Dinar)



27

**Obv.** Crowned, diademed bust of king left, holding mace and elephant goad, Bactrian legend around:  $\text{pAONANOPAO} \dots \text{OO\eta\text{p}KI KO\text{p}ANO}$ , Shaonanoshao Ooeshki Koshano (King of Kings Huvishka Kushan).

**Rev.**  $\text{pAOPHO}.\text{PO}$ , Shaoreoro (Ares/Mars) standing facing, helmeted head right, nimbate, wearing cuirass and plate mail over boots, grounded spear in right hand, left hand on sword with animal-headed hilt; tamgha with crossbar in left field, dotted border.

**Reference.** ANS Kushan -. Sunrise -. Mitchiner -. Göbl, MK 225, Coin nos. Plates 27, Section 4.7.6 in Part II: Illustrations Coins.

**Provenance / Findspot:** Coin (27) was discovered from Alam Gudar, Bara and was sold to gold jewelers by treasure hunters in Peshawar gold market.

### Type 13.1 Bust of King and Pharro (Gold Dinar).



28



29

**Obv.** Crowned and diademed half-length bust left, halo around head, holding mace-sceptre, with Bactrian legend around,  $\text{pAONANOPAO} \text{OO\eta\text{p}KI KO\text{p}ANO}$ , king of kings, Huvishka Kushan.

**Rev.** Pharro standing left, holding bowl of fire and hilt of sword; tamgha to left, tamgha to right, with Bactrian legend  $\text{pAPO}$  (Pharro), dotted border around.

**Reference.** Göbl obverse type IX, ex Chand Collection 1.2.14, Coin nos. Plates 28-29, Section 4.7.6 in Part II: Illustrations Coins.

**Provenance / Findspot:** Coin (28) was discovered from Anayat Killi, Landi Kotal by labours and was sold in Peshawar gold market to a jeweller while Coin (29) was found in Gongi Killi, Khuga Khel Village, Landi Kotal by treasure hunters

### Type 13.2 Bust of King and Pharro (Gold Dinar).



30

**Obv.** As Above

**Rev.** Pharro standing left, holding bowl of fire and hilt of sword; tamgha to left, tamgha to right, with Bactrian legend  $\text{pAPO}$  (Pharro), dotted border around.

**Reference.** Göbl obverse type IX, Ex Chand Collection 1.2.14, Coin nos. Plate -28- 29, Section 4.7.6 in Part II: Illustrations Coins.

**Provenance / Findspot:** Coin was discovered from Tukhta Baig, Choura khwar, near the Hayatabad, Jamrud, reportedly by treasure hunters.

**Type. 14. Bust of King/ Skando-Komaro and Bizago (Gold Dinar)**



**Obv.** ΒΑΟΙΟΙΟΒΟΟ-Ο ΟΗΒΙ VOΒΑΝΟ (sic), half-length bust of Huvishka left, on mountain top (or clouds), wearing moustache, heavy sideburns, and prominent wart on cheek, round helmet with crest ornament, twin-pronged forehead ornament, crescent on side, and a jewelled rim, diadem with triangular tie and double ladder-like ribbons to right, and loose-fitting tunic with jewelled collar, club in right hand, sword hilt in left.  
**Rev.** ΣΚΑΝ-ΔΟ-KOM-AP-O BIZΑΓΟ, Skando-Komaro (on left) and Bizago (on right) standing facing, nimbate heads turned inwards, each wearing Brahmanical hair knots, dhotis, necklaces, armlets, and bracelets, inner hands resting on the hilt of swords, standards in outer hands; AP pellet in left field, tamga in lower central field, dotted border.

**Reference.** ANS Kushan 723 var. (location of control mark). Göbl, MK 156, Coin nos. Plate 31-33, Section 4.7.6 in Part II: Illustrations Coins.

**Provenance / Findspot:** Coin was discovered from Tukhta Baig, Jamrud treasure hunters.

**Type. 15. Bust of King/ Ommo-Oesho (Gold Dinar).**



**Obv.** As above.

**Rev.** ΟΗΒΟ, Oesho (Siva or Shiva), nimbate, standing facing, hair in topknot on head left, wearing dhoti, bracelets, and armlets with amulet string across chest, with four arms: one pouring water from flask, one holding thunderbolt, one holding trident, and one holding goat by horns; tamgha without crossbar to left, dotted border while Ommo standing facing with head right, holding a sceptre, field, with Bactrian legend OMMO to right, dotted border around.

**Reference.** BMC: 1888,1208.557, Coin nos. Plate 33, Section 4.7.6 in Part II: Illustrations Coins.

**Provenance / Findspot:** Coin was discovered from Tukhta Baig, Jamrud treasure hunters.

**Type. 16. Bust of King and Maaseno (Gold Dinar)**







37

**Obv.** Crowned and diademed half-length figure left on a cloud, holding a mace and an ankusa.  
**Rev.** HAΔchno, Maaseno, nimbate and crowned, standing facing, holding bird-tipped and filleted sceptre, left hand on a sword, tamgha to left.

**Reference.** Göbl MDK 298 (O31/R3); Göbl DB 271; ANS Kushan 709, Coin nos, Plate 34-36, Section 4.7.6 in Part II: Illustrations Coins.

**Provenance / Findspot:** Coin (35) was recovered from Bacha Mena, Tirah Valley; Coin (36) from Ali Masjid; and Coin (37) from Suleiman Killi, Jamrud, reportedly by treasure hunters.