INDIJSKE, GRČKO-BAKTRIJSKE, INDO-GRČKE, INDO-SKITSKE I KUŠANSKE KOVANICE IZ NUMIZMATIČKOG ODJELA ARHEOLOŠKOG MUZEJA U ZAGREBU

INDIAN, GRECO-BACTRIAN, INDO-GREEK, INDO-SCYTHIAN AND KUSHAN COINS IN THE NUMISMATIC DEPARTMENT OF THE ARCHAEOLOGICAL MUSEUM IN ZAGREB

Kristijan Gotić
Hrvatski povijesni muzej
Ulica Antuna Gustava Matoša 9
HR – 10000 Zagreb
k.gotic@hismus.hr

Kristijan Gotić
Croatian History Museum
Ulica Antuna Gustava Matoša 9
HR –10000 Zagreb
k.gotic@hismus.hr

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Člankom se želi predstaviti 24 kovanice koje su u tadašnji Arheološki odjel Narodnoga muzeja (danas Arheološki muzej u Zagrebu) uglavnom došle dok je njime ravnao J. Brunšmid. Radi se o indijskim, grčkim kovanicama iz Baktrije i grčkih posjeda u Indiji te o indo-skitskim i kušanskim kovanicama. Budući da se radi o dijelu povijesti staroga svijeta koji je u Republici Hrvatskoj slabo ili nikako poznat, prije nego što se izvrši sama analiza numizmatičkoga materijala, dat će se i njihov povijesni kontekst, odnosno predstavit će se politije iz kojih dolaze. Osim analize prikaza i natpisa, bit će, gdje je to moguće, dan i način ulaska tih predmeta u Narodni muzej.

Ključne riječi:
Indija, Baktrija, Grci u Indiji, Indo-Skiti, Kušani, helenizam

This paper will present 24 coins that arrived at the then Archaeological Department of the National Museum (today the Archaeological Museum in Zagreb), mostly while it was directed by J. Brunšmid. These are Indian coins, and Greek coins from Bactria and Greek possessions in India, as well as Indo-Scythian and Kushan coins. Since this is a part of the history of the ancient world that is poorly presented or is not known at all in the Republic of Croatia, before the actual analysis of the numismatic material is carried out, their historical context will be given – that is, the polities from which they come will be presented. In addition to the analysis of the depictions and inscriptions, the manner in which these objects entered the National Museum will be given, where possible.

Keywords:
India, Bactria, Greeks in India, Indo-Scythians, Kushans, Hellenism

Uvod

Cilj je ovoga članka predstaviti 24 kovanice iz Arheološkoga muzeja u Zagrebu koje su se kovale u post maurijskoj i post kušanskoj Indiji, grčko-baktrijskome kraljevstvu, jednomu od grčko-indijskih kraljevstava, te u indo-skitskome i kušanskome kraljevstvu. Prvo će biti dan povijesni kontekst, odnosno predstavit će se politije iz kojih predmeti dolaze, a zatim će biti sastavljen katalog gdje će kovanice biti predstavljene kronološki te će naposljetku biti prikazana analiza tih muzealija.

Introduction

The aim of this paper is to present 24 coins from the Archaeological Museum in Zagreb that were minted in post-Mauryan and post-Kushan India, the Greco-Bactrian Kingdom, and one of the Greco-Indian states, as well as the Indo-Scythian and Kushan Kingdoms. First, a historical context will be provided, introducing the polities from which these objects originate. This will be followed by a catalogue in which the coins will be presented chronologically, and finally an analysis of these museum artefacts will be given.

Povijesni pregled

Nakon nemira nastalih Aleksandrovom smrću u Babilonu 323. g. pr. Kr.,[1] vlast je na istoku prešla u ruke Seleuka I. Nikatora (312. – 280. g. pr. Kr.). On je 312. g. pr. Kr. zavladao Babilonijom, a zatim je krenuo u osvajanje „gornjih", odnosno iranskih satrapija. Već od 308. g. pr. Kr. nalazimo ga dalje na istoku, gdje se sukobio s Čandraguptom, osnivačem Maurijskoga Carstva.[2] Čandragupta je bio vođa plaćenika koji se istaknuo osvajanjem ispostava na sjeverozapadu Indije, koje je tamo osnovao Aleksandar. Svrgnuvši dinastiju Nanda koja je vladala *mahajanapadom* Magadhom,[3] osnovao je prvo Indijsko Carstvo koje se prostiralo duž većine potkontinenta i koje je za vrijeme vladavine njegova unuka Ašoke bilo instrumentalno za širenje budizma. Seleuk je s Čandragutpom ratovao između 305. i 303. g. pr. Kr., a sukob je završio mirovnim sporazumom u kojemu je Čandragupti ustupio istočne dijelove Gedrozije i Arahozije te Paropamisadu (istočni dio današnjega Afganistana, jugozapadni dio Pakistana i Belučistana) (karta 1).[4] Od njega je dobio 500 slonova koji su bili presudni za pobjedu nad Antigonom kod Ipsa.[5]

Seleukidska vlast na grčkome „Dalekom istoku", sjeverno od Hindukuša, trajala je do sredine 3. st. pr. Kr. Tada dolazi do pobune satrapa Baktrije Diodota koji se proglasio kraljem,[6] a osim Baktrijom, vladao je Margijanom i Sogdijanom.[7] Naslijedio ga je sin Diodot II. kojega je svrgnuo Eutidem, jedan od satrapa

Historical Overview

After the turmoil caused by Alexander's death in Babylon in 323 BC,[1] power in the East passed into the hands of Seleucus I Nicator (312–280 BC). In 312 BC, he took control of Babylonia and then set out to conquer the 'upper', or Iranian, satrapies. By 308 BC, he had advanced further east, where he clashed with Chandragupta, the founder of the Maurya Empire.[2] Chandragupta was a leader of mercenaries who distinguished himself by capturing outposts in northwestern India that had been established by Alexander. By overthrowing the Nanda dynasty, which ruled the Mahajanapada of Magadha,[3] he founded the first Indian empire, which spanned most of the subcontinent. Under the rule of his grandson Ashoka, this empire played a crucial role in the spread of Buddhism. Seleucus waged war against Chandragupta between 305 and 303 BC, ending in a peace treaty in which Seleucus ceded the eastern parts of Gedrosia, Arachosia, and Paropamisadae (corresponding to present-day Afghanistan, southwestern Pakistan, and Balochistan) (Map 1).[4] In return, he received 500 war elephants, which proved decisive in his victory over Antigonus at the Battle of Ipsus.[5]

Seleucid rule in the Greek 'Far East', north of the Hindu Kush, lasted until the mid-3rd century BC. At the time, the satrap of Bactria, Diodotus, rebelled and declared himself king. In addition to ruling Bactria,[6] he also controlled Margiana and Sogdiana.[7]

1 Aleksandrovim Carstvom isprva su u ime kraljeva polubrata Filipa III. (ubijen 317. g. pr. Kr.) te sinova Aleksandra IV. (ubijen 310. g. pr. Kr. zajedno s majkom Roksanom) i Herakla (ubijen 309. g. pr. Kr.) vladali regenti (u slučaju Filipa III. zbog slaboumnosti, a u slučaju sinova zbog malodobnosti). Prvo Perdika (323. – 321.), zatim Poliperhont, čije je regenstvo uzurpirao Kasandar. Napokon 315. regentom se proglasio i Antigon. On je nakon ubojstva Herakla bio posljednji koji je stremio sačuvati jedinstvo Carstva, ovaj put pod svojom vlašću, pa se tako kao prvi od dijadoha dao proglasiti kraljem (306. g. pr. Kr.). Protiv njega su se udružili Lizimah, Kasandar, Seleuk i Ptolemej, pa je pobijeđen kod Ipsa 301. g. pr. Kr. Tim porazom nestala je ideja o jedinstvenome Carstvu i priznata je realnost, odnosno postojanje nekoliko kraljevstava pod vlašću dijadoha (Will 1989, 23–61).

2 Will 1989, 53.

3 Kulke i Rothermund kažu da je rano formiranje država u Indiji imalo tri faze. Prvu fazu karakterizira nastanak mnoštva *janapada*, odnosno plemenskih kneževina koje se stvaraju ujedinjenjem nekoliko *jana* (polunomadskih plemena iz razdoblja vedskih seoba). U drugoj fazi, krajem 6. i početkom 5. st. pr. Kr., od *janapada* nastaje 16 *mahajanapada* (velikih kneževina), a u trećoj, imperijalnoj fazi, jedna *mahajanapada* (Magadha) pripaja nekoliko susjednih kneževina i uspostavlja hegemoniju nad preostalima (Kulke, Rothermund 2004, 58). Magadha, južno od Patne u državi Bihar (Kulke, Rothermund 2004, 52–53).

4 Musti 1984, 211. „As a result of his confrontation with Chandragupta, Seleucus had to cede most of Afghanistan south of the Hindu Kush as well as Baluchistan to the Mauryas." (Narain 1989, 392).

5 Kulke, Rothermund 2004, 62.

6 Narain smatra da se to dogodilo 256. g. pr. Kr. (Narain 1989, 394), Bernard tvrdi da je do raskida došlo nakon smrti Antioha II. 246. g. pr. Kr. (Bernard 1994, 97). O Diodotovoj pobuni vidi kod Justina (Just. *Epit. histor.* 41,5) koji ga naziva Teodot. Također, kao što Narain navodi o povijesti Grka, Baktrije i Indije, klasični su izvori šturi. Zapadni i indijski izvori spominju tek osam ili devet vladara, a s druge strane nailazimo na 31 ime vladara i dva imena kraljica na grčkim kovanicama Baktrije i Indije. Numizmatički izvori tako postaju ključni za rekonstrukciju povijesti Grka na tim prostorima (Narain 1989, 394).

7 Bernard 1994, 97; Narain 1989, 397.

1 Initially, Alexander's empire was ruled by regents on behalf of his half-brother Philip III (who was killed in 317 BC) and his sons, Alexander IV (killed in 310 BC along with his mother, Roxana) and Heracles (killed in 309 BC). Philip III required a regent due to his mental incapacity, while the sons needed one since they were under age. The first regent was Perdiccas (323–321 BC), followed by Polyperchon, whose regency was usurped by Cassander. Finally, in 315 BC, Antigonus declared himself regent. After the murder of Heracles, Antigonus was the last to strive for the unity of the empire – this time under his own rule. He was also the first of the Diadochi to declare himself king, in 306 BC. In response, Lysimachus, Cassander, Seleucus, and Ptolemy formed an alliance against him, ultimately defeating him at the Battle of Ipsus in 301 BC. This defeat marked the end of the idea of a unified empire and acknowledged the reality of multiple kingdoms ruled by the Diadochi (Will 1989, 23–61).

2 Will 1989, 53.

3 Kulke and Rothermund describe the early formation of states in India as occurring in three phases. The first phase was characterised by the emergence of numerous *janapadas*, or tribal principalities, formed through the unification of several *janas* (semi-nomadic tribes from the period of Vedic migrations). In the second phase, at the end of the 6th and beginning of the 5th century BC, these *janapadas* developed into 16 *mahajanapadas* (great principalities). In the third, imperial phase, one *mahajanapada* (Magadha) annexed several neighbouring principalities and established hegemony over the remaining ones (Kulke, Rothermund 2004, 58). Magadha south of Patna in the Indian state of Bihar (Kulke, Rothermund 2004, 52–53).

4 Musti 1984, 211. "As a result of his confrontation with Chandragupta, Seleucus had to cede most of Afghanistan south of the Hindu Kush as well as Baluchistan to the Mauryas." (Narain 1989, 392).

5 Kulke, Rothermund 2004, 62.

6 Narain believes that this event took place in 256 BC (Narain 1989, 394), while Bernard argues that the break occurred after the death of Antiochus II in 246 BC (Bernard 1994, 97). About the rebellion of Diodotus, see Just. *Epit. histor.* 41,5, who calls him 'Theodotus'. Also, as Narain states, the classical sources considering the history of Greeks in Bactria and India are scant. Both Western and Indian classical sources refer to only eight or nine rulers, while on the other hand we find 31 names of kings and names of two queens on the Greek coinage of Bactria and India. Numismatic sources thus become key for reconstruction of the history of Greeks in these regions of the ancient world (Narain 1989, 394).

KARTA 1. Istočne satrapije u 3. st. pr. Kr. (prema Narain 1989, 390).

MAP 1. The eastern satrapies in the 3rd century BC (according to Narain 1989, 390).

KARTA 2. Kušansko kraljevstvo (prema Jongeward, Cribb, Donovan 2015, 2).

MAP 2. The territory of the Kushan kingdom (according to Jongeward, Cribb, Donovan 2015, 2).

novonastaloga grčko-baktrijskoga kraljevstva.[8] On iskorištava proces dezintegracije Maurijskoga Carstva nakon smrti Ašoke i osvaja Ariju oko 208. g. pr. Kr.[9] Eutidem uspijeva odbiti i napad Antioha III. Velikoga koji ga je u prijestolnici Baktri opsjedao dvije godine.[10] Nakon toga pozornost je usmjerio na sjever. Učvrstio je položaje u Sogdijani i prodro sve do kineskoga Turkestana.[11] Eutidemov sin Demetrije I. kreće u osvajanje teritorija južno od Hindukuša;[12] smatra se da je osnivanje Demetrijade u Arahoziji bila potvrda njegova osvajanja Arahozije i najvjerojatnije Drangijane.[13] Prodor na jug i prema Indiji ostavio je mjesta za uzurpacije teritorija u Baktriji. Jedan od tih kraljeva-uzurpatora bio je Demetrije II., koji je od maurijske dinastije osvojio Paropamisadu i zapad Gandare.[14] Na sjeveru se uzdigao Eukratid I. (o. 171. – 145.), za kojega se ne može utvrditi je li izvorno bio satrap ili samo plaćenik. Antički izvori uspoređuju ga s Mitridatom I., partskim kraljem, te navode da je pobijedio Demetrija II. i osvojio Indiju.[15] Od ostalih kraljeva treba spomenuti braću Pantaleona i Agatokla koji su u vrijeme Eukratida vladali istočnom i sjeveroistočnom Baktrijom.[16] Ipak, najpoznatiji od njih bio je Menandar (150. – 135. g. pr. Kr.). On se oženio Agatoklejom, sestrom ili kćeri Agatokla, a središte moći bilo mu je na prostoru između Kabula na zapadu i Čandigara na istoku te doline Swat na sjeveru i Kandahara na jugu. Njegova vladavina predstavlja vrhunac grčke vlasti u središnjoj i južnoj Aziji, a ako je vjerovati indijskim izvorima, njegovi su ratni pohodi niz dolinu Gangesa dosegnuli i Magadhu.[17] U razdoblju nakon Menandra, grčke posjede napadaju nomadi koje kineski izvori zovu *Yuezhi*, Skiti i Parti.[18] Posljednji grčki vladari na prostoru južno od Hindukuša bili su Hermej, koji je do 70. g. pr. Kr. vladao kneževinom Kapisom (danas Bagram u Afganistanu), i Straton II., koji je do 5. ili 10. g. po. Kr. vladao na prostoru između rijeka Chenab i Sutlej u Pundžabu.[19]

He was succeeded by his son, Diodotus II, who was later overthrown by Euthydemus, one of the satraps of the newly-formed Greco-Bactrian Kingdom.[8] Euthydemus took advantage of the disintegration of the Maurya Empire after Ashoka's death and conquered Aria around 208 BC.[9]He also successfully repelled an attack by Antiochus III the Great, who besieged him in the capital, Bactra, for two years.[10] Afterwards, Euthydemus shifted his focus northwards, securing his position in Sogdiana and advancing as far as Chinese Turkestan.[11] His son, Demetrius I, then launched campaigns south of the Hindu Kush.[12] The founding of Demetrias in Arachosia is believed to confirm his conquest of Arachosia and most likely Drangiana.[13] The southward expansion towards India created opportunities for territorial usurpations in Bactria. One of these usurper kings was Demetrius II, who seized Paropamisadae and western Gandhara from the Maurya dynasty.[14] In the north, Eucratides I (c. 171–145 BC) rose to power. It is unclear whether he was originally a satrap or merely a mercenary. Ancient sources compare him to Mithridates I, the king of Parthia, and claim that he defeated Demetrius II and conquered India.[15] Among the other kings, it is important to mention the brothers Pantaleon and Agathocles, who ruled eastern and north eastern Bactria in the time of Eucratides.[16] However, the most famous among them was Menander I (150–135 BC). He married Agathocleia, who was either the sister or daughter of Agathocles. His power was centred in the region between Kabul in the west, Chandigarh in the east, the Swat Valley in the north, and Kandahar in the south. Menander's reign marked the peak of Greek rule in Central and South Asia. According to Indian sources, his military campaigns down the Ganges Valley may even have reached Magadha.[17] After Menander, nomadic invaders – referred to as the *Yuezhi* in Chinese sources, as well as Scythians and Parthians – began attacking Greek territories.[18] The last Greek rulers south of the Hindu Kush were Hermaeus, who ruled the principality of Kapisa (modern-day Bagram, Afghanistan) until 70 BC, and Strato II, who ruled the region between the rivers Chenab and Sutley in Punjab until 5 or 10 AD.[19]

8 „According to Polybius he took possession of the throne of Bactria by destroying the descendants of those who had revolted against the Seleucids. Although this statement is not specific it is believed that Euthydemus came to power after killing Diodotus II. Grousset and de la Vallee-Poussin thought that he was a satrap of Sogdiana, but Cunningham put him in charge of Aria and Margiane." (Narain 1989, 397). O Eutidemu u Plb. *Histor*. 11,34.

9 Isto.

10 Antioh je krenuo u anabazu da bi osvojio odmetnute istočne satrapije (Bernard 1994, 98).

11 Strabo *Geogr*. 11,11,1–2.

12 Apolodor iz Artemite, kojega navodi Strabon, smatrao je da je tu grčko-baktrijsku ekspanziju ekonomski omogućila izuzetna plodnost baktrijske zemlje. Arheološka istraživanja potvrdila su unaprjeđenje irigacijskih sustava u vrijeme grčke vladavine (Bernard 1994, 98).

13 Narain 1989, 399; Bernard 1994, 98.

14 Narain 1989, 399–402.

15 Just. *Epit. histor*. 41,6. Justin navodi da ga je na povratku kući ubio sin koji ne samo da nije krio da ga je ubio, nego je preko njegova trupla prešao kolima, a ostavio ga je i nepokopanoga! (Just. *Epit. histor*. 41,6).

16 Agatoklo je najvjerojatnije vladao nakon Pantaleona. Osvojio je Taksilu (Narain 1989, 404–405).

17 Narain 1989, 406–412; Bernard 1994, 99–100.

18 Narain 1989, 415.

19 Bernard 1994, 101.

7 Bernard 1994, 97; Narain 1989, 397.

8 "According to Polybius he took possession of the throne of Bactria by destroying the descendants of those who had revolted against the Seleucids. Although this statement is not specific it is believed that Euthydemus came to power after killing Diodotus II. Grousset and de la Vallee-Poussin thought that he was a satrap of Sogdiana, but Cunningham put him in charge of Aria and Margiane." (Narain 1989, 397). On Euthydemus see Plb. *Histor*. 11,34.

9 *Ibid*.

10 Antiochus embarked on an anabasis to reclaim the rebellious eastern satrapies (Bernard 1994, 98).

11 Strabo *Geogr*. 11,11,1–2.

12 Apollodorus of Artemita, as cited by Strabo, believed that the Greco-Bactrian expansion was economically enabled by the exceptional fertility of Bactrian lands. Archaeological research has confirmed improvements in irrigation systems during the period of Greek rule (Bernard 1994, 98).

13 Narain 1989, 399; Bernard 1994, 98.

14 Narain 1989, 399–402.

15 Just. *Epit. histor*. 41,6. Justin states that, on his return home, Eucratides I was killed by his own son, who not only did not conceal the murder but drove his chariot over his father's body and left him unburied! (Just. *Epit. histor*. 41,6).

16 Agathocles most likely ruled after Pantaleon. He conquered Taxila (Narain 1989, 404–405).

17 Narain1989, 406–412; Bernard 1994, 99–100.

18 Narain 1989, 415.

19 Bernard 1994, 101.

Skiti (Sake) na indijski potkontinent upadaju sa sjevera preko Himalaja, Karakoruma i Pamira. Njihov vođa Mao osvaja Taksilu od Apolodota II., negdje između 85. i 70. g. pr. Kr., a tim Skitima pridružili su se njihovi suplemenici iz Drangijane i Arahozije.[20] Mao je pripadao prijašnjoj grupi skitskih vladara u dolini Inda koja je prethodila glavnoj dinastiji, čiji je rodonačelnik bio Azo I. Ona je vladala kraljevstvom u Pundžabu od o. 50. g. pr. Kr. do o. 30. g. po. Kr.[21] Fragmentirano kraljevstvo Aze II. ponovno ujedinjuje indo-partska dinastija, čiji je najpoznatiji pripadnik Gondofar koji je na zapadu preko apokrifnih Tominih evanđelja bio poznat kao Gundafar.[22] Njegovi su nasljednici nakon gubitka indijskih posjeda od strane Kušana zadržali vlast u Drangijani, Arahoziji i Ariji sve do dolaska Sasanida početkom 3. st. po. Kr.[23]

Yuezhi je bio jedan od plemenskih saveza koji se između 7. i 3. st. pr. Kr. pojavljuje u unutrašnjosti Azije. Plemenski teritorij prostirao im se na području današnje kineske provincije Gansu te između Džungarije na sjeverozapadu Kine i ravnice Ordos u Mongoliji.[24] Negdje oko 176. g. pr. Kr., prema kineskim izvorima, *shan-yü*[25] *Hsiung-nua* Mao-tun pobjeđuje *Yuezhi* i oni bježe iz Gansua.[26] Između 139. i 128. g. pr. Kr. *Yuezhi* osvajaju Baktriju (*Ta-hsia* u kineskim izvorima).[27] U Baktriji osnivaju pet generalata (*yagbhu* u kineskim izvorima *hsi-hou*), a početkom 1. st. po. Kr. vođa generalata Kušan, (*Kuei-shuang* u kineskim izvorima) imenom Kudžula Kadfiz, osvaja ostale i osniva kraljevstvo Kušan (karta 2).[28]

Kudžula Kadfiz (o. 50. – 90. g. po. Kr.),[29] prema izvorima, pojavljuje se kao knez na dvoru indo-partskoga kralja Gondofara u Taksili.[30] Poslije je iskoristio slabost Gondofarovih nasljednika i osvojio indijske pokrajine indo-partskoga kraljevstva.[31] Kraljevstvo je svoj vrhunac doživjelo tijekom vladavine njegova praunuka Kaniške I. (127. – 151. g. po. Kr.)[32] kada se prostiralo od Baktrije do Benaresa te od Kašmira do Sinda. Nakon dolaska perzijske dinastije Sasanida počinje iranska ekspanzija na istok.

The Scythians (Saka) invaded the Indian subcontinent from the north, crossing the Himalayas, Karakoram, and Pamirs. Their leader, Maues, conquered Taxila from Apollodotus II sometime between 85 and 70 BC. These Scythians were later joined by their kinsmen from Drangiana and Arachosia.[20] Maues belonged to an earlier group of Scythian rulers in the Indus Valley, preceding the main dynasty, founded by Azes I. This dynasty ruled a kingdom in Punjab from around 50 BC to 30 AD.[21] The fragmented kingdom of Azes II was later reunified by the Indo-Parthian dynasty, whose most famous ruler was Gondophares. In the West,Gondophares became known through the apocryphal Gospel of Thomas, where he is referred to as 'Gundaphar'.[22] After losing their Indian territories to the Kushans, Gondophares' successors retained control over Drangiana, Arachosia, and Aria until the arrival of the Sassanids in the early 3rd century AD.[23]

The *Yuezhi* were a tribal confederation that emerged in Inner Asia between the 7th and 3rd centuries BC. Their tribal territory extended across present-day Gansu Province in China, as well as the area between Dzungaria in northwestern China and the Ordos Plateau in Mongolia.[24] Around 176 BC, according to Chinese sources, the Xiongnu*shan-yü*[25] Mao-tun defeated the *Yuezhi*, forcing them to flee from Gansu.[26] Between 139 and 128 BC, the *Yuezhi*conquered Bactria (*Ta-Hsia* in Chinese sources).[27] In Bactria they formed five governor-generalships (*yagbhu*, *hishou* in Chinese sources); and, at the beginning of the 1st century AD, the leader of one of these governor-generalships, Kushan (*Kuei-Shuang* in Chinese sources), named Kujula Kadphises, subdued the others and founded the Kushan Kingdom (Map 2).[28]

Kujula Kadphises (c. 50–90 AD)[29] is mentioned in historical sources as a prince at the court of the Indo-Parthian king Gondopharesin Taxila.[30] Later, he took advantage of the weakness of Gondophares's successors and conquered the Indian prov-

20 Sa Skitima (Sakama) ratuju partski kraljevi Fraat II. (o. 132. – 127. g. pr. Kr.) i Artaban I. (o. 127. – 123. g. pr. Kr.) koji obojica gube život u bitkama protiv njih. Konačno ih pobjeđuje Mitridat II. (o. 121. – 91. g. pr. Kr.). (Ellerbrock 2021, 32–34). Nakon poraza, Skiti odlaze u Drangijanu i Arahoziju koje po njima dobivaju ime Sakastan, danas Sistan (Enoki, Koshelenko, Haidary 1994, 176).

21 Puri 1994, 184–189.

22 Puri 1994, 189–190.

23 Puri 1994, 192.

24 Ostala dva plemenska saveza bili su *Hsiung-nu* (ravnica Ordos i središnja Mongolija) i *Tung hu* (istočna Mongolija i zapadna Mandžurija) (Ishjamts 1994, 148). *Hsiung-nu* Puri zove Hunima (Puri 1994, 239).

25 Titula vođe *Hsiang-nua*, doslovno najveći ili najbolji (Ishjamts 1994, 149).

26 Enoki, Koshelenko, Haidary 1994, 170. „Od lubanje kralja Yueh-chiha napravili su posudu za piće." (Mallory 2006, 77).

27 Enoki, Koshelenko, Haidary 1994, 170.

28 Enoki, Koshelenko, Haidary 1994, 165–166; Puri 1994, 239–240.

29 Jongeward, Cribb, Donovan 2015, 21.

30 Natpis iz Takht-i Bahija datiran 45. g. po. Kr. (Puri 1994, 247).

31 Glavni izvor za povijest ranih Kušana jest kronika kasne dinastije Han (*Hou Han Shou*) koju je sastavio Fan Yeh (o. 446. g. po. Kr.). Ona se temelji na izvještajima koje je caru Andi (107. – 125. g. po. Kr.) slao njegov general u Xinjiangu (središnja Azija) Ban Yung. On je središnju Aziju napustio 103. g. po. Kr. (Puri 1994, 239–240; Jongeward, Cribb, Donovan 2015, 21).

32 Jongeward, Cribb, Donovan 2015, 65.

20 The Parthian kings Phraates II (c. 132–127 BC) and Artabanus I (c. 127–123 BC) both lost their lives in battles against the Scythians (Saka). Finally, the Scythians were defeated by Mithridates II (c. 121–91 BC) (Ellerbrock 2021, 32–34). After their defeat, the Scythians migrated to Drangiana and Arachosia, which were subsequently named Sakastan after them – modern-day Sistan (Enoki, Koshelenko, Haidary 1994, 176).

21 Puri 1994, 184–189.

22 Puri 1994, 189–190.

23 Puri 1994, 192.

24 The other two tribal confederations were the *Xiongnu* (in the Ordos Plateau and central Mongolia) and *Tung Hu* (in eastern Mongolia and western Manchuria) (Ishjamts 1994, 148). Puri refers to the *Xiongnu*as Huns (Puri 1994, 239).

25 The title of the leader of the *Xiongnu* literallymeans 'the greatest' or 'best' (Ishjamts 1994, 149).

26 Enoki, Koshelenko, Haidary 1994, 170. "The skull of the Yueh-Chih king was used to make a drinking vessel." (Mallory 2006, 77).

27 Enoki, Koshelenko, Haidary 1994, 170.

28 Enoki, Koshelenko, Haidary 1994, 165–166; Puri 1994, 239–240.

29 Jongeward, Cribb, Donovan 2015, 21.

30 The inscription from Takht-i-Bahi, dated to 45 AD (Puri 1994, 247).

Budući da su inkorporirali indo-partsko kraljevstvo, Ardašir I. i Šapur I. osvajaju zapad i sjever Kušanskoga kraljevstva. Posljednje ostatke kušanske moći u Indiji, čije kraljevstvo nestaje do 350. g. po. Kr., uništili su Kidariti[33] i novonastalo Indijsko Carstvo Gupta pod Samudraguptom.[34]

inces of the Indo-Parthian Kingdom.[31] The Kushan Kingdom reached its peak under the rule of his great-grandson, Kanishka I (127–151 AD),[32] when it stretched from Bactria to Benares and from Kashmir to Sindh. With the rise of the Sasanian Persian dynasty, Iranian expansion towards the east began. After incorporating the Indo-Parthian Kingdom, Ardashir I and Shapur I conquered the western and northern parts of the Kushan Kingdom. The last remnants of Kushan power in India disappeared by 350 AD, as the kingdom was destroyed by the Kidarites[33] and the newly emerging Gupta Empire under Samudragupta.[34]

KATALOG

Katalog će se koristiti formatom koji se nalazi u *Sylloge Nummorum Graecorum*.

1. Bronca kovana u Taksili; Allan 76, 77, 79, 82; Mitchiner P. 16; A-6688.
(Poslije 185. g. pr. Kr.), Taksila.[35]
m = 9,39 g; dim: v = 20,52 mm, š = 20,12 mm. Oštećena.
Kupljeno na aukciji kod J. Schulmana, Amsterdam, 1910.
Av: slon na desno, iznad stilizirano brdo od triju kuglica nad kojima je polumjesec.
Rv: unutar kvadratnoga žiga (*incuse square*) lav na desno, ispred se nazire stilizirano brdo i polumjesec, iznad zadnjih lavljih nogu nazire se sauvastika.
Allan 1989, 223–224; Mitchiner 1973, 60.

2. Bronca Eukratida I.; Bopearachchi 83–85, Bopearachchi 42–44, Gardner Eucratides 49; A-6681.
(171. – 145. g. pr. Kr.), Indija.
m = 7,90 g; dim: v = 20,82 mm, š = 21,42 mm. Oštećena.
Kupljeno na aukciji kod J. Schulmana, Amsterdam, 1910.
Av: po sredini poprsje Eukratida iz profila, gleda na desno. Na glavi ima beotski šljem na kojemu se naziru volujski rog i uho. Također se vide vrpce dijadema i oklop. Lijevo iznad prikaza i ispod prikaza natpis ΒΑΣΙΛΕΩΣ ΜΕΓΑΛ[ΟΥ] ΕΥΚΡΑΤΙΔΟΥ.
Rv: Dioskuri po sredini, zbog oštećenosti se ne vide koplja i palmine grane koje drže u rukama. Iznad prikaza i ispod prikaza natpis Māhārajasa Evukrātidasa. Ispred prikaza nazire se monogram Γ, A, P(?).
Bopearachchi 1991, 213, T. 20; Bopearachchi 1993, 73, T. 3–4; Gardner 1886, 17.

CATALOGUE

The catalogue will use *Sylloge Nummorum Graecorum* format as a template.

1. Bronze coin from Taxila; Allan 76–77, 79, 82; Mitchiner P. 16, A-6688.
(After 185 BC), Taxila.[35]
Wt: 9.39 g. Dim.: h=20.52 mm, w=20.12 mm. Damaged.
An auction by J. Schulman, Amsterdam, bought 1910.
Obv.: an elephant facing right is depicted above a stylised hill made of three pellets, with a crescent moon above them.
Rev.: A lion facing right within an incuse square stamp. In front of it, a stylised hill and a crescent moon can be seen. Above the lion's hind legs, a sauwastika is visible.
Allan 1989, 223–224; Mitchiner 1973, 60.

2. Bronze coin of Eucratides I; Bopearachchi 83–85, Bopearachchi 42–44, Gardner Eucratides 49; A-6681.
(171–145 BC), India.
Wt: 7.90 g. Dim.: h=20.82 mm, w=21.42 mm. Damaged.
An auction by J. Schulman, Amsterdam, bought 1910.
Obv.: on the edge of the coin, ΒΑΣΙΛΕΩΣ ΜΕΓΑΛ[ΟΥ] ΕΥΚΡΑΤΙΔΟΥ. In the middle, a bust of Eucratides in profile. He is wearing a Boeotian helmet, with bull's horns and an ear visible on the helmet. The diadem ribbons and armour are also visible.
Rev.: on the top and at the bottom, Māhārajasa Evukrātidasa. To the right, a monogram is partially visible, likely, Γ A, P(?). In the middle, Dioskuri. Due to the damage on this coin, the spears and palm branches they hold are not visible.
Bopearachchi 1991, 213, Pl. 20; Bopearachchi 1993, 73, Pl. 3–4; Gardner 1886, 17.

33 Hunsko pleme koje je osvojilo Baktriju. Do 410-ih vladali su i Gandarom, ali su ih 450-ih u Indiji odbili Gupti. Sasanidi im preotimaju Baktriju 467. (Nicholson (ed.) 2018, 864).

34 Jongeward, Cribb, Donovan 2015, 150.

35 Danas Sirkap u Pakistanu. Allan 1989, 125.

31 The main source for the history of the early Kushans is the Chronicle of the Late Han Dynasty (Hou Han Shu), compiled by Fan Yeh (c. 446 AD). This work is based on reports sent to the Emperor Andi (107–125 AD) by his general in Xinjiang (Central Asia), Ban Yong. Ban Yong left Central Asia in 103 AD (Puri 1994, 239–240; Jongeward, Cribb, Donovan 2015, 21).

32 Jongeward, Cribb, Donovan 2015, 65.

33 The Hunnic tribe that conquered Bactria. By the 410s they also ruled Gandhara, but in the 450s they were repelled in India by the Guptas. The Sasanians recaptured Bactria from them in 467 AD (Nicholson (ed.) 2018, 864).

34 Jongeward, Cribb, Donovan 2015, 150.

35 Present-day Sirkap in Pakistan. Allan 1989, 125.

3. Bronca Apolodota I.; Bopearachchi 79–93; Bopearachchi 21–22; Garnder Apollodotus I 20; A-3806.
(2. pol. 2. st. pr. Kr.), Indija.
m = 8,63 g; dim.: v = 22,62 mm, š = 22,29 mm. Oštećeno.
Nema podataka o dolasku predmeta u Narodni muzej.
Av: u sredini nagi Apolon. Na ovome tipu kovanica iz glave mu izbijaju zrake svijetlosti, što se ovdje ne vidi zbog oštećenosti. U desnici drži strijelu, ljevicom se oslanja na luk (ovdje se tek nazire). Lijevo, iznad i desno od Apolona natpis ΒΑΣΙΛΕΩΣ [Α] ΠΟΛΟΔΟ[ΤΟΥ] [ΣΩΤ]ΗΡΟΣ.
Rv: unutar pravokutnika od točkica tronožac na postolju, desno monogram M, P ili I. Uokolo natpis Māhārajasa Apaladatasa tradatasa.
Bopearachchi 1991, 193, T. 13; Bopearachchi 1993, 71, T. 2; Gardner 1886, 35.

4. Najvjerojatnije posmrtno izdanje brončane tetradrahme Hermeja; Bopearachchi 142–143; Bopearachchi 194; Garnder Hermaeus 41; A-3807.
(1. st. pr. Kr.), Kapisa.
m = 10,14 g; dim: pr. 23,92 mm. Oštećeno.
Nema podataka o dolasku predmeta u Narodni muzej.
Av: uokolo ruba natpis ΒΑΣΙΛΕΩΣ ΣΩΤΗΡΟΣ ΕΡΜΑΙΟΥ, koji se sada zbog oštećenosti nazire. Po sredini poprsje vladara na desno, vide se i vrpce dijadema.
Rv: uokolo ruba natpis Māhārajasa tradatasa Hermayasa. Po sredini Zeus na prijestolju, desnica mu je ispružena, u ljevici drži žezlo. Lijevo se nazire monogram koji sliči na kasniji labarum, desno obrnuto Γ.
Bopearachchi 1991, 341, T. 59; Bopearachchi 1993, 86, T. 13–14; Gardner 1886, 65.

5. Bronca Aze I.; Senior 92; BM IOLC.730; A-8366.
(o. 46. – o. 1. st. pr. Kr.), Taksila, Gandara ili Pundžab.
m = 10,32 g; dim: v = 22,77 mm, š = 25,64 mm. Oštećeno.
N. Plavšić, Osijek, kupljeno 1915.
Av: u sredini Azo I. na konju koji stoji na desno. Uokolo natpis ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΝ ΜΕΓΑΛΟΥ ΑΖΟΥ, koji se sada tek nazire.
Rv: po sredini govedo zebu, uokolo natpis Maharajasa Rajarajasa Mahatasa Ayasa, koji se tek nazire.
Senior 2001, 48; BM IOLC.730.

6. Bronca Aze II. (?); Senior 107; BM IOLC.860; A-6684.
(o. 16. – o. 30. g. po. Kr.), Pundžab.
m = 5,63 g; dim: pr. 20,08 mm. Oštećeno.
Kupljeno na aukciji kod J. Schulmana, Amsterdam, 1910.
Av: po sredini se nazire kralj koji sjedi prekriženih nogu. U desnoj ruci, na ovome tipu kovanica, vladar drži bič dok mu je žezlo položeno preko krila. Uokolo natpis ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΝ ΜΕΓΑΛΟΥ ΑΖΟΥ koji je sada nečitljiv.
Rv: kod ovoga tipa kovanica u sredini Hermes i natpis Maharajasa Rajarajasa Mahatasa Ayasa, uokolo ruba koji se više ne vidi.
Senior 2001, 112–114; BM IOLC.860.

3. Bronze coin of Apollodotus I; Bopearachchi 79–93, Bopearachchi 21–22; Gardner Apollodotus I 20; A-3806.
(2nd half of the 2nd century BC), India.
Wt: 8.63 g. Dim.: h=22.62 mm, w=22.29 mm. Damaged.
No information is available regarding the coin's acquisition by the National Museum.
Obv.: on the edge of the coin, ΒΑΣΙΛΕΩΣ [Α]ΠΟΛΟΔΟ[ΤΟΥ] [ΣΩΤ]ΗΡΟΣ. In the middle nude Apollo, shown almost frontal. In this coin type, rays of light emerge from his head, which are not visible here due to damage. In his right hand he holds an arrow, and with his left hand he rests on a bow (only partially visible).
Rev.: on the edge of the Māhārajasa Apaladatasatradatasa. To the right, a monogram M, P or I. In the middle, a tripod on a pedestal within a rectangle made of dots.
Bopearachchi 1991, 193, Pl. 13; Bopearachchi 1993, 71, Pl. 2; Gardner 1886, 35.

4. Billon Tetradrachm of Hermaeus (probably posthumous issue); Bopearachchi 142, 143; Bopearachchi 194; Gardner Hermaeus 41; A-3807.
(1st century BC), Kapisa.
Wt: 10.14 g. Dim.: Ø 23.92 mm. Damaged.
No information is available regarding the coin's acquisition by the National Museum.
Obv.: on the edge of the coin, ΒΑΣΙΛΕΩΣ ΣΩΤΗΡΟΣ ΕΡΜΑΙΟΥ. In the middle, the bust of the ruler facing right, with visible diadem ribbons.
Rev.: on the edge of the coin, Māhārajasa tradatasa Hermayasa. To the left, a monogram resembling a later labarum is faintly visible; to the right, inverted Γ. In the middle, Zeus seated on a throne, his right hand extended while holding a sceptre in his left hand.
Bopearachchi 1991, 341, plate 59; Bopearachchi 1993, 86, plates 13, 14; Gardner 1886, 65.

5. Bronze Coin of Azes I; Senior 92; BM IOLC.730; A-8366.
(c. 46 – c. 1st century BC), Taxila, Gandara or Punjab.
Wt: 10.32 g. Dim.: h=22.77 mm, w=25.64 mm. Damaged.
N. Plavšić, Osijek, bought 1915.
Obv.: on the edge of the coin, ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΝ ΜΕΓΑΛΟΥ ΑΖΟΥ. In the middle, Azes I depicted on horseback, facing right.
Rev.: on the edge of the coin, Maharajasa Rajarajasa Mahatasa Ayasa. In the middle, a humped zebu bull.
Senior 2001, 48; BM IOLC.730.

6. Bronze coin of Azes II(?); Senior 107; BM IOLC.860; A-6684.
(c. 16 – c. 30 AD), Punjab.
Wt: 5.63 g. Dim: Ø 20.08 mm. Damaged.
An auction by J. Schuman, Amsterdam, bought 1910.
Obv.: on the edge of the coin, ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΝ ΜΕΓΑΛΟΥ ΑΖΟΥ, now fully illegible. In the middle, a faint image of a king seated cross-legged is visible. The ruler holds a whip in his right hand, while a sceptre rests across his lap.
Rev.: on the edge of the coin, Maharajasa Rajarajasa Mahatasa Ayasa, now fully illegible. In the middle, a figure of Hermes.
Senior 2001, 112–114; BM IOLC.860.

7. Drahma Aze II.; Senior 105; BM IOLC.752; A-11683.
(o. 16. – o. 30. g. po. Kr.), Pundžab.
m = 1,74 g; dim: pr. 15,2 mm. Oštećeno.
B. Horvat, Zagreb, kupljeno 1926.
Av: po sredini se nazire vladar na konju koji u desnici drži bič. Uokolo ruba natpis ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΝ ΜΕΓΑΛΟΥ ΑΖΟΥ, koji se također nazire.
Rv: u sredini se nazire Zeus koji u ljevici drži žezlo (donji dio lijepo se vidi) dok u desnici kod ovoga tipa kovanica Zeus drži Niku. Lijevo i desno od prikaza naziru se monogrami (?) ili oznake. Uokolo natpis Maharajasa Rajarajasa Mahatasa Ayasa, koji je ovdje izgubljen.
Senior 2001, 80–111; BM IOLC.752.

8. Brončana tetradrahma Kudžule Kadfiza; Jongeward, Cribb, Donovan 44–99; A-7925.
(50. – 90. g. po. Kr.), Kušan.
m = 6,01 g; dim: pr. 21,03 mm. Oštećeno.
C. Stedtfeld, Köln, kupljeno 1913.
Av: po sredini poprsje Hermeja na desno. Uz rub natpis ΒΑΣΙΛΕΩΣ ΣΤΗΡΟΣΣΥ ΕΡΜΑΙΟΥ ili ΚΟΖΟΥΛΟ ΚΑΔΦΙΖΥ ΚΟΡΣΝΟΥ, koji zbog oštećenosti više nije vidljiv.
Rv: nagi Heraklo s dijademom na glavi, u desnici drži toljagu, preko ljevice lavlja koža. Uokolo ruba natpis kujula kasasa kushana yavugasa dhamathidasa, koji više nije vidljiv.
Jongeward, Cribb, Donovan 2015, 30–33, T. 3–5.

9. Brončana didrahma Vima Takta; Jongeward, Cribb, Donovan 117–216; A-3814.
(o. 90. – o. 113. g. po. Kr.), Kušan.
m = 7,69 g; dim: pr. 20,26. Oštećeno.
Nema podataka o dolasku predmeta u Narodni muzej.
Av: poprsje boga Miire, na desno. Iz glave mu izbijaju zrake svjetlosti. U desnoj ruci drži strijelu oko koje su
Rv: kralj na konju na desno. Na glavi nosi tijaru. Na lijevo tamga oko koje je dijadem. Obučen je u ogrtač s rukavima (κάνδυς ?)[36] i hlače. U ispruženoj desnici drži pijuk, desno od konja trozuba tamga. Uokolo ruba natpis ΒΑΣΙΛΕΥΣ ΒΑΣΙΛΕΥΩΝ ΣΩΤΗΡ ΜΕΓΑΣ, koji se nazire.
Jongeward, Cribb, Donovan 2015, 47, 48, T. 7–8.

10. Brončana didrahma Vima Takta; Jongeward, Cribb, Donovan 117–216; A-5715.
(o. 90. – o. 113. g. po. Kr.), Kušan.
m = 8,16 g; dim: pr. 20,79 mm. Oštećeno.
Kupljeno na aukciji kod L. Hamburgera (kao dio kolekcije profesora Curtiusa), Frankfurt, 1907.
Av: poprsje boga Miire, na desno. Iz glave mu izbijaju zrake svjetlosti. U desnoj ruci drži strijelu oko koje su vrpce. Na lijevo tamga.

7. Drachma of Azes II; Senior 105; BM IOLC.752; A-11683.
(c. 16 – c. 30 AD), Punjab.
Wt: 1.74 g. Dim.: Ø 15.2 mm. Damaged.
B. Horvat, Zagreb, bought 1926.
Obv.: on the edge of the coin, ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΝ ΜΕΓΑΛΟΥ ΑΖΟΥ. In the middle, the ruler on horseback holding a whip in his right hand.
Rev.: on the edge of the coin, Maharajasa Rajarajasa Mahatasa Ayasa. In the middle, Zeus depicted holding a sceptre in his left hand (the lower part is clearly visible), while holding Nike in his right hand. To left and right of the scene there are field marks or monograms visible.
Senior 2001, 80–111; BM IOLC.752.

8. Tetradrachm of Kujula Kadphises; Jongeward, Cribb, Donovan 44–99; A-7925.
(50–90 AD), Kushan.
Wt: 6.01 g. Dim.: Ø 21.03 mm. Damaged.
C. Stedtfeld, Cologne, bought 1913.
Obv.: on the edge of the coin, ΒΑΣΙΛΕΩΣ ΣΤΗΡΟΣΣΥ ΕΡΜΑΙΟΥ or ΚΟΖΟΥΛΟ ΚΑΔΦΙΖΥ ΚΟΡΣΝΟΥ. In the middle, a bust of Hermaeus is depicted, facing right.
Rev.: on the edge of the coin, kujula kasasa kushana yavugasa dhamathidasa. In the middle, naked Heracles wearing a diadem on his head. In his right hand he holds a club, while holding the lion's skin in his left.
Jongeward, Cribb, Donovan 2015, 30–33, Pl. 3–5.

9. Didrachm of Vima Takto; Jongeward, Cribb, Donovan 117–216; A-3814.
(c. 90 – c. 113 AD), Kushan.
Wt: 7.69 g. Dim.: Ø 20.26 mm. Damaged.
No information is available regarding the coin's acquisition by the National Museum.
Obv.: a bust of the god Miiro, facing right. Rays of light emanate from his head. In his right hand, he holds a ribboned arrow. To the left, there is a tamga.
Rev.: on the edge of the coin, ΒΑΣΙΛΕΥΣ ΒΑΣΙΛΕΥΩΝ ΣΩΤΗΡ ΜΕΓΑΣ. In the middle, the king depicted on horseback, facing right. He wears a tiara with a diadem around it. He is wearing a mantle with sleeves (κάνδυς ?)[36] and trousers. In his outstretched right hand he holds a pickaxe; and, to the right of the horse, a trident-like tamga is visible.
Jongeward, Cribb, Donovan 2015, 47–48, Pl. 7–8.

10. Didrachm of Vima Takto; Jongeward, Cribb, Donovan 117–216; A-5715.
(c. 90 – c. 113 AD), Kushan.
Wt: 8.16 g. Dim.: Ø20.79 mm. Damaged.
An auction by L. Hamburger, Frankfurt, bought 1907 (as part of the collection of Professor Curtius).
Obv.: a bust of the god Miiro, facing right. Rays of light emanate from his head. In his right hand, he holds a ribboned arrow. To the left, there is a tamga.

36 Llewellyn-Jones 2015, 235.

36 Llewellyn-Jones 2015, 235.

Rv: kralj na konju na desno. Na glavi nosi tijaru oko koje je dijadem. Obučen je u ogrtač s rukavima (κάνδυς ?) i hlače. U ispruženoj desnici drži pijuk, desno od konja trozuba tamga. Uokolo ruba natpis ΒΑΣΙΛΕΥΣ ΒΑΣΙΛΕΥΩΝ ΣΩΤΗΡ ΜΕΓΑΣ, koji se nazire. Lijepo se vidi trozuba tamga.
Jongeward, Cribb, Donovan 2015, 47–48, T. 7–8.

11. Brončana didrahma Vima Takta; Jongeward, Cribb, Donovan 117–216; A-6682.
(0. 90. – 0. 113. g. po. Kr.), Kušan.
m = 8,16 g: dim: pr. 20,10 mm. Oštećeno.
Kupljeno na aukciji kod J. Schulmana, Amsterdam, 1910.
Av: poprsje boga Miire, na desno. Iz glave mu izbijaju zrake svjetlosti. U desnoj ruci drži strijelu oko koje su vrpce (koja se lijepo vidi). Na lijevo tamga.
Rv: kralj na konju na desno. Na glavi nosi tijaru oko koje je dijadem. Obučen je u ogrtač s rukavima (κάνδυς ?) i hlače. U pruženoj desnici drži pijuk, desno od konja trozuba tamga. Uokolo ruba natpis ΒΑΣΙΛΕΥΣ ΒΑΣΙΛΕΥΩΝ ΣΩΤΗΡ ΜΕΓΑΣ koji se nazire. Lijepo se vidi trozuba tamga.
Jongeward, Cribb, Donovan 2015, 47–48, T. 7–8.

12. Brončana didrahma Vima Takta; Jongeward, Cribb, Donovan 117–216; A-6683.
(0. 90. – 0. 113. g. po. Kr.), Kušan.
m = 8,11 g; dim: pr. 19,65 mm. Oštećeno.
Kupljeno na aukciji kod J. Schulmana, Amsterdam, 1910.
Av: poprsje boga Miire, na desno. Iz glave mu izbijaju zrake svjetlosti. U desnoj ruci drži strijelu oko koje su vrpce. Na lijevo tamga.
Rv: kralj na konju na desno. Na glavi nosi tijaru oko koje je dijadem. Obučen je u ogrtač s rukavima (κάνδυς ?) i hlače. U pruženoj desnici drži pijuk, desno od konja trozuba tamga. Uokolo ruba natpis ΒΑΣΙΛΕΥΣ ΒΑΣΙΛΕΥΩΝ ΣΩΤΗΡ ΜΕΓΑΣ, koji se nazire.
Jongeward, Cribb, Donovan 2015, 47–48, T. 7–8.

13. Brončana tetradrahma Vima Kadfiza; Göbl 762; Jongeward, Cribb, Donovan 274–305; A-3808.
(113. – 127. g. po. Kr.), Kušan.
m = 16,73 g; dim.: pr. 27,01 mm. Oštećeno.
Nema podataka o dolasku predmeta u Narodni muzej.
Av: u sredini vladar čija glava gleda na lijevo, tijelo *en face*, desna noga na lijevo, lijeva na desno. Ljevica oslonjena na balčak mača, desnica ispružena prema oltaru. Kralj je obučen u kaftan i vrećaste hlače te čizme, na glavi nosi uspravnu tijaru ili visoku okruglu šiljatu kapu,[37] oko pokrivala za glavu dijadem. Lijevo od oltara trozub, desno od kralja toljaga iznad koje je kraljevska tamga. Uokolo natpis ΒΑΣΙΛΕΥΣ ΒΑΣΙΛΕΩΝ ΣΩΤΗΡ ΜΕΓΑΣ ΟΟΗΜΟ ΚΑΔΦΙΣΗΣ, koji se ovdje nazire.

Rev.: on the edge of the coin, ΒΑΣΙΛΕΥΣ ΒΑΣΙΛΕΥΩΝ ΣΩΤΗΡ ΜΕΓΑΣ. In the middle, the king depicted on horseback, facing right. He wears a tiara with a diadem around it. He is wearing a mantle with sleeves (κάνδυς ?) and trousers. In his outstretched right hand he holds a pickaxe; and, to the right of the horse, a trident-like tamga is visible.
Jongeward, Cribb, Donovan 2015, 47–48, Pl. 7–8.

11. Didrachm of Vima Takto; Jongeward, Cribb, Donovan 117–216; A-6682
(c. 90 – c. 113 AD), Kushan.
Wt: 8.16 g. Dim.: Ø 20.10 mm. Damaged.
An auction by Jacques Schulman, Amsterdam, bought 1910.
Obv.: a bust of the god Miiro, facing right. Rays of light emanate from his head. In his right hand, he holds a ribboned arrow. To the left, there is a tamga.
Rev.: on the edge of the coin,ΒΑΣΙΛΕΥΣ ΒΑΣΙΛΕΥΩΝ ΣΩΤΗΡ ΜΕΓΑΣ. In the middle, theking depicted on horseback, facing right. He wears a tiara with a diadem around it. He is wearing a mantle with sleeves (κάνδυς ?) and trousers. In his outstretched right hand he holds a pickaxe; and, to the right of the horse, a trident-like tamga is visible.
Jongeward, Cribb, Donovan: 2015, 47–48, Pl. 7–8.

12. Didrachm of Vima Takto; Jongeward, Cribb, Donovan 117–216; A-6683.
(c. 90 – c. 113 AD), Kushan.
Wt: 8.11 g. Dim.: Ø19.65 mm. Damaged.
An auction by J. Schuman, Amsterdam, bought 1910.
Obv.: a bust of the god Miiro, facing right. Rays of light emanate from his head. In his right hand, he holds a ribboned arrow. To the left, there is a tamga.
Rev.: on the edge of the coin, ΒΑΣΙΛΕΥΣ ΒΑΣΙΛΕΥΩΝ ΣΩΤΗΡ ΜΕΓΑΣ. In the middle, the king depicted on horseback, facing right. He wears a tiara with a diadem around it. He is wearing a mantle with sleeves (κάνδυς ?) and trousers. In his outstretched right hand he holds a pickaxe; and, to the right of the horse, a trident-like tamga is visible.
Jongeward, Cribb, Donovan 2015, 47–48, Pl. 7–8.

13. Tetradrachm of Vima Kadphises; Göbl 762; Jongeward, Cribb, Donovan 274–305; A-3808.
(113–127 AD), Kushan.
Wt: 16.73 g. Dim.: Ø 27.01 mm. Damaged.
No information is available regarding the coin's acquisition by the National Museum.
Obv.: on the edge of the coin, ΒΑΣΙΛΕΥΣ ΒΑΣΙΛΕΩΝ ΣΩΤΗΡ ΜΕΓΑΣ ΟΟΗΜΟ ΚΑΔΦΙΣΗΣ. In the middle, the ruler's head faces left, with the body shown *en face*, the right leg pointing left, and the left pointing right. The left hand rests on the hilt of a sword, while the right hand is extended towards an altar. The king is dressed in a caftan and baggy trousers, with boots, and wears a tall, upright tiara or high round pointed cap,[37] with a diadem around the headgear. To the left of the altar is a trident, and to the right of the king a club, with a royal tamga above it.

37 Vidi prikaz pokrivala skitskoga vladara na prikazu u Bisitunu (Van De Mieroop 2016, 329).

37 See the depiction of the Scythian ruler's headgear in the relief at Bisitun (Van De Mieroop 2016, 329).

Rv: po sredini troglavi bog Oešo. Glava mladića s brkovima *en face*, glava rogate životinje na lijevo i glava bradatoga starca na desno. Bog je prikazan nag i gleda na lijevo, tijelo *en face*, lagana halja pada mu oko nogu. Na ovoj kovanici ne vide se uspravni lingam, trozub koji bog drži u desnici, ni nandipada koja se na ovome tipu kovanica nalazi lijevo od prikaza. Nazire se bik, okrenut na desno, na čijemu se grbu Oešo oslanja lijevom rukom. Uokolo ruba natpis maharajasa rajadirajasa sarvaloga'išvarasa mahisvarasa v´ima kathpišasa tradara, koji se nazire.
Göbl 1984, 72, 73; Jongeward, Cribb, Donovan 2015, 62, T. 12–13.

14. Brončana tetradrahma Vima Kadfiza; Göbl 762; Jongeward, Cribb, Donovan 274–305; A-3809.
(113. – 127. g. po. Kr.), Kušan.
m = 16,84 g; dim: pr. 27,03 mm. Oštećeno.
Nema podataka o dolasku predmeta u Narodni muzej.
Av: u sredini vladar čija glava gleda na lijevo, tijelo *en face*, desna noga na lijevo, lijeva na desno. Ljevica oslonjena na balčak mača, desnica ispružena prema oltaru. Kralj je obučen u kaftan i vrećaste hlače te čizme, na glavi nosi uspravnu tijaru ili visoku okruglu šiljatu kapu, oko pokrivala za glavu dijadem. Lijevo od oltara trozub, desno od kralja toljaga iznad koje je kraljevska tamga. Uokolo natpis ΒΑΣΙΛΕΥΣ ΒΑΣΙΛΕΩΝ ΣΩΤΗΡ ΜΕΓΑΣ ΟΟΗΜΟ ΚΑΔΦΙΣΗΣ, koji se ovdje nazire.
Rv: po sredini troglavi bog Oešo. Glava mladića s brkovima *en face*, glava rogate životinje na lijevo i glava bradatoga starca na desno. Bog je prikazan nag i gleda na lijevo, tijelo *en face*, lagana halja pada mu oko nogu. Na ovoj kovanici ne vide se uspravni lingam, trozub koji bog drži u desnici, ni nandipada koja se na ovome tipu kovanica nalazi lijevo od prikaza. Nazire se bik, okrenut na desno, na čijemu se grbu Oešo oslanja lijevom rukom. Uokolo ruba natpis maharajasa rajadirajasa sarvaloga'išvarasa mahisvarasa v´ima kathpišasa tradara, koji se nazire.
Göbl 1984, 72–73; Jongeward, Cribb, Donovan 2015, 62, T. 12–13.

15. Brončana tetradrahma Vima Kadfiza; Göbl 762; Jongeward, Cribb, Donovan 274–305; A-3810.
(113. – 127. g. po. Kr.), Kušan.
m = 16,96 g; dim: pr. 27,73 mm. Oštećeno.
Nema podataka o dolasku predmeta u Narodni muzej.
Av: u sredini vladar čija glava gleda na lijevo, tijelo *en face*, desna noga na lijevo, lijeva na desno. Ljevica oslonjena na balčak mača, desnica ispružena prema oltaru. Kralj je obučen u kaftan i vrećaste hlače te čizme, na glavi nosi uspravnu tijaru ili visoku okruglu šiljatu kapu, oko pokrivala za glavu dijadem. Lijevo od oltara trozub, desno od kralja toljaga iznad koje je kraljevska tamga. Uokolo natpis ΒΑΣΙΛΕΥΣ ΒΑΣΙΛΕΩΝ ΣΩΤΗΡ ΜΕΓΑΣ ΟΟΗΜΟ ΚΑΔΦΙΣΗΣ, koji se ovdje nazire.
Rev.: on the edge of the coin, maharajasa rajadirajasa sarvaloga'išvarasa mahisvarasa v´ima kathpišasa tradara. In the middle, the three-headed god Oesho is depicted. The face of a young man with a moustache is shown *en face*, with the head of a horned animal to the left and the face of an elderly bearded man to the right. The god is portrayed naked, looking left, with his body *en face*, and a light garment falling around his legs. In this coin type, the upright lingam, trident held in the god's right hand, and nandipada to the left of the image are not visible. A bull, turned to the right, is seen, with Oesho resting his left hand on its back.
Göbl 1984, 72–73; Jongeward, Cribb, Donovan 2015, 62, Pl. 12–13.

14. Tetradrachm of Vima Kadphises; Göbl 76; Jongeward, Cribb, Donovan 274–305; A-3809.
(113–127 AD), Kushan.
Wt: 16.84 g. Dim.: Ø 27.03 mm. Damaged.
No information is available regarding the coin's acquisition by the National Museum.
Obv.: on the edge of the coin, ΒΑΣΙΛΕΥΣ ΒΑΣΙΛΕΩΝ ΣΩΤΗΡ ΜΕΓΑΣ ΟΟΗΜΟ ΚΑΔΦΙΣΗΣ. In the middle, the ruler's head faces left, with the body shown *en face*, the right leg pointing left, and the left pointing right. The left hand rests on the hilt of a sword, while the right hand is extended towards an altar. The king is dressed in a caftan and baggy trousers, with boots, and wears a tall, upright tiara or high round pointed cap, with a diadem around the headgear. To the left of the altar is a trident, and to the right of the king a club, with a royal tamga above it.
Rev.: on the edge of the coin, maharajasa rajadirajasa sarvaloga'išvarasa mahisvarasa v´ima kathpišasa tradara. In the middle, the three-headed god Oesho is depicted. The face of a young man with a moustache is shown *en face*, with the head of a horned animal to the left and the face of an elderly bearded man to the right. The god is portrayed naked, looking left, with his body *en face*, and a light garment falling around his legs. In this coin type, the upright lingam, trident held in the god's right hand, and nandipada to the left of the image are not visible. A bull, turned to the right, is seen, with Oesho resting his left hand on its back.
Göbl 1984, 72–73; Jongeward, Cribb, Donovan 2015, 62, Pl. 12–13.

15. Tetradrachm of Vima Kadphises; Göbl 762; Jongeward, Cribb, Donovan 274–305; A-3810.
(113–127 AD), Kushan.
Wt: 16.96 g. Dim.: Ø 27.73 mm. Damaged.
No information is available regarding the coin's acquisition by the National Museum.
Obv.: on the edge of the coin, ΒΑΣΙΛΕΥΣ ΒΑΣΙΛΕΩΝ ΣΩΤΗΡ ΜΕΓΑΣ ΟΟΗΜΟ ΚΑΔΦΙΣΗΣ. In the middle, the ruler's head faces left, with the body shown *en face*, the right leg pointing left, and the left pointing right. The left hand rests on the hilt of a sword, while the right hand is extended towards an altar. The king is dressed in a caftan and baggy trousers, with boots, and wears a tall, upright tiara or high round pointed cap, with a diadem around the headgear. To the left of the altar is a trident, and to the right of the king a club, with a royal tamga above it.

Rv: po sredini troglavi bog Oešo. Glava mladića s brkovima *en face*, glava rogate životinje na lijevo i glava bradatoga starca na desno. Bog je prikazan nag i gleda na lijevo, tijelo *en face*, lagana halja pada mu oko nogu. Na ovoj kovanici ne vide se uspravni lingam, trozub koji bog drži u desnici, ni nandipada koja se na ovome tipu kovanica nalazi lijevo od prikaza. Nazire se bik, okrenut na desno, na čijemu se grbu Oešo oslanja lijevom rukom. Uokolo ruba natpis maharajasa rajadirajasa sarvaloga'išvarasa mahisvarasa v´ima kathpišasa tradara, koji se nazire.
Göbl 1984, 72–73; Jongeward, Cribb, Donovan 2015, 62, T. 12–13.

16. Brončana tetradrahma Vima Kadfiza; Göbl 762; Jongeward, Cribb, Donovan 274–305; A-3816.
(113. – 127. g. po. Kr.), Kušan.
m = 16,08 g; dim: pr. 28,13 mm. Oštećeno.
J. Breber, Zagreb, kupljeno 1894.
Av: u sredini vladar čija glava gleda na lijevo, tijelo *en face*, desna noga na lijevo, lijeva na desno. Ljevica oslonjena na balčak mača, desnica ispružena prema oltaru. Kralj je obučen u kaftan i vrećaste hlače te čizme, na glavi nosi uspravnu tijaru ili visoku okruglu šiljatu kapu, oko pokrivala za glavu dijadem. Lijevo od oltara trozub, desno od kralja toljaga iznad koje se lijepo vidi četverostruka kraljevska tamga. Uokolo natpis ΒΑΣΙΛΕΥΣ ΒΑΣΙΛΕΩΝ ΣΩΤΗΡ ΜΕΓΑΣ ΟΟΗΜΟ ΚΑΔΦΙΣΗΣ, koji se ovdje nazire.
Rv: po sredini troglavi bog Oešo. Glava mladića s brkovima *en face*, glava rogate životinje na lijevo i glava bradatoga starca na desno. Bog je prikazan nag i gleda na lijevo, tijelo *en face*, lagana halja pada mu oko nogu. Na ovoj kovanici ne vide se uspravni lingam, trozub koji bog drži u desnici, ni nandipada koja se na ovome tipu kovanica nalazi lijevo od prikaza. Nazire se bik, okrenut na desno, na čijemu se grbu Oešo oslanja lijevom rukom. Uokolo ruba natpis maharajasa rajadirajasa sarvaloga'išvarasa mahisvarasa v´ima kathpišasa tradara, koji se nazire.
Göbl 1984, 72–73; Jongeward, Cribb, Donovan 2015, 62, T. 12–13.

17. Bronca Vasudeve I.; Göbl 1001; Jongeward, Cribb, Donovan 1106–1116; A-3811.
(190. – 230. g. po. Kr.), Kapisa.
m = 7,71 g; dim: pr. 23,27 mm. Oštećeno.
Nema podataka o dolasku predmeta u Narodni muzej.
Av: u sredini kralj koji gleda na lijevo, tijelo *en face*, desna noga na lijevo, lijeva na desno. U ljevici drži žezlo, desnica ispružena nad oltarom vatre. Vladar je obučen u oklop, vrećaste hlače i duge čizme, na glavi nosi šiljatu kapu oko koje je ovijen dijadem. Iznad oltara vatre vidi se trozub. Uokolo natpis na baktrijskome, modificiranim grčkim alfabetom; þAONANOþAO BAZOΔHO KOþANO, koji se na ovoj kovanici samo nazire.
Rv: po sredini bog Oešo s jednom glavom *en face*, oslanja se na bika koji je okrenut na lijevo, u ljevici drži trozub, desnica ispružena u gestu. Iza prikaza kraljevska tamga, iznad božje desnice natpis na baktrijskome, modificiranim grčkim alfabetom; OHþO.
Göbl 1984, 125; Jogeward, Cribb, Donovan 2015, 142–143, T. 36.

Rev.: on the edge of the coin, maharajasa rajadirajasa sarvaloga'išvarasa mahisvarasa v´ima kathpišasa tradara. In the middle, the three-headed god Oesho is depicted. The face of a young man with a moustache is shown *en face*, with the head of a horned animal to the left and the face of an elderly bearded man to the right. The god is portrayed naked, looking left, with his body *en face*, and a light garment falling around his legs. In this coin type, the upright lingam, trident held in the god's right hand, and nandipada to the left of the image are not visible. A bull, turned to the right, is seen, with Oesho resting his left hand on its back.
Göbl 1984, 72–73; Jongeward, Cribb, Donovan 2015, 62, Pl. 12–13.

16. Tetradrachm of Vima Kadphises; Göbl 762; Jongeward, Cribb, Donovan 274–305; A-3816.
(113–127 AD), Kushan.
Wt: 16.08 g. Dim.: Ø 28.13 mm. Damaged.
J. Breber, Zagreb, bought 1894.
Obv.: on the edge of the coin, ΒΑΣΙΛΕΥΣ ΒΑΣΙΛΕΩΝ ΣΩΤΗΡ ΜΕΓΑΣ ΟΟΗΜΟ ΚΑΔΦΙΣΗΣ. In the middle, the ruler's head faces left, with the body shown *en face*, the right leg pointing left, and the left pointing right. The left hand rests on the hilt of a sword, while the right hand is extended towards an altar. The king is dressed in a caftan and baggy trousers, with boots, and wears a tall, upright tiara or high round pointed cap, with a diadem around the headgear. To the left of the altar is a trident, and to the right of the king a club, with a royal tamga above it.
Rev.: on the edge of the coin, maharajasa rajadirajasa sarvaloga'išvarasa mahisvarasa v´ima kathpišasa tradara. In the middle, the three-headed god Oesho is depicted. The face of a young man with a moustache is shown *en face*, with the head of a horned animal to the left and the face of an elderly bearded man to the right. The god is portrayed naked, looking left, with his body *en face*, and a light garment falling around his legs. In this coin type, the upright lingam, trident held in the god's right hand, and nandipada to the left of the image are not visible. A bull, turned to the right, is seen, with Oesho resting his left hand on its back.
Göbl 1984, 72–73; Jongeward, Cribb, Donovan 2015, 62, Pl. 12–13.

17. Bronze Coin of Vasudeva I; Göbl 1001; Jongeward, Cribb, Donovan 1106–1116; A-3811.
(190–230 AD), Kapisa.
Wt: 7.71 g. Dim.: Ø 23.27 mm. Damaged.
No information is available regarding the coin's acquisition by the National Museum.
Obv.: on the edge of the coin, þAONANOþAO BAZOΔHO KOþANO. In the middle, the king is depicted facing left, his body shown *en face*, with the right leg pointing left and the left pointing right. He holds a sceptre in his left hand and extends his right hand over a fire altar. The ruler is dressed in armour, baggy trousers and long boots, and wears a pointed cap wrapped with a diadem. Above the fire altar, a trident is visible.
Rev.: on the upper left, OHþO. In the middle, the god Oesho is depicted with a single head *en face*, leaning on a bull turned to the left. He holds a trident in his left hand, and his right hand is extended in a gesture. Behind the figure, a royal tamga.
Göbl 1984, 125; Jogeward, Cribb, Donovan 2015, 142–143, Pl. 36.

18. Bronca Vasudeve I.; Göbl, 1001–1005; Jongeward, Cribb, Donovan 1106–1173, 1177–1196; A-3812.
(190. – 230. g. po. Kr.), Kapisa.
m = 7,35 g; dim: pr. 22,75 mm. Oštećeno.
J. Brunšmid, Zagreb, darovano 1899.
Av: u sredini kralj koji gleda na lijevo, tijelo *en face*, desna noga na lijevo, lijeva na desno. U ljevici drži žezlo, desnica ispružena nad oltarom vatre. Vladar je obučen u oklop, vrećaste hlače i duge čizme, na glavi nosi šiljatu kapu oko koje je ovijen dijadem. Iznad oltara vatre vidi se trozub. Uokolo natpis na baktrijskome, modificiranim grčkim alfabetom; þAONANOþAO BAZOΔHO KOþANO, koji se na ovoj kovanici samo nazire.
Rv: po sredini bog Oešo s jednom glavom *en face*, oslanja se na bika koji je okrenut na lijevo, u ljevici drži trozub, desnica ispružena u gestu. Iza prikaza kraljevska tamga, iznad božje desnice natpis na baktrijskome, modificiranim grčkim alfabetom; OHþO.
Göbl 1984, 125; Jogeward, Cribb, Donovan 2015, 142–147, T. 36–38.

19. Bronca Vasudeve I.; Göbl 1001–1005; Jongeward, Cribb, Donovan 1106–1173, 1177–1196; A-3813.
(190. – 230. g. po. Kr.), Kapisa.
m = 7,09 g; dim: pr. 20,50 mm. Oštećeno.
Nema podataka o dolasku predmeta u Narodni muzej.
Av: u sredini kralj koji gleda na lijevo, tijelo *en face*, desna noga na lijevo, lijeva na desno. U ljevici drži žezlo, desnica ispružena nad oltarom vatre. Vladar je obučen u oklop, vrećaste hlače i duge čizme, na glavi nosi šiljatu kapu oko koje je ovijen dijadem. Iznad oltara vatre vidi se trozub. Uokolo natpis na baktrijskome, modificiranim grčkim alfabetom; þAONANOþAO BAZOΔHO KOþANO, koji se na ovoj kovanici samo nazire.
Rv: po sredini bog Oešo s jednom glavom *en face*, oslanja se na bika koji je okrenut na lijevo, u ljevici drži trozub, desnica ispružena u gestu. Iza prikaza kraljevska tamga, iznad božje desnice natpis na baktrijskome, modificiranim grčkim alfabetom; OHþO.
Göbl 1984, 125; Jogeward, Cribb, Donovan 2015, 142–147, T. 36–38.

20. Bronca Vasudeve I.; Göbl 1001–1005; Jongeward, Cribb, Donovan 1106–1173, 1177–1196; A-6686.
(190. – 230. g. po. Kr.), Kapisa.
Bronca: kovanje; pr. 22,56 mm; m = 8,24 g.
Kupljeno na aukciji kod J. Schulmana, Amsterdam, 1910.
Av: u sredini kralj koji gleda na lijevo, tijelo *en face*, desna noga na lijevo, lijeva na desno. U ljevici drži žezlo, desnica ispružena nad oltarom vatre. Vladar je obučen u oklop, vrećaste hlače i duge čizme, na glavi nosi šiljatu kapu oko koje je ovijen dijadem. Iznad oltara vatre vidi se trozub. Uokolo natpis na baktrijskome, modificiranim grčkim alfabetom; þAONANOþAO BAZOΔHO KOþANO, koji se na ovoj kovanici samo nazire.
Rv: po sredini bog Oešo s jednom glavom *en face*, oslanja se na bika koji je okrenut na lijevo, u ljevici drži trozub, desnica ispružena u gestu. Iza prikaza kraljevska tamga, iznad božje desnice natpis na baktrijskome, modificiranim grčkim alfabetom; OHþO.
Göbl 1984, 125; Jogeward, Cribb, Donovan 2015, 142–147, T. 36–38.

18. Bronze Coin of Vasudeva I; Göbl 1001–1005; Jongeward, Cribb, Donovan 1106–1173, 1177–1196; A-3812.
(190–230 AD), Kapisa.
Wt: 7.35 g. Dim.: Ø 22.75 mm. Damaged.
J. Brunšmid, Zagreb, donated 1899.
Obv.: on the edge of the coin, þAONANOþAO BAZOΔHO KOþANO. In the middle, the king is depicted facing left, his body shown *en face*, with the right leg pointing left and the left pointing right. He holds a sceptre in his left hand and extends his right hand over a fire altar. The ruler is dressed in armour, baggy trousers and long boots, and wears a pointed cap wrapped with a diadem. Above the fire altar, a trident is visible.
Rev.: on the upper left, OHþO. In the middle, the god Oesho is depicted with a single head *en face*, leaning on a bull turned to the left. He holds a trident in his left hand, and his right hand is extended in a gesture. Behind the figure, a royal tamga.
Göbl 1984, 125; Jogeward, Cribb, Donovan 2015, 142–147, Pl. 36–38.

19. Bronze Coin of Vasudeva I; Göbl, 1001–1005; Jongeward, Cribb, Donovan 1106–1173, 1177–1196; A-3813.
(190–230 AD), Kapisa.
Wt: 7.09 g. Dim.: Ø 20.50 mm. Damaged.
No information is available regarding the coin's acquisition by the National Museum.
Obv.: on the edge of the coin, þAONANOþAO BAZOΔHO KOþANO. In the middle, the king is depicted facing left, his body shown *en face*, with the right leg pointing left and the left pointing right. He holds a sceptre in his left hand and extends his right hand over a fire altar. The ruler is dressed in armour, baggy trousers and long boots, and wears a pointed cap wrapped with a diadem. Above the fire altar, a trident is visible.
Rev.: on the upper left, OHþO. In the middle, the god Oesho is depicted with a single head *en face*, leaning on a bull turned to the left. He holds a trident in his left hand, and his right hand is extended in a gesture. Behind the figure, a royal tamga.
Göbl 1984, 125; Jogeward, Cribb, Donovan 2015, 142–147, Pl. 36–38.

20. Bronze Coin of Vasudeva I; Göbl 1001–1005; Jongeward, Cribb, Donovan 1106–1173, 1177–1196; A-6686.
(190–230 AD), Kapisa.
Wt: 8.24 g. Dim.: Ø 22.56 mm. Damaged.
An auction by J. Schuman, Amsterdam, bought 1910.
Obv.: on the edge of the coin, þAONANOþAO BAZOΔHO KOþANO. In the middle, the king is depicted facing left, his body shown *en face*, with the right leg pointing left and the left pointing right. He holds a sceptre in his left hand and extends his right hand over a fire altar. The ruler is dressed in armour, baggy trousers and long boots, and wears a pointed cap wrapped with a diadem. Above the fire altar, a trident is visible.
Rev.: on the upper left, OHþO. In the middle, the god Oesho is depicted with a single head *en face*, leaning on a bull turned to the left. He holds a trident in his left hand, and his right hand is extended in a gesture. Behind the figure, a royal tamga.
Göbl 1984, 125; Jogeward, Cribb, Donovan 2015, 142–147, Pl. 36–38.

21. Bronca Kaniške II. (?); Göbl 1015–1017; Jogneward, Cribb, Donovan 1202–1435; A-6685.
(230. – 247. g. po. Kr.), Gandara.
m = 7,15 g; dim: pr. 20,33 mm. Oštećeno.
Kupljeno na aukciji kod J. Schulmana, Amsterdam, 1910.
Av: kralj koji gleda na lijevo, tijelo *en face*. Desna ruka ispružena iznad oltara vatre (koji se ovdje ne vidi), u ljevici drži žezlo.
Rv: božica Ardohšo sjedi na prijestolju, u ispruženoj desnici drži dijadem, u ljevici rog obilja. Natpis na ovome tipu kovanica koji se ovdje ne vidi jest na baktrijskome, pisan modificiranim grčkim alfabetom, i glasi APΔOXþO.
Göbl 1984, 126; Jogeward, Cribb, Donovan 2015, 153–159, T. 39–41.

22. Bonca Vašiške (?); Göbl 1011, 1019; Jongeward, Cribb, Donovan 1618–1642; A-3815.
(247. – 267. g. po. Kr.), Gandara.
m = 6,41 g; dim: pr. 20,98 mm. Oštećeno.
Nema podataka o dolasku predmeta u Narodni muzej.
Av: vladar koji gleda na lijevo, oko čije glave jest aureola od točkica, obučen u kaftan ispod kojega je oklop, hlače i duge čizme. Desnica ispružena iznad oltara vatre nad kojim je trozub ovijen vrpcama, u ljevici žezlo.
Rv: bog Oešo oslonjen na bika koji gleda na lijevo, u Božjoj lijevoj ruci trozub, desnica ispružena.
Göbl 1984, 126; Jongeward, Cribb, Donovan 2015, 167–168, T. 43.

23. Kasno kušanska bronca (Šaka?); Göbl 1010; Jongeward, Cribb, donovan 1673–1678; A-6687.
(305. – 335. g. po. Kr.), Kušan
m = 1,65 g.; dim: pr. 15,93 mm. Oštećeno.
Nema podataka o dolasku predmeta u Narodni muzej.
Av: nazire se kralj koji gleda na lijevo, tijelo *en face*. Vidi se kaftan, žezlo i ispružena desna ruka ispod koje se više ne vidi oltar vatre.
Rv: naziru se glava i grudi božice Ardohšo.
Göbl 1984, 125, 126; Jongeward, Cribb, Donovan 2015, 176, tabla 46.

24. Indijska imitacija kušanske bronce (?); Jongeward, Cribb, Donovan A1; A-6689.
(4. st. po. Kr.), Indija.
m = 6,49 g; dim: pr. 22,56 mm. Oštećeno.
Kupljeno na aukciji kod J. Schulmana, Amsterdam, 1910.
Av: vrlo grub prikaz vladara u kaftanu koji desnicu drži iznad oltara, a u ljevici drži žezlo. Prikaz je otkovan zrcalno.[38]
Rv: prikaz koji kopira pozu Maa, Miire ili Atšo – desna ruka podignuta u pozdrav, ljevica se oslanja na bok. Prikaz je otkovan zrcalno.
Jongeward, Cribb, Donovan 2015, 243, 245, T. 69.

21. Bronze Coin of Kanishka II (?); Göbl 1015–1017; Jongeward, Cribb, Donovan 1202–1435; A-6685.
(230–247 AD), Gandhara.
Wt: 7.15 g. Dim.: Ø 20.33 mm. Damaged.
An auction by J. Schuman, Amsterdam, bought 1910.
Obv.: king depicted facing left, his body *en face*. His right hand is extended above a fire altar (not visible here), while he holds a sceptre in his left hand.
Rev.: on the right, APΔOXþO. In the middle, Ardochsho seated on a throne, holding a diadem in her extended right hand and a cornucopia in her left.
Göbl 1984, 126; Jongeward, Cribb, Donovan 2015, 153–159, Pl. 39–41.

22. Bronze Coin of Vashishka (?); Göbl 1011, 1019; Jongeward, Cribb, Donovan 1618–1642; A-3815.
(247–267 AD), Gandhara.
Wt: 6.41 g. Dim.: Ø 20.98 mm. Damaged.
No information is available regarding the coin's acquisition by the National Museum.
Obv.: ruler depicted facing left, with a dotted halo around his head, dressed in a caftan under which is armour, trousers, and long boots. His right hand is extended over a fire altar, above which is a trident wrapped with ribbons, while his left holds a sceptre.
Rev.: the god Oesho leaning on a bull facing left, with a trident in his left hand and his right extended.
Göbl 1984, 126; Jongeward, Cribb, Donovan 2015, 167–168, Pl. 43.

23. Late Kushan Bronze Coin (Shaka?); Göbl 1010; Jongeward, Cribb, Donovan 1673–1678; A-6687.
(305–335 AD), Kushan.
Wt: 1.65 g. Dim.: Ø 15.93 mm. Damaged.
An auction by J. Schuman, Amsterdam, bought 1910.
Obv.: the king is faintly visible facing left, his body *en face*. His caftan, sceptre, and outstretched right hand are visible, but the fire altar below can no longer be seen.
Rev.: the head and breast of the goddess Ardochsho can be discerned.
Göbl 1984, 125–126; Jongeward, Cribb, Donovan 2015, 176, Pl. 46.

24. Indian Imitation of a Kushan Bronze Coin(?); Jongeward, Cribb, Donovan A1; A-6689.
(4th century AD), India.
Wt: 6.49 g; Dim.: Ø 22.56 mm. Damaged.
An auction by J. Schuman, Amsterdam, bought 1910.
Obv.: a very rough depiction of the ruler in a caftan, with the right hand raised above the altar, and a sceptre in his left.
Rev.: a depiction that seems to copy the pose of Mao, Miiro, or Atsho – right hand raised in a greeting, left hand resting on the hip. The images are struck in reverse.[38]
Jongeward, Cribb, Donovan 2015, 243, 245, Pl. 69.

38 Usporedi Jongeward, Cribb, Donovan 2015, T. 69, A1. Također: "The engravers who made these copies did not understand the meaning of the designs they copied and subtracted most of the detail and occasionally added other details. They also occasionally changed the orientation of the designs, producing mirror images of the original designs." (Jongeward, Cribb, Donovan 2015, 243).

38 Compare Jongeward, Cribb, Donovan 2015, Pl. 69, A1. Also: "The engravers who made these copies did not understand the meaning of the designs they copied and subtracted most of the detail and occasionally added other details. They also occasionally changed the orientation of the designs, producing mirror images of the original designs." (Jongeward, Cribb, Donovan 2015, 243).

Analiza

Ovaj prikaz započinje i završava dvjema indijskim kovanicama; jednom kovanom u postmaurijskome razdoblju (kat. br. 1), a drugom kovanom u razdoblju nakon sloma kušanske vlasti (kat. br. 24). Starija je nastala u razdoblju nakon pada Maurijske dinastije 185. g. pr. Kr. i Agatoklova osvajanja Taksile.[39] Na aversu postoji prikaz slona koji je kod Helena simbolizirao Indiju. Tipičan za Taksilu jest stilizirani prikaz brda od triju kuglica na kojima se nalazi vodoravan polumjesec. Na reversu je lav ili možda tigar. Prema Cunninghamu, koji je među prvima istraživao Taksilu *Taksha-sila* ili *Takha-sila*, budisti su ga pretvorili u *Taksha-śira ili Takha-śira*, što bi značilo odsječena glava, da bi se slagalo s legendom po kojoj je Buda dao sebi odsjeći glavu kako bi svojim truplom nahranio gladnu tigricu.[40] Uz lava se nalaze dva simbola; stilizirano brdo i sauvastika, odnosno u ovome slučaju svastika. Svastika je prastari indoeuropski solarni simbol. Također, ona u slučaju Taksile uz stilizirano brdo čini ubikacijski element.[41] Ta kovanica također ima tipičan indijski oblik. Naime, za razliku od prvih zapadnjačkih kovanica koje su imale oblik diska, prve indijske kovanice nastale su rezanjem pravokutnih metalnih šipki na koje su se onda utiskivali razni žigovi.[42]

Takvoga su oblika i dvije grčko-baktrijske bronce.[43] Starija pripada Eukratidu I. (kat. br. 2) koji je na aversu prikazan s beotskom kacigom te bikovim rogom i uhom. Na aversu su prikazani Dioskuri s palminim granama u rukama. Oba prikaza simboliziraju njegov prodor u Indiju. Beotska kaciga bila je glavna konjanička kaciga helenističkoga razdoblja. Bikovo uho i rog vjerojatno se vežu za Dioniza koji je u grčkome mitu bio poznat kao osvajač Indije,[44] a Dioskuri su bili poznati kao pomagači u bitki.[45] Palmine grane u njihovim rukama naglašavale su narativ, koji je poslije postojao kod antičkih pisaca, o Eukratidu kao osvajaču Indije. Mlađa bronca (kat. br. 3) pripada Apolodotu I. On je, izgleda, bio suvladar ili potkralj Menandra.[46] Na aversu i reversu prikazani su motivi koji se vežu za Apolona; Apolodotovo eponimno božanstvo. Prikazan je sam bog, ali i tronožac koji se veže za njega, posebno njegovo najpoznatije proročište u Delfima.

Analysis

This overview begins and ends with two Indian coins, one minted during the post-Mauryan period (cat. no. 1) and the other minted after the collapse of Kushan authority (cat. no. 24). The older coin was produced in the period following the fall of the Mauryan dynasty in 185 BC and Agathocles's conquest of Taxila.[39] The obverse features an image of an elephant, which for the Greeks symbolised India. A stylised depiction of a hill composed of three pellets with a horizontal crescent above is typical of Taxila. The reverse shows a lion or, possibly, a tiger. According to Cunningham, one of the first researchers of Taxila, *Taksha-śira or Takha-śira* was transformed by Buddhists into *Taksha-sira* or *Takha-sira,* which would mean 'severed head', to fit the legend in which Buddha supposedly cut off his own head to feed his body to a starving tigress.[40] Next to the lion are two symbols: a stylised hill and a swastika, or in this case, a sauwastika. The swastika is an ancient Indo-European solar symbol; in the case of Taxila, it, along with the stylised hill, serves as a locative element.[41] This coin also exhibits the typical Indian shape. Unlike the early Western coins, which were disc-shaped, the first Indian coins were produced by cutting rectangular metal bars onto which various stamps were then impressed.[42]

Two Greco-Bactrian bronze coins are of the same shape.[43] The older one belongs to Eucratides I (cat. no. 2), who is depicted on the obverse wearing a Boeotian helmet adorned with a bull's horn and ear. On the reverse, the Dioscuri are depicted holding palm branches. Both depictions symbolise his incursion into India. The Boeotian helmet was the primary cavalry helmet of the Hellenistic period. The bull's ear and horn are likely associated with Dionysus, who, according to Greek mythology, was known as the conqueror of India,[44]while the Dioscuri were helpers in battle.[45] The palm branches in their hands emphasised the narrative later present among ancient writers about Eucratides as a conqueror of India. The younger bronze coin (cat. no. 3) belongs to Apollodotus I. He appears to have been a co-ruler or sub-king under Menander.[46] The motifs on the obverse and reverse are associated with Apollo, Apollodotus's eponymous deity. Both the god himself and the tripod, which is linked to him, especially his most famous oracle at Delphi, are depicted.

39 vidi bilj. 16.

40 Cunningham 1891, 60.

41 „... both associated with Taxila." (Allen 1989, 124–125).

42 Schaps 2007, 283.

43 Prvi grčki vladar u Baktriji koji je kovao novce takvoga oblika bio je Antimah Theos. On je bio jedan od kraljeva-uzurpatora u vrijeme vladavine Demetrija I., sina Eutidema I. (Narain 1989, 400).

44 Dioniz se povezuje s bikom kao u slučaju žena iz Elide koje boga u tome obliku prizivaju iz mora (Graf 1999, 255). Bikovo uho i rog pojavljuju se i na tetradrahmama Seleuka I. Vidi u van't Haaff 2020, 28.

45 Dowden 1999, 258–259.

46 Narain 1989, 410–411.

39 See n. 16.

40 Cunningham 1891, 60.

41 "... both associated with Taxila" (Allen 1989, 124–125).

42 Schaps 2007, 283.

43 The first Greek ruler in Bactria who minted coins of such shape was Antimachus Theos. He was one of the usurper kings during the reign of Demetrius I, the son of Euthydemus I (Narain 1989, 400).

44 Dionysus is associated with the bull, as in the case of the women from Elis who summon the god from the sea in that form (Graf 1999, 255). The bull's ear and horn also appear on the tetradrachms of Seleucus I. See van't Haaff 2020, 28.

45 Dowden 1999, 258–259.

46 Narain 1989, 410–411.

Preostala grčka, odnosno indo-grčka bronca, pripada Hermeju (kat. br. 4), oblik je zapadnjački, na aversu je prikaz vladara tipičan za helenističke kovanice po uzoru na Aleksandra. Okrenut je na desno, obrijan, s dijademom na glavi.[47] Na reversu je prikaz Zeusa. Hermej je bio posljednji grčki vladar koji je želio ujediniti grčko-indijske kneževine oženivši Kaliopu, vjerojatno regentkinju jedne druge loze. Zato bi prikaz Zeusa, vrhovnoga helenskog božanstva, personificirao tu njegovu ambiciju.[48]

Sljedeće tri kovanice pripadaju indo-skitskomu kraljevstvu, dinastiji Aze I. Pravokutna bronca na aversu prikazuje kralja kao konjanika (kat. br. 5) i kao drahma (kat. br. 7), a na aversu okrugle bronce (kat. br. 6) prikazan je kako sjedi prekriženih nogu u pozi koja je svojstvena indijskoj tradiciji. Bič koji kralj drži na drahmi i okrugloj bronci te prikaz konjanika dio je skitske nomadske kulture. Govedo zebu, koje se može vidjeti na reversu pravokutne bronce, simbolizira Indiju, a grčka božanstva Zeus i Nika na reversu drahme te Hermes na reversu okrugle bronce, unutar helenističkoga sinkretičkog univerzuma, ne predstavljaju samo grčke bogove, nego i njihove lokalne te skitske pandane.[49]

Niz kušanskih kovanica počinje tetradrahmom Kudžule Kadfiza (kat. br. 8). On je kovao imitacije grčko-baktrijskih kraljeva Eukratida I. i Heliokla I. (o. 120. – 90. g. pr. Kr.) koje su bile popularne u sjevernim dijelovima njegova kraljevstva. Također je kovao i imitacije Hermejevih bronci koje su cirkulirale u razdoblju između prestanka vladavine toga grčko- indijskoga vladara (o. 70. g. pr. Kr.) i dolaska na vlast Kudžule Kadfiza (50. g. po. Kr.). Njegovi otkovi slijede trend progresivnoga smanjivanja težine indo-grčkoga sustava (temeljenoga na atičkome) u vrijeme indo-skitskih i indo-partskih vladara. To je vidljivo i na ovoj brončanoj tetradrahmi koja je reducirana na oko 6 g. Kada je degradacija dosegla 2 g., došlo je do reseta da bi se stabilizirala valuta.[50] Ikonografski, radi se o tipu Hermej/Heraklo. Na aversu je prikazan vladar u tipičnoj helenističkoj maniri. Obrijan, gleda na desno, s dijademom. Na reversu je Heraklo s toljagom i lavljom kožom te dijademom na glavi. Prema grčkoj mitologiji, Heraklo je svojim barbaromahijama osvojio i time civilizirao većinu svijeta,[51] stoga ne čudi da ga je na svoje kovanice izabrao staviti i Hermej koji se nadao ujediniti i očuvati grčku vlast u Indiji.

The remaining Greek or Indo-Greek bronze coin belongs to Hermaeus (cat. no. 4). Its shape is Western; and, on the obverse, there is a depiction of the ruler typical of Hellenistic coins modelled after Alexander. He is turned to the right, clean-shaven, with a diadem on his head.[47] Zeus is depicted on the reverse. Hermaeus was the last Greek ruler, who sought to unite the Greco-Indian principalities by marrying Calliope, likely the regent of another lineage. Therefore, the depiction of Zeus, the supreme Hellenic deity, personified this ambition.[48]

The following three coins belong to the Indo-Scythian kingdom of the Azes I dynasty. The rectangular bronze features the king depicted as a horseman on the obverse (cat. no. 5), as does the drachm (cat. no. 7). Meanwhile, the round bronze coin (cat. no. 6) shows him sitting cross-legged in a pose characteristic of Indian tradition. The whip the king holds on the drachm and the round bronze coin, as well as the depiction of the horseman, are part of the Scythian nomadic culture. The zebu bull visible on the reverse of the rectangular bronze coin symbolises India, while the Greek deities Zeus and Nike on the reverse of the drachm, and Hermes on the reverse of the round bronze coin, represent not merely Greek gods within the Hellenistic syncretic universe, but their local and Scythian counterparts as well.[49]

The series of Kushan coins begins with the tetradrachm of Kujula Kadphises (cat. no. 8). He minted imitations of Greco-Bactrian kings Eucratides I and Heliocles I (c. 120–90 BC), which were popular in the northern parts of his kingdom. He also minted imitations of Hermaeus's bronze coins that circulated during the period betweenthe end of the reign of this Indo-Greek ruler (c. 70 BC) and the rise to power of Kujula Kadphises (50 AD). His coinage followed the trend of the progressive weight reduction of the Indo-Greek system (based on the Attic standard) during the time of Indo-Scythian and Indo-Parthian rulers. This is evident on this bronze tetradrachm, which was reduced to around 6 grams. When the degradation reached around 2 grams, a reset occurred to stabilize the currency.[50] Iconographically, this coin is of the Hermaeus/Heracles type. On the obverse, the ruler is depicted in typical Hellenistic fashion: clean-shaven, facing right, wearing a diadem. On the reverse, Heracles is shown hold-

47 Po uzoru na Aleksandrove kovanice, R. R. R. Smith teoretizira da je taj način prikazivanja bio prihvaćen od strane dijadoha ne samo da bi se pozvali na velikoga osvajača, nego i da bi im se kovanice razlikovale od izdanja grčkih gradova i Perzijanaca, gdje je prikaz bradatoga muškarca bio uobičajen. Unatoč općoj popularnosti takvoga načina predstavljanja vladara, u vrijeme helenizma bilo je i iznimaka. Iossif i Lorber govore o više od 50 primjeraka; Antigonidi Filip V. i Perzej, Seleukidi Demetrije II., Ahej između ostalih, Prusija I., kralj Bitinije, Mitridat III., kralj Ponta, te Nabis u Sparti. Također, među grčkim gradovima bilo je i primjera otpora takvoj modi. Rod i Bizant izdavali su dekrete kojima se zabranjuje bezbrado prikazivanje (Iossif, Lorber 2009, 87–88).

48 Narain 1989, 414–415.

49 Primjer kako statua boga može biti informacija koja je šifrirana na dvjema razinama; jednoj globalističko-helenističkoj i drugoj lokalnoj, jest kip Herakla-Veretragne, nađen u Seleukiji na Tigrisu. Na jednome bedru natpis je na grčkome koji govori da je Vologaz IV. kip Herakla dao postaviti u Apolonov hram. Na drugome je natpis na partskome koji govori da je kralj dao postaviti kip Veretragne u Tirov hram (Ellerbrock 2021, 265). Ta bi božanstva ovdje simbolizirala pobjedu, vrhovništvo i trgovinu.

50 Jongeward, Cribb, Donovan 2015, 22–26.

51 Aune 1999, 403.

47 Modelled after Alexander's coins. R. R. R. Smith theorises that this style of depiction was adopted by the Diadochi not only to evoke the great conqueror but also to differentiate their coins from the issues of Greek cities and Persians, where the depiction of a bearded man was customary. Despite the general popularity of such ruler representation during the Hellenistic period, there were exceptions. Iossif and Lorber mention more than 50 examples: the Antigonids Phillip V and Perseus, the Seleucids Demetrius II, Achaeus among others, Prusias I, king of Bithynia, Mithridates III, king of Pontus, and Nabis in Sparta. Additionally, among Greek cities, there were instances of resistance to this fashion. Rhodes and Byzantium issued decrees prohibiting beardless depictions (Iossif, Lorber 2009, 87–88).

48 Narain 1989, 414–415.

49 An example of how a statue of a god can convey information encrypted on two levels – one globalist-Hellenistic and the other local – is the statue of Heracles-Verethragna found in Seleucia on the Tigris. On one thigh, there is an inscription in Greek stating that Vologases IV had the statue of Heracles erected in the temple of Apollo. On the other, there is an inscription in Parthian stating that the king had the statue of Verethragna placed in the temple of Tir (Ellerbrock 2021, 265). These deities here symbolise victory, sovereignty, and trade.

50 Jongeward, Cribb, Donovan 2015, 22–26.

Sljedeće četiri didrahme (kat. br. 9–12) pripadaju vladaru koji je standardizirao kušanske bronce. Temeljeno na atičkome standardu, Vima Takto kovao je didrahme i hemidrahme od oko 8,5 i 2,1 g. Na aversu je prikazan kušanski bog sunca Miiro (ili Mioro)[52] koji se zbog zraka koje mu izbijaju iz glave može spojiti s grčkim Helijem[53] ili Apolonom, zbog strijele koju drži u ruci. Na reversu je prikaz koji šalje poruku o tradicionalnome stepskom vladaru obučenomu u konjaničko odijelo s iranskim pokrivalom na glavi i dijademom. Novina je uključivanje tamge,[54] što je preuzeto s indo-partskih kovanica.[55]

Tetradrahme Vima Kadfiza (kat. br. 13–16) na aversu imaju prikaz vladara koji stoji ispred maloga žrtvenika koji je prikazan kao iranski vladar (visoka šiljata kapa s dijademom, kaftan i hlače – konjanička uniforma). Trozub i toljaga, izgleda, trebaju biti vezani za božanstvo prikazano na reversu. To je kušanski bog visina/planina, Oešo (ili možda Vešo), srodan iranskomu bogu vjetra, Vaju. Oešo ima atribute hinduskoga boga Šive. Prikazan je gol s uzdignutim lingamom, trozubom, bikom Nandijem i nandipadom (otisak kopita bika Nandija) te životinjskom kožom (ona, doduše, s toljagom koja je na aversu može upućivati i na vezu s Heraklom/Veretragnom).[56] Tamga se nalazi na aversu iznad toljage (nazire se na kat. br. 13).

Sljedeći kušanski vladar koji se pojavljuje na kovanicama iz Arheološkoga muzeja u Zagrebu (kat. br. 17–20) jest Vasudeva. S obzirom na to da je on bio posljednji kušanski kralj koji je kontrolirao Balk, staru prijestolnicu Baktrije, te da nosi indijsko ime, u središtu Kušanskoga kraljevstva od tada su bile njegove indijske domene. Vasudeva je jedno od imena Krišne koje se posebno veže za Mathuru, gdje je kult Krišne dominantan još i danas. Ikonografski, Vasudevine bronce slične su tetradrahmama Vima Kadfiza. Na aversu je prikazan tradicionalni iransko-stepski vladar ispred oltara vatre, s time da je kralj sada prikazan obučen u oklop. Na reversu je bog Oešo s bikom okrenutim na lijevo i četverozubom tamgom.[57]

ing a club and wearing a lion's skin, with a diadem on his head. According to Greek mythology, Heracles, through his battles against barbarians, conquered and thereby civilized much of the known world.[51] Therefore, it is not surprising that Hermaeus, hoping to unite and preserve Greek rule in India, chose to feature Heracles on his coinage.

The next four didrachms (cat. nos. 9–12) belong to the ruler who standardised Kushan bronze coins. On the basis of the Attic standard, Vima Takto minted didrachms and hemidrachms weighing approximately 8.5 and 2.1 grams, respectively. On the obverse, the Kushan sun god Miiro (or Mioro)[52] is depicted. Due to the rays emanating from his head, he can be associated with the Greek Helios[53]or Apollo, particularly because of the arrow he holds in his hand. The reverse shows a representation conveying the image of a traditional steppe ruler, dressed in equestrian attire, wearing an Iranian-style head covering and a diadem. A notable innovation is the inclusion of the tamga,[54] which was borrowed from Indo-Parthian coins.[55]

The tetradrachms of Vima Kadphises (cat. nos. 13–16) feature, on the obverse, a depiction of the ruler standing in front of a small altar, portrayed as an Iranian ruler (high pointed cap with a diadem, caftan, and trousers – a horseman's uniform). The trident and club seem to be associated with the deity depicted on the reverse. This is the Kushan god of heights/mountains Oesho (or perhaps Vesho), related to the Iranian god of wind, Vayu. Oesho bears attributes of the Hindu god Shiva. He is depicted nude with an erect lingam, trident, the bull Nandi, and a nandipada (the hoofprint of the bull Nandi) as well as animal skin (although, with the club shown on the obverse, it may also indicate a connection to Heracles/Verethragna).[56]The tamga is located on the obverse above the club (and can be discerned on cat. no. 13).

The next Kushan ruler appearing on the coins of the Archaeological Museum in Zagreb (cat. nos. 17–20) is Vasudeva. Considering that he was the last Kushan king to control Balkh, the old capital of Bactria, and that he bears an Indian name, the focus of the Kushan kingdom from that point on was its Indian territories. Vasudeva is one of the names of Krishna, particularly associated with Mathura, where the cult of Krishna remains dominant to this day. Iconographically, Vasudeva's bronze coins are similar to the tetradrachms of Vima Kadphises. On the obverse, the traditional Iranian-steppe ruler is depicted standing before a fire altar, with the difference that the king is now shown wearing armour. On the reverse, the god Oesho is depicted with a bull facing left and a four-pronged tamga.[57]

The bronze coins of later Kushan rulers (cat. nos. 21–23) on the

52 Jongeward, Cribb, Donovan 2015, 263.

53 Na prijašnjim kovanicama Kaniške I., gdje se nalaze natpisi samo na grčkome, Miiro je označen kao ΗΛΙΟΣ (Jongeward, Cribb, Donovan 2015, 67).

54 Tamga ili tamgha prvenstveno je oznaka klana kojom se označavalo vlasništvo (npr. žigosala stoka). Izraz je izvorno turkijski. Korištenje tamgi preuzela su i susjedna iranska plemena u središnjoj Aziji (Jongeward, Cribb, Donovan 2015, 303). Tamga se lijepo vidi na reversu kat. br. 10 ispred konjanika.

55 Jongeward, Cribb, Donovan 2015, 39–43.

56 Jongeward, Cribb, Donovan 2015, 53–55, 67, 264–267.

57 Jongeward, Cribb, Donovan 2015, 135–136.

51 Aune 1999, 403.

52 Jongeward, Cribb, Donovan 2015, 263.

53 On earlier coins of Kanishka I, where inscriptions appear only in Greek, Miiro is labelled as ΗΛΙΟΣ (Jongeward, Cribb, Donovan 2015, 67).

54 Tamga or tamgha is primarily a clan symbol used to designate ownership (e.g. branding livestock). The term is originally Turkic. The use of tamgas was also adopted by neighbouring Iranian tribes in Central Asia (Jongeward, Cribb, Donovan 2015, 303). The tamga is clearly visible on the reverse of cat. no. 10 in front of the horseman.

55 Jongeward, Cribb, Donovan 2015, 39–43.

56 Jongeward, Cribb, Donovan 2015, 53–55, 67, 264–267.

57 Jongeward, Cribb, Donovan 2015, 135–136.

Bronce kasnijih kušanskih vladara (kat. br. 21–23) na aversu kopiraju prikaz s aversa bronci Vasudeve I. (kralj s dugim žezlom u ljevici, desnica ispružena iznad maloga oltara vatre). Revers rjeđe kopira Vasudevine bronce (Oešo, vidi revers kat. br. 22), a češće revers, koji je uveo Kaniška II. (kat. br. 21, također i 23, koja pripada Šaki?), koji prikazuje božicu Ardohšo na prijestolju s dijademom u desnici i rogom obilja u ljevici.[58] Ardohšo ovdje predstavlja kušansku Tihu koja vrši investituru vladara.[59]

Posljednja kovanica iz ovoga prikaza jest post kušanska imitacija didrahme Kaniške I. (kat. br. 24). Demonetizirane kovanice Vima Kadfiza, Kaniške I. i prijašnje kovanice Huviške uvozile su se u sjevernu Indiju zbog degradacije novca, do koje je došlo sredinom Huviškine vladavine. Te su kovanice cirkulirale dok se u potpunosti nisu izlizale, a težina im je pala dobrano ispod 16 g, koliko su imale prilikom kovanja. Budući da je došlo do prekida uvoza tih kovanica, u nekim dijelovima sjeverne i istočne Indije pojavile su se njihove kopije. Ikonografija se uglavnom temeljila na broncama Kaniške I. (uz nekoliko kopija kovanica Huviške) – prikaz vladara na aversu s rukom iznad maloga oltara, na reversu božanstvo (Miiro, Mao, Athšo) s ispruženom desnicom i ljevicom oslonjenom na bok. Težina tih prijašnjih kopija bila je između 8 i 17 grama, a kasnijih između 5 i 10.[60]

Natpisi na ovdje predstavljenim kovanicama dolaze na grčkome, na prakritu, koji se govorio u Gandari, i na baktrijskome. Pisani su grčkim alfabetom i karošti pismom. Prvi grčki vladar koji je na svoje kovanice stavio bilingvalni natpis na grčkome i na prakritu bio je Demetrije II.[61] Njega su slijedili ostali grčko-baktrijski, grčko-indijski, indo-skitski, indo-partski i kušanski vladari do Kaniške I. Na njegovim se kovanicama isprva nalazio samo grčki natpis, a zatim baktrijski, pisan modificiranim grčkim alfabetom, što su slijedili i preostali kušanski vladari.[62]

Natpisi su, kao što se očekuje, lapidarni. Na Eukratidovoj kovanici (kat. br. 2) to je ΒΑΣΙΛΕΩΣ ΜΕΓΑΛΟΥ ΕΥΚΡΑΤΙΔΟΥ (velikoga kralja Eukradita), a titular je identičan kao na kovanicama njegova suvremenika Mitridata I.[63] Natpis na karoštiju, Māhārajasa Evukrātidasa, doslovan je prijevod. Natpisi na kovanicama Apolodota (kat. br. 3) i Hermeja (kat. br. 4) jesu sljedeći: ΒΑΣΙΛΕΩΣ ΑΠΟΛΟΔΟΤΟΥ ΣΩΤΗΡΟΣ / ΒΑΣΙΛΕΩΣ ΣΩΤΗΡΟΣ ΕΡΜΑΙΟΥ (kralja

obverse copy the depiction from the obverse of Vasudeva I's bronze coins (the king holding a long sceptre in his left hand, with his right extended above a small fire altar). The reverse rarely copies Vasudeva's bronze coins (Oesho, see reverse cat. no. 22), but more often follows the reverse introduced by Kanishka II (cat. no. 21, and also 23, which may belong to Shaka?). This reverse depicts the goddess Ardochsho seated on a throne, holding a diadem in her right hand and a cornucopia in her left.[58] Here, Ardochsho represents the Kushan Tyche, who performs the investiture of the ruler.[59]

The last coin in this overview is a post-Kushan imitation of the didrachm of Kanishka I (cat. no. 24). The demonetized coins of Vima Kadphises and Kanishka I, and earlier coins of Huvishka, were imported into northern India due to the degradation of the currency that occurred during the middle of Huvishka's reign. These coins circulated until they were completely worn out, with their weight falling significantly below the original 16 g they had when minted. Since the import of these coins was interrupted in some parts of northern and eastern India, copies of them began to appear. The iconography was primarily based on the bronze coins of Kanishka I (with a few copies of the coins of Huvishka): a depiction of the ruler on the obverse with a hand raised above a small altar, and a deity (Miiro, Mao, Athsho) on the reverse, with the right hand extended and the left resting on the hip. The weight of the earlier specimens ranged from 9 to 17 grams, and of the later ones from 5 to 10 grams.[60]

The inscriptions on the coins presented here are in Greek, Prakrit (spoken in Gandhara), and Bactrian. They were written using the Greek alphabet and Kharosthi script. The first Greek ruler to feature a bilingual inscription in Greek and Prakrit on his coins was Demetrius II.[61] He was followed by other Greco-Bactrian, Greco-Indian, Indo-Scythian, Indo-Parthian, and Kushan rulers up to Kanishka I. On his coins, initially only a Greek inscription appears, followed by a Bactrian one written in a modified Greek alphabet, a practice followed by other Kushan rulers.[62]

The inscriptions are concise, as expected. On Eucratides's coin (cat. no. 2), it reads ΒΑΣΙΛΕΩΣ ΜΕΓΑΛΟΥ ΕΥΚΡΑΤΙΔΟΥ (of the Great King Eucratides), and the title is identical to that on the coins of

58 Jongeward, Cribb, Donovan 2015, 150.

59 Tihe je u grčkoj mitologiji bila božica koju Pindar vidi kao personifikaciju usuda i Zeusovu kćer. „Preklinjem te, kćeri osloboditelja Zeusa, opkoli snažnu Himeru, spasonosna Tiho! Ti vladaš brzim lađama na moru i zvjerskim borbama vojski i savjetodavnim agorama na zemlji." (Burckhartd 2001, 73). Kod Hesioda je ona kći titana Okeana i Tetije (Hes. *Th*. 360). Tihe se pojavljuje na reversu partskih tetradrahmi u vrijeme vladavine Oroda II. (Sellwood 1980, 138, 143, 147). Tihe koja pruža palminu granu ili dijadem i tako vrši investituru vladara, pojavljuje se na tetradrahmama Fraata IV. i od tada postaje standardni prikaz na partskim tetradrahmama (Sellwood 1980, 161, 163). Ellerbrock navodi da se pod partskom Tihom kriju božice Ardohšo (Aši), Anahita ili možda Nana (Nanaja) (Ellerbrock 2021, 289).

60 Jongeward, Cribb, Donovan 2015, 244.

61 „He was no doubt later than both Antimachus I and Demetrius I, but a contemporary of Eucratides I. He was the first king to issue silver money on the reduced Indian weight standard with legends in both Greek and Indian Prakrit;..." (Narain 1989, 400).

62 Jongeward, Cribb, Donovan 2015, 66.

58 Jongeward, Cribb, Donovan 2015, 150.

59 In Greek mythology, Tyche was the goddess whom Pindar saw as the personification of fate and the daughter of Zeus. "I implore you, daughter of the liberator Zeus, encircle mighty Chimera, our saviour Tyche! You rule over swift ships on the sea and beastly battles of armies and advisory agoras on the land." (Burckhartd 2001, 73). In Hesiod's account, she is the daughter of the titans Oceanus and Tethys (Hes. *Th*. 360). Tyche appears on the reverse of Parthian tetradrachms during the reign of Orodes II (Sellwood 1980, 138, 143, 147). Tyche, who extends a palm branch or diadem to bestow the investiture upon the ruler, appears on the tetradrachms of Phraates IV and, from that point onwards, becomes a standard representation on Parthian tetradrachms (Sellwood 1980, 161, 163). Ellerbrock suggests that the Parthian Tyche might represent goddesses like Ardochsho (Ashi) and Anahita, or perhaps Nana (Nanaia) (Ellerbrock 2021, 289).

60 Jongeward, Cribb, Donovan 2015, 244.

61 "He was no doubt later than both Antimachus I and Demetrius I, but a contemporary of Eucratides I. He was the first king to issue silver money on the reduced Indian weight standard with legends in both Greek and Indian Prakrit;..." (Narain 1989, 400).

62 Jongeward, Cribb, Donovan 2015, 66.

Apolotoda / Hermeja spasitelja). Nadimak spasitelj Heleni su isprva davali bogovima (Zeus, Asklepije, Serapis), a onda i zaslužnim pojedincima. Prvi koji je tako nazvan bio je spartanski general Brazida koji je 422. g. pr. Kr., za vrijeme Peloponeskoga rata, pao braneći Amfipol od Atenjana. U vrijeme helenizma taj su naslov davali i živućim vladarima poput Antigona i sina mu Demetrija, koje su 322. g. pr. Kr. Atenjani nazvali θεοί σωτήρες.[64] Natpis na reversu, Māhārajasa Apaladatasa tradatasa / Māhārajasa tradatasa Hermayasa, modificiran je prijevod grčkoga natpisa s aversa. Natpisi na aversu indo-skitskih kovanica (kat. br. 5–7) ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΝ ΜΕΓΑΛΟΥ ΑΖΟΥ (velikoga kralja kraljeva Aze) slijede titular koji je kod Parta uspostavio Mitridat II. pozivajući se na ahemenidsku baštinu.[65] Karošti natpis, Maharajasa Rajarajasa Mahatasa Ayasa, jest kao i na prethodnim kovanicama prijevod grčkoga. Na kovanici Kudžule Kadfiza (kat. br. 8) natpis je ili pogrešno napisana kopija natpisa s Hermejeve bronce, ΒΑΣΙΛΕΩΣ ΣΤΗΡΟΣΣΥ ΕΡΜΑΙΟΥ ili, u slučaju ΚΟΖΟΥΛΟ ΚΑΔΦΙΖΥ ΚΟΡΣΝΟΥ (Kudžule Kadfiza Kušana), daje ime i pripadnost vladara. Natpis na reversu, kujula kasasa kushana yavugasa dhamathidasa, determinira ime i titulu. Epitet *dhamathidasa*[66] usporediv je s δίκαιος, koji se na partskim kovanicama pojavljuje u vrijeme Mitridata II. i od tada postaje dio titulara partskih kraljeva.[67] Na broncama Vima Takta (kat. br. 9–12) natpis je samo na grčkome, ΒΑΣΙΛΕΥΣ ΒΑΣΙΛΕΥΩΝ ΣΩΤΗΡ ΜΕΓΑΣ[68] (kralj kraljeva Veliki Spasitelj). Nedostatak imena vladara objašnjava se kopiranjem natpisa s rimskih kovanica Augusta, gdje je on svoje ime Oktavijan zamijenio titulom Cezar August, pa bi tako ovdje ime Vima Takto bilo zamijenjeno titulom Veliki Spasitelj.[69] Vima Kadfiz (kat. br. 13–16) vraća na bronce karošti natpis na reversu. Na aversu je grčki natpis, ΒΑΣΙΛΕΥΣ ΒΑΣΙΛΕΩΝ ΣΩΤΗΡ ΜΕΓΑΣ ΟΟΗΜΟ ΚΑΔΦΙΣΗΣ (kralja kraljeva veliki spasitelj Vima Kadfiz), koji osim imena i standardnoga titulara ima i epitet Veliki Spasitelj. Natpis na reversu, maharajasa rajadirajasa sarvaloga'išvarasa mahisvarasa v´ima kathpišasa tradara, znači kralj kraljeva, gospodar svih mjesta, veliki gospodar, Vima Kadfiz, spasitelj.[70] Kaniška I. uvodi natpise na baktrijskome, što se vidi i na kovanicama Vasudeve I. (kat. br. 17–20). Koristio se modificiranim grčkim alfabetom koji znakom þ označava glas š. Natpis na aversu Vasudevinih bronci jest sljedeći: þAONANOþAO BAZOΔHO KOþANO (Šaonanošao Bazodeo Košano – kralj kraljeva Kušana Vasudeva). Na reversu je napisao božje ime, OHþO (Oešo). Natpisi na broncama Kaniške II. nalaze se samo na reverhis contemporary, Mithridates I.[63] The inscription in Kharosthi, Māhārajasa Evukrātidasa, is a direct translation. The inscriptions on the coins of Apollodotus (cat. no. 3) and Hermaeus (cat. no. 4) are as follows: ΒΑΣΙΛΕΩΣ ΑΠΟΛΟΔΟΤΟΥ ΣΩΤΗΡΟΣ / ΒΑΣΙΛΕΩΣ ΣΩΤΗΡΟΣ ΕΡΜΑΙΟΥ (of King Apollodotus/Hermaeus the Saviour). The title 'Saviour' was initially given by the Greeks to gods (Zeus, Asclepius, Serapis) and later to deserving individuals. The first person to be called 'Saviour' was the Spartan general Brasidas, who fell defending Amphipolis from the Athenians during the Peloponnesian War in 422 BC. During the Hellenistic period, this title was also given to living rulers such as Antigonus and his son Demetrius, whom the Athenians called θεοί σωτήρες.[64] The inscription on the obverse of the Indo-Scythian coins (cat. nos. 5–7), ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΝ ΜΕΓΑΛΟΥ ΑΖΟΥ (of the Great King of Kings, Azes), follow the title established by Mithridates II among the Parthians, referring to the Achaemenid heritage.[65] The Kharosthi inscription Maharajasa Rajarajasa Mahatasa Ayasa, as on previous coins, is a translation of the Greek. On the coin of Kujula Kadphises (cat. no. 8), the inscription is either a poorly copied version of the inscription from Hermaeus's bronze coin, ΒΑΣΙΛΕΩΣ ΣΤΗΡΟΣΣΥ ΕΡΜΑΙΟΥ, or in the case of ΚΟΖΟΥΛΟ ΚΑΔΦΙΖΥ ΚΟΡΣΝΟΥ (Kujula Kadphises, Kushan) it gives the name and affiliation of the ruler. The reverse inscription, kujula kasasa kushana yavugasa dhamathidasa, defines the name and title. The epithet *dhamathidasa*[66] is comparable to δίκαιος, which appears on Parthian coins during the time of Mithridates II and, from then on, became part of the Parthian kings' titles.[67] On the bronze coins of Vima Takto (cat. nos. 9–12), the inscription is only in Greek: ΒΑΣΙΛΕΥΣ ΒΑΣΙΛΕΥΩΝ ΣΩΤΗΡ ΜΕΓΑΣ (King of Kings, Great Saviour).[68] The absence of the ruler's name is explained by the copying of the inscription from Roman coins of Augustus, where his personal name, 'Octavian', was replaced by the title 'Caesar Augustus'. Similarly, here, the name 'Vima Takto' might have been replaced by the title 'Great Saviour'.[69] Vima Kadphises (cat. nos.13–16) reinstates the Kharosthi inscription on the reverse of bronze coins. The Greek inscription on the obverse reads: ΒΑΣΙΛΕΥΣ ΒΑΣΙΛΕΩΝ ΣΩΤΗΡ ΜΕΓΑΣ ΟΟΗΜΟ ΚΑΔΦΙΣΗΣ (King of Kings, Great Saviour Vima Kadphises), which, in addition to the name and standard title, includes the epithet 'Great Saviour'. The reverse inscription, written in Kharosthi, reads: maharajasa rajadirajasa sarvaloga'išvarasa mahisvarasa v´ima kathpišasa tradara– meaning 'King of Kings,

63 Vidi tip 10.1 kod Sellwooda (Sellwood 1980, 34).

64 den Boeft 1999, 733–734.

65 „Cuneiform tablets tells us that about 109 BC, this monarch assumed the further title „king of kings" an enhanced dignity reflected in inscriptions of type 27." (Selllwood 1980, 63–64). Curtis je nešto preciznija: „ An Astronomical Diary (BM 34727; Sachs & Hunger 1996, no. 110) dated to August 111 BCE, mentions *"[ar-ša-ka LUGA]L LUGAL.MEŠ"*, that is "[Arsaces Kin]g of Kings", who is none other than Mithradat II." (Curtis 2019, 27).

66 „steadfast to the law" (Jongeward, Cribb, Donovan 2015, 23).

67 Vidi tip 29.1 kod Sellwooda (Sellwood 1980, 84).

68 Prije otkrića natpisa u Rabataku i Dasht-i Nawaru (Afganistan) Vima Takto bio je poznat samo kao ΣΩΤΗΡ ΜΕΓΑΣ (Jongeward, Cribb, Donovan 2015, 39–42).

69 Rimske kovanice kopirao je već prvi kušanski vladar Kudžula Kadfiz, čiji je rimski tip bronci cirkulirao u okolici Taksile i čiji se dizajn temeljio na zlatnim i srebrnim kovanicama cara Augusta (Jongeward, Cribb, Donovan 2015, 34, T. 5).

63 See type 10.1 in Sellwood (Sellwood 1980, 34).

64 den Boeft 1999, 733–734.

65 "Cuneiform tablets tell us that about 109 B.C., this monarch assumed the further title 'king of kings' an enhanced dignity reflected in inscriptions of type 27." (Selllwood 1980, 63–64). Curtis is a bit more precise: „ An Astronomical Diary (BM 34727; Sachs & Hunger 1996, no. 110) dated to August 111 BC, mentions *"[ar-ša-ka LUGA]L LUGAL.MEŠ"*, that is "[Arsaces Kin]g of Kings", who is none other than Mithradat II." (Curtis 2019, 27).

66 "steadfast to the law" (Jongeward, Cribb, Donovan 2015, 23).

67 See type 29.1 in Sellwood (Sellwood 1980, 84).

68 He was known before the discovery of inscriptions at Rabatak and Dasht-i Nawaru (Afghanistan) only as ΣΩΤΗΡ ΜΕΓΑΣ (Jongeward, Cribb, Donovan 2015, 39–42).

69 Roman coins were already being copied by the first Kushan ruler, Kujula Kadphises, whose Roman-style bronze coins circulated around the vicinity of Taxila. Their design was based on the gold and silver coins of Emperor Augustus (Jongeward, Cribb, Donovan 2015, 34, 5).

su (kat. br. 21) i kao u slučaju reversa kovanica Vasudeve donose samo ime božanstva, odnosno APΔOXþO (Ardohšo). To je ujedno i posljednja kušanska kovanica iz Arheološkoga muzeja u Zagrebu koja na sebi ima natpis.

Većina je ovdje predstavljenih kovanica ušla u Narodni muzej kada je, prvo kao kustos, a onda i ravnatelj njegova Arheološkoga odjela, bio J. Brunšmid (1893. – 1924.). Iznimka je drahma Aze II. (kat. br. 7) koja je u Muzej došla 1926. otkupom zbirke poznatoga hrvatskog numizmatičara B. Horvata. Za devet predmeta (kat. br. 3–4, 9, 13–15, 17, 19, 22) ne zna se način ulaska, ali se može pretpostaviti da su pribavljene ili otkupom ili darovanjima prije 1918. Također, 9 kovanica (kat. br. 1–2, 6, 11–12, 20–21, 23–24) otkupljeno je od J. Schulmana 1910. u Amsterdamu. Od ostalih 6, kat. br. 8 nabavljen je 1913. od C. Stedtfelda u Kölnu, kat. br. 10 kupljen je od L. Hamburgera 1907. u Frankfurtu, kat. br. 5 kupljen je 1915. i pripadao je zbirci N. Plavšića, tajnika trgovačke komore iz Osijeka, kat. br. 16 kupljen je 1894. od J. Brebera iz Zagreba, kat. br. 18 bio je dar J. Brunšmida 1899. kada je Muzeju darovao svoju numizmatičku zbirku, a kat. br. 7 bio je otkupljen kao dio Zbirke B. Horvata.[71]

Iako se Narodni muzej u Zagrebu prvenstveno usredotočio na pribavljanje predmeta s područja koje obuhvaća hrvatske zemlje (tadašnje Kraljevine Hrvatska i Slavonija te Kraljevina Dalmacija), postojala je jedna iznimka. U razdoblju dok je bio voditelj Arheološkoga odjela Narodnoga muzeja, J. Brunšmid (1895. – 1924.) nabavljao je kovanice od aukcijskih kuća diljem Europe (Berlin, Beč, Amsterdam) za Numizmatičku zbirku Muzeja.[72] Njegov cilj stvaranja respektabilne numizmatičke zbirke u konačnici je ostvaren, i kao rezultat toga Numizmatički odjel Arheološkoga muzeja u Zagrebu (formiran iz Arheološkoga odjela Narodnoga muzeja nakon ukidanja Narodnoga muzeja) u svojim zbirkama ima ne samo antičke kovanice iz rimskih provincija Dalmacije i Panonije, nego i kovanice iz cijeloga antičkim Grcima poznatoga svijeta, uključujući ovdje predstavljene, ali prethodno neobjavljene indijske, grčko-baktrijske, indo-grčke, indo-skitske i kušanske kovanice.

Lord of All Places, Great Lord, Vima Kadphises, Saviour'.[70] Kanishka I introduced inscriptions in Bactrian, which can be seen on the coins of Vasudeva I (cat. nos. 17–20). A modified Greek alphabet was used, where the symbol þ represents the sound 'sh'. The inscription on the obverse of Vasudeva's bronze coins is: þAONANOþAO BAZOΔHO KOþANO (Shaonanoshao Bazodeo Koshano – King of Kings of the Kushans, Vasudeva). The reverse contains the divine name OHþO (Oesho). Inscriptions on the bronze coins of Kanishka II are only on the reverse (cat. no. 21), and, as with the reverses of Vasudeva's coins, they only bear the name of the deity: APΔOXþO (Ardochsho). This is also the last Kushan coin of the Archaeological Museum in Zagreb that has an inscription.

Most of the coins presented here entered the National Museum during the tenure of J. Brunšmid as curator and later as director of its Archaeological Department (1893–1924). An exception is the drachma of Azes II (cat. no. 7), which entered the Museum in 1926 through the purchase of the collection of the renowned Croatian numismatist B. Horvat. The acquisition of nine items (cat. nos. 3–4, 9, 13–15, 17, 19, 22) is unknown, but it can be assumed they were obtained through purchase or donations before 1918. Additionally, nine coins (cat. nos. 1, 2, 6, 11–12, 20–21, 23–24) were purchased from J. Schulman in Amsterdam in 1910. Of the remaining six, cat. no. 8 was acquired in 1913 from C. Stedtfeld in Cologne; cat. no. 10 was purchased from L. Hamburger in 1907 in Frankfurt; cat. no. 5 was bought in 1915 and belonged to the collection of N. Plavšić, the secretary of the Chamber of Commerce of Osijek; cat. no. 16 was acquired from J. Breberof Zagreb; cat. no. 18 was a gift from J. Brunšmid in 1899, when he donated his numismatic collection to the Museum (after he became Head of the Archaeological Department of the National Museum), and cat. no. 7 was purchased as part of the B. Horvat Collection.[71]

Although the National Museum in Zagreb focused primarily on obtaining objects from the area encompassing Croatian lands (the then Kingdom of Croatia-Slavonia and Kingdom of Dalmatia), there was one exception. During the period when he was the Head of the Archaeological Department of the National Museum, J. Brunšmid (1895–1924) acquired coins from auction houses all over Europe (Berlin, Vienna, and Amsterdam, amongst others) for the Numismatic Collection of the Museum.[72] His goal to create a respectable numismatic collection was ultimately achieved, and as a result the Numismatic Department of the Archaeological Museum in Zagreb (formed from the Archaeological Department of the National Museum after the abolition of the National Museum) has in its collections not only ancient coins from the Roman provinces of Dalmatia and Pannonia but also coins from all over the world known to the ancient Greeks, including coins here presented, but previously not published, of Indian, Greco-Bactrian, Indo-Greek, Indo-Scythian, and Kushan provenance.

Translation: N. Pisk

70 Jongeward, Cribb, Donovan 2015, 54.

71 Mirnik 2015, 10–11.

72 Solter 2023, 50.

70 Jongeward, Cribb, Donovan 2015, 54.

71 Mirnik 2015, 10–11.

72 Solter 2023, 50.

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TABLA 1.
Kat. br. 1–15.

PLATE 1.
Cat. nos. 1–15.

TABLA 2.
Kat. br. 16–24.

PLATE 2.
Cat. nos. 16–24.