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Datayola

# **Chapter Sixteen**

# PĀRATARĀJAS

# PĀRATARĀJAS (ca. 125-300 CE)

# Contributed by Pankaj Tandon

The Pāratas were a tribe who ruled parts of modern day Baluchistan (and perhaps some neighbouring areas) during the 2nd and 3rd centuries CE. They appear to have originated in what is now northern Iraq or Iran, from where they began a slow eastward migration sometime between the 7th and the 4th centuries BCE, arriving in Baluchistan by the 1st century CE. They issued coins for a period of about 175 years from c 125 to 300 CE. Why they migrated is not known.

The tribe is mentioned in a number of Greek sources and also appears in many of the tribal lists in various Indian texts, where it is sometimes called the Pāratas and sometimes the Pāradas. This ambiguity in the spelling of the tribal name is also seen on the coins. On most, the tribe is called the Pāratas but on some coins very late in the series it is called the Pāradas.

Only one king of the Pāratarājas is known from non-numismatic sources. His name is Yolamira and he is known from inscriptions on some potsherds found in the area of Loralai in Baluchistan (Konow). This is also the area where most coins of the Pāratarājas are found.

Yolamira is the first king for whom we have coins. Ten other kings issued coins and, when we include the fathers mentioned on the coins, we can identify a total of fifteen individuals. Of these, thirteen have Iranian names and two have Indian names. Several of the names contain the root word *Mira*, which is clearly a variant of Mithra, the old Persian (or Zoroastrian) deity of Light. Thus it appears that the dynastic family followed the Zoroastrian religion.

#### Coinage

E.J. Rapson (1905) was the first scholar to study their coins. B.N. Mukherjee (1972) provided the first historical information on the tribe, and R.C. Senior published many new types in a series of articles in the ONS Journal, consolidated later in his 2001 catalogue of Indo-Scythian coins. The coinage was finally correctly identified and organized by Pankaj Tandon (2006, 2009 and 2010) and Harry Falk (2007).

The coins of the Pāratarājas form two quite distinct series. One series consists of coins exclusively of silver, on which the legends are all in Brāhmī script. The other series consists of coins mostly in copper (with a few in silver), on which the legends are almost all in Kharoṣṭhī script. There is one known coin in this series in which the legend is in Brāhmī. Scholars initially assumed, quite understandably given the

history of Brāhmī replacing Kharoṣṭhī in northern India, that the Kharoṣṭhī series came first and the Brāhmī series followed. However, it is now quite clear, thanks to the evidence of the coins themselves, that this is not the case here and that the Brāhmī series predated the Kharoṣṭhī coins.

The coins were issued by a total of 11 kings, six of whom issued coins with Brāhmī legends and five who issued coins with Kharosthī legends. Most of the coins feature the bust of the king (or, late in the series, a standing king) on the obverse and a central swastika (sometimes turning right and sometimes left) on the reverse, surrounded by a circular legend. The use of the swastika as a reverse symbol on the coins may be further evidence of the dynasty's allegiance to Mithra, as the swastika was thought to be a symbol in ancient Persia of the revolving sun (Garduneh-e Khorshid) and Mithra's Wheel (Garduneh-e Mehr). The legend, whether in Brāhmī or Kharosthī, identified the king by name, his father via a patronymic, and then his title pāratarāja. The legends are almost always in the genitive case and the language is almost always Prākrit.

One interesting feature of the coin legends is that they are quite often truncated. Almost all the legends follow the same pattern: they start with the name of the king, follow that with the patronymic, and end with the title "king of the Pāratas." Thus, for example, the full legend on the coins of Yolamira, son of Bagareva, reads: *Yolamirasa Bagarevaputrasa Pāratarājasa*. However, if the die-cutter ran out of room as he carved the circular legend, he would simply truncate the legend at whatever point he finished using up the space. Coins are known with various kinds of truncations, from leaving off the last *sa* to leaving off as much as the terminal *tarājasa*.

Creating a chronological sequence of the coins is of course helped by the use of patronymics, but it is further helped by an unusual feature of the coins of the first seven kings: each successor used an obverse die previously used by his predecessor. Considerations of stylistic evolution help in ordering the remaining kings.

For those wanting to relate these coins to the catalogue published by Senior in his 4-volume series on Indo-Scythian coins, here are the corrected readings of the kings' names:

Senior	Corrected
Ajuna	Arjuna
Bhimajhuna	Bhimarjuna
Maramira	Hvaramira
Miramara	Mirahvara
Spajhana	Kozana
Spajhama/Spajhayam	Koziya
Vhunamtavhaspa	Datarvharna

The silver coins issued by the first six kings seem to have a stable metrology; the coinage is based on a drachm of approximately 3.65g, yielding nominal weights for the other denominations as 7.3g (didrachms), 1.8g (hemidrachms), 0.9g (quarter drachms or trihemiobols), and 0.6g (obols). The kingdom must have enjoyed favourable economic conditions during this period, perhaps based on a robust trade during the period 125-200.

During the reign of the seventh king, Kozana (c. 200-220), conditions must have deteriorated, as the coinage suffered a significant devaluation. The drachm was reduced in weight to approximately 2.5g, with corresponding reductions in the other denominations as well. His successor, Bhimarjuna, issued only very few silver coins; the coinage was reduced to billon and then, quite rapidly, to copper. The remaining kings issued coins in copper only. It seems quite clear that the Pārata economy suffered a considerable decline. This may have been due to a steep decline in trade, perhaps related to the unsettled conditions in the Roman Empire, and also to military pressure from the newly emerging Sasanian Empire. What we see is a coinage reduced to base metal and a denominational structure suggesting rapid inflation. The coinage disappears c. 300 CE, after having lasted about 175 years.

The listings below are based largely on the table in Tandon (2010) with some additions of newly discovered coins.

# Yolamira

As mentioned earlier, Yolamira is the only Pārata king known from non-numismatic sources. Potsherds found in the area of Loralai, in the north-eastern part of modern day Baluchistan, mention a Shahi Yolamira who was the patron of a Buddhist *vihāra*.

Yolamira's coins appear to have been issued in three distinct phases. In the first phase, the king is shown bearded, while in the second and third phases he is shown clean-shaven. Each phase has its own distinct dies and styles.

The coins are all in silver. Five denominations in all were issued: didrachms, drachms, hemidrachms, quarter drachms (trihemiobols), and obols. The didrachms were issued only in the second phase, and may have been coronation pieces. Several later kings are known to have issued didrachms and they all use the same obverse die. The quarter drachms were important in determining the intended order of the circular legends on the other coins, since on these coins the linear legends started with the king's name. The obols are not definitively Yolamira's issues, but are likely his.

Yolamira ruled c. 125-150 CE. His name means "warrior Mithra."

### **CATALOGUE**

#### Phase 1

3251. AR drachm, 3.72g, 16mm



Obv: Bearded and diademed bust of king to right, dotted border around

Rev: Swastika turning right, Brāhmī legend around: *Yolamirasa Bagarevaputrasa Pāratarāja(sa)* 

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3252. AR, hemidrachm, 1.77g, 13mm



Obv: As 3251 Rev: As 3251

3253. AR, quarter drachm, 0.89g, 10mm



Obv: As 3251

Rev: Four line Brāhmī legend: Yolamira/sa Bagareva/putrasa Pāra/tarājasa

3254. AR, quarter drachm, 0.89g, 10mm



Obv: As 3251 (same die as 3)

Rev: Three line Brāhmī legend: Yola/mirasa/ shahisa

3255. Yolamira ?, AR, obol, 0.73g, 8mm



Obv: Swastika turning left Rev: Indistinct legend

Phase 2

3256. AR, didrachm, 6.67g, 20mm



Obv: As 3251, but king clean-shaven

Rev: Swastika turning left, Brāhmī legend around:

Yolamirasa Bagarevaputrasa Pāratarājasa

3257. AR, drachm, 3.53g, 16mm





Obv: As 3256 Rev: As 3256

3258. AR, hemidrachm, 1.81g, 14mm





Obv: As 3256 Rev: As 3256

Phase 3

3259. AR, drachm, 4.04g, 15mm



Obv: As 3256 (new die)

Rev: Swastika turning right, retrograde Brāhmī legend around: *Yolamirasa Bagarevaputrasa* 

Pāratarājasa

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3260. AR, hemidrachm, 1.82g, 12mm



Obv: As 3259 Rev: As 3259

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# Bagamira

Bagamira was Yolamira's (presumably oldest) son. He must have ruled for only a very short time, as his coins are extremely rare. Only drachms are known and the only two known coins use the same dies. The obverse die used by Bagamira was the last obverse die used by his father (coin 3259).

Bagamira ruled c. 150 CE. His name means "Lord Mithra." Note that this name is made up of elements taken from the names of his grandfather (Bagareva, which means "rich god") and father (Yolamira), a feature we see repeatedly in the names of the Pārata kings.

# **CATALOGUE**

3261. AR, drachm, 3.66g, 15mm



Obv: Diademed bust of king to right, dotted border

around (same die as coin 3259)

Rev: Swastika turning right, Brāhmī legend around: Bagamirasa Yolamiraputrasa Pāratarājasa

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Arjuna

Arjuna was a second son of Yolamira. We can place him after Bagamira, as he also used the obverse die used by his older brother (coins 3259 and 3261), but then went on to use new dies, the last of which was subsequently used by his (presumably younger) brother Hvaramira, who succeeded him.

Arjuna issued coins in two or three phases. In the first phase, he issued drachms and hemidrachms using obverse dies from his father and with the swastika on

the reverse turning right. In the second phase, he issued new obverse dies for both drachms and hemidrachms, and had the reverse swastika turning left. During this phase, it is likely he issued didrachms also, using his father's didrachm die; we have not yet seen such a coin. During a possible third phase, Arjuna issued drachms using the die introduced in the second phase but pairing it with a reverse where the swastika turned right. This type may have been issued at the start of the second phase, in which case there would have been no third phase.

Arjuna ruled c. 150-165 CE. The most notable thing about him is that his name is Indian, the name of the well-known Pandava prince from the Mahabharata. It is plausible to infer that his mother was Indian, suggesting that Pārata kings had multiple wives.

#### **CATALOGUE**

#### Phase 1

3262. AR, drachm, 4.46g, 16mm



Obv: Diademed bust of king to right, dotted border around (same die as coins 3259 and 3261)

Rev: Swastika turning right, Brāhmī legend around: Arjunasa Yolamiraputrasa Pāra(tarājasa)

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3263. AR, hemidrachm, 1.78g, 13mm



Obv: As 3262 (same die as coin 3260) Rev: As 3262, but with full legend

#### Phase 2

3264. AR, didrachm, c. 7g, c. 20mm



Obv: As 3263 (same die as coin 3256)

Rev: As 3263, but with swastika turning left
No such coin has been seen, but it is quite
likely that Arjuna issued such a coin and that
one might turn up in the future. The image is a
synthetic coin using the obverse of coin 3256
and the reverse of coin 3265; if a coin is
found, it will likely resemble this. The obverse
would certainly use the same die as coin 3256.

# 3265. AR, drachm, 3.69g, 17mm



Obv: As 3263 (new die)

Rev: As 3264

3266. AR, hemidrachm, 1.89g, 12mm



Obv: As 3263, same die as coins 3260 and 3263

Rev: As 3265

3267. AR, hemidrachm, 1.91g, 12mm



Obv: As 3263, but new die

Rev: As 3263, same die as coin 3266

3268. AR, hemidrachm, 1.91g, 12mm



Obv: As 3263, but new die

Rev: As 3263, but new die with degraded letter style

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### Phase 3

## 3269. AR, drachm, 3.55g, 17mm



Obv: As 3263, same die as coin 3265 Rev: As 3265, but with swastika turning right

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# Hvaramira

Hvaramira was the third and last son of Yolamira to rule. We know he followed Arjuna because he used the late period drachm die of Arjuna for his earliest coins. As far as we know, he issued only drachms and the one special didrachm issue. It would not be surprising if hemidrachms of this king appeared subsequently. Hvaramira was the only one of Yolamira's sons whose sons in turn ascended to the throne.

Hvaramira issued coins in three phases. In the first phase, he issued coins using the late period die of his brother Arjuna. In the second phase, he issued the special-issue didrachm, along with drachms using a new die. On these issues, the reverse swastika turned right. In the final phase, drachms with yet a new die were issued and the reverse swastika on these coins turned left.

Hvaramira ruled c. 165-175. His name means "the glory of Mithra" or "glorious Mithra." The root word *hvara* relates to the Persian concept of *khvareno*, which Rosenfield (1967, p. 198) describes as "a supernatural boon which may take the form of fire, a part of the all-illuminating heavenly light which is common to all divinities and which lights a great prince." In the Kushan pantheon, the personification of this *khvareno* was the deity *Pharro*.

### **CATALOGUE**

#### Phase 1

3270. AR, drachm, 3.70g, 15mm



Obv: Diademed bust of king to right, dotted border around (same die as coins 3265 and 3269)

Rev: Swastika turning right, Brāhmī legend around: Hvaramirasa Yolamiraputrasa Pārata(rājasa)

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3271. AR, drachm, 3.39g, 14mm



Obv: As 3270 (same die as coin 3270)

Rev: As 3270, but father's name spelled Yodamira

# Phase 2

## 3272. AR, didrachm, 7.53g, 20mm



Obv: As 3271 (same die as coin 3256)

Rev: As 3270

# 3273. AR, drachm, 3.78g, 15mm



Obv: As 3271 (new die)

Rev: As 3270

### 3274. AR, drachm, 3.70g, 15mm



Obv: As 3271

Rev: As 3271, but father's name spelled Yodamira

Phase 3

## 3275. AR, drachm, 3.64g, 15mm



Obv: As 3274 (new die)

Rev: As 3274, but swastika turning to left

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# Mirahvara

Hvaramira was succeeded by his (presumably oldest) son Mirahvara. We can be sure of this because Mirahvara used his father's late drachm die on his earliest coins and then introduced a different die which was later used by his (presumably younger) brother Miratakhma. Miratakhma never used any of his father's drachm dies.

Mirahvara also issued coins in three phases, like his father. In phase 1, he issued drachms, hemidrachms and quarter drachms. For the drachms, he used his father's phase 3 drachm die, while for the hemidrachms and quarter drachms, he used dies from Yolamira and Arjuna respectively. Remember that his father Hvaramira had not issued any hemidrachms or quarter drachms that we know of, so he used older dies. Interestingly, the die used for the quarter drachms was a die that Arjuna had used to strike hemidrachms. The phase 1 coins are united by the particular letter forms used and also by the right-turning swastika on the reverses.

In phase 2, Mirahvara issued didrachms, using the same die used by Yolamira and Hvaramira before him, and drachms based on the same drachms die from phase 1. But the phase 2 coins were united by their having the reverse swastikas turning to the left. Finally, in phase 3, drachms and hemidrachms were issued with the right-turning swastikas again, with the drachms using a new die and the hemidrachms using the same Yolamira die that had been used in phase 1. These coins are united again by their distinct letter forms.

Mirahvara's name is made up of the same two elements as that of his father Hvaramira, and therefore could be interpreted as having the same meaning. He ruled c. 175-190 CE.

#### **CATALOGUE**

Phase 1

3276. AR, drachm, 3.94g, 15mm



Obv: Diademed bust of king to right, dotted border around (same die as coin 3275)

Rev: Swastika turning right, Brāhmī legend around:

Mirahvarasa Hvaramiraputrasa Pāratarāja(sa)

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3277. AR, hemidrachm, 1.80g, 13mm



Obv: As 3276 (same die as coins 3260, 3263 and

3266) Rev: As 3276

3278. AR, quarter drachm, 0.99g, 11mm



Obv: As 3276 (same die as coin 3267) Rev: Four line Brāhmī legend: *Mirahvarasa Hvaramiraputra / sa Pāratarā / jasa* 

Phase 2

3279. AR, didrachm, 6.76g, 17mm



Obv: As 3276 (same die as coins 3256 and 3272) Rev: As 3277, but swastika turning to left

3280. AR, drachm, 4.13g, 16mm



Obv: As 3276 (same die as coin 3276)

Rev: As 3277

# Phase 3

## 3281. AR, drachm, 3.08g, 15mm



Obv: As 3276 (new die)

Rev: As 3277, but swastika turning to right

3282. AR, hemidrachm, 1.78g, 13mm



Obv: As 3276 (same die as coin 3277)

Rev: As 3277

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# Miratakhma

Miratakhma was the second son of Hvaramira to ascend the throne. We know he followed his (presumably older) brother Mirahvara because he used his brother's last drachm die on his first issues. He never used any of his father's dies, indicating that he followed somewhat later. The die he used for his first issues had developed a prominent crack running from top to bottom of the die. The crack must have occurred during the reign of Hvaramira, as coins of his using the cracked die are known.

Miratakhma issued coins in three phases. The known coins include drachms and hemidrachms. Because he did issue several phases of coins, it is quite likely that he issued di-drachms as part of his second phase. During this phase, Miratakhma introduced two new drachm dies and, although most of his coins carry the usual Prakrit legends, at least one issue carried a legend in Sanskrit. This is the only known Pāratarājas coin to feature a Sanskrit legend. The rare hemidrachms were also issued during this phase; they used an obverse die originally introduced by Arjuna.

The name Miratakhma introduces a new root word *takhma*, which we see again later in the dynastic series; the name means "heroic Mithra." Miratakhma probably ruled c. 190-200 CE.

### **CATALOGUE**

#### Phase 1

3283. AR, drachm, 3.39g, 14mm



Obv: Diademed bust of king to right, dotted border

around (same die as coin 3281)

Rev: Swastika turning right, Brāhmī legend around: Miratakhmasa Hvaramiraputrasa Pāratarājasa

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3284. AR, drachm, 3.66g, 14mm



Obv: As 3283 (new die), but bust of king faces left

and wears a peaked tiara or crown

Rev: As 3283

3285. AR, drachm, 3.40g, 14mm



Obv: As 3284 (same die as coin 3284) Rev: As 3284, but legend is in Sanskrit:

Miratakhmasya Hvaramiraputrasya Pāratarāja(sya)

#### Phase 2

3286. AR, didrachm, c. 7g, c. 17mm



Obv: As 3283 (same die as coins 3256, 3272 and 3279)

Rev: As 3284

No such coin has been seen, but it is quite possible that Miratakhma issued such a coin and that one might turn up in the future. The image is a synthetic coin using the obverse of coin 3279 and the reverse of coin 3287; if a coin is found, it will likely resemble this, although the reverse might resemble that on coin 3283 or coin 3288. The obverse would certainly use the same die as coin 3279.

# 3287. AR, drachm, 3.53g, 14mm



Obv: As 3283 (new die)

Rev: As 3284

# 3288. AR, drachm, 3.93g, 14mm



Obv: As 3287 (same die as coin 3287) Rev: As 3287, but swastika turns to left (Courtesy Classical Numismatic Group)

# 3289. AR, hemidrachm, 1.84g, 11mm



Obv: As 3283 (same die as coin 3268)

Rev: As coin 3287

(Courtesy Parviz Ahghari)

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# Kozana

Kozana represents a break in the dynastic series for several reasons. First, he is not the son of any of the previous kings; his coins reveal that the name of his father was Bagavharna. The root word Baga ("god") of course occurred in the previously known names Bagareva (father of Yolamira) and Bagamira, Yolamira's eldest son. The root word *vharna* is

probably related to the root word *hvara*, seen in the names Hvaramira and Mirahvara. We might speculate that Bagavharna was Bagamira's son, thereby making him the nephew of Hvaramira and cousin of Mirahvara. His son Kozana may then have been the oldest scion of Yolamira in his generation.

The second way in which Kozana represents a break is that he was the first king to use Kharoṣṭhī letters on his coin legends. After an apparently very small initial issue that used Brāhmī letters as previous coins did, Kozana's coins switch to using Kharoṣṭhī letters. All subsequent kings in the series continued this usage, although one king (Koziya) introduced a Brāhmī legend on the obverse of his standing king type.

Third, Kozana introduced a monetary reform in that he reduced the weight standard of the coinage, a reflection perhaps of deteriorating economic conditions. This may also be why, after Kozana, the Pāratarāja coinage was quickly reduced to copper.

Kozana's coinage can be divided into three phases. The first, apparently very brief, phase consisted of coinage using Brāhmī letters. We know of only one coin from this phase, a hemi-drachm that used an obverse die introduced by Arjuna but last used by Kozana's predecessor Miratakhma. It is plausible to think drachms may also have been issued during this phase.

In the second phase, the Brāhmī legends are replaced by Kharoṣṭhī letters. During this phase, Kozana used a drachm die previously used by Miratakhma, proving that he succeeded him. He also introduced a hemidrachm die that imitated some unique features of another Miratakhma die.

Finally, in the third phase, Kozana introduced a reduced weight standard, while issuing di-drachms, drachms and hemidrachms. The di-drachms used the same die that had been used by Yolamira, Hvaramira and Mirahvara.

Kozana ruled c. 200-220 CE. We do not know the meaning of his name; Falk speculated that it might be related to the name Kujula, known from the Kushan king.

## **CATALOGUE**

#### Phase 1

3290. AR, hemidrachm, 1.67g, 13mm



Obv: As 3289 (same die as coins 3268 and 3289) Rev: Swastika turning right, Brāhmī legend around: Kozanasa (Bagavharna)putra Pāratarāja

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(Courtesy Robert Senior)

#### Phase 2

3291. AR, drachm



Obv: As 3290 (same die as coins 3287 and 3288) Rev: Swastika turning right, Kharoṣṭhī legend around: Koṣanasa Bagavharnaputrasa Pāratarājasa

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(Courtesy Aman ur Rahman)

3292. AR, drachm, 3.47g, 15mm



Obv: As 3291 (new die)

Rev: As 3291

3293. AR, hemidrachm, 1.76g, 12mm



Obv: Diademed bust of king to left, wearing peaked

tiara, dotted border around (new die)

Rev: As 3291

Phase 3 (reduced weight standard)

3294. AR, didrachm, 5.05g, 17mm



Obv: As coin 3292 (same die as coins 3256, 3272,

and 3279) Rev: As 3291

3295. AR, drachm, 2.23g, 15mm



Obv: As coin 3293 (new die)

Rev: As 3291

3296. AR, hemidrachm, 1.04g, 12mm



Obv: As 3293 (new die)

Rev: As 3291 (same die as coin 3293)

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# Bhimarjuna

Kozana was followed not by his son Koziya but by Bhimarjuna, who was likely his cousin. Bhimarjuna's coins reveal his father's name to be Yolatakhma. It seems natural to suppose, given his name, that Bhimarjuna was a direct descendant of Arjuna. If Kozana was Bagamira's grandson and Bhimarjuna was Arjuna's grandson, they would have been second cousins. Bhimarjuna could then have been a natural heir to Kozana in a family environment in which cousins were treated as brothers.

We know that Bhimarjuna followed Kozana because he is the last king of the dynasty to issue coins in silver. Further, although we have not yet found a die match between coins of Bhimarjuna and Kozana, the silver coins of Bhimarjuna use a die that closely matches the style of Kozana's last die. No coin of Koziya (Kozana's son) bears that close a similarity of style to his father's coins.

Bhimarjuna issued, as far as we know, only one coin type: the drachm. However, the metal content of the coins changes over time: starting as silver, then turning quickly to billon, and finally devolving to copper. We can think therefore of the three phases of Bhimarjuna's coinage. The coins listed below do not necessarily reflect all the known obverse dies, but they do represent the three phases quite well.

Apart from Arjuna, Bhimarjuna is the only Pārata king to have an Indian name. His name, of course, is an amalgam of the names of two of the Pāṇdava princes of the *Mahābhārata*: Bhima and Arjuna. He ruled c. 220-235 CE.

### **CATALOGUE**

#### Phase 1

3297. AR, drachm, 2.56g, 15-16mm



Obv: Diademed bust of king to left, wearing peaked tiara, dotted border around (new die, similar to coins 3295 and 3296)

Rev: Swastika turning right, Kharoṣṭhī legend around: Bhimarjunasa Yolatakhmaputrasa

Pāratarājasa

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### Phase 2

3298. BI, drachm, 2.09g, 15-16mm



Obv: As 3297 (new die) Rev: As 3297

3299. BI, drachm, 2.34g, 14-15mm



Obv: As 3298 (new die) Rev: As 3298

Phase 3

3300. AE, drachm, 1.91g, 14-15mm



Obv: As 3298 (new die)

Rev: As 3298

3301. AE, drachm, 1.83g, 15mm



Obv: As 3298 (new die)

Rev: As 3298

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# Koziya

Bhimarjuna was succeeded by Kozana's son, Koziya. We have already seen the reasons why it is reasonable to conclude that Koziya did not directly succeed his father. His earliest coins closely match in style the last coins of Bhimarjuna, although we have not yet found an explicit die match between coins of these two kings.

Koziya must have had a long reign as he issued many different coin types. His coinage is by far the most plentiful and complex of the Pāratarāja series. While Bhimarjuna issued only drachms, Koziya issued drachms and a new denomination in copper, the didrachm, in which the king is depicted standing. These didrachms have an additional unique feature: they have the king's name, in the nominative case, inscribed on the obverse.

Although Koziya issued many types, his coinage can be divided into three phases. During the first phase, the king is shown with a young face with no moustache, wearing a peaked tiara. In the second phase, the king is shown still wearing the peaked tiara, but now sports a moustache. In the third phase, a turban replaces the peaked tiara. There are drachms and didrachms in each phase. The third phase also sees issues of both drachms and didrachms in which the reverse swastika turns left; otherwise, Koziya's coins all have the swastika turning right. Another difference between the third phase and the previous two phases is that, whereas the obverse legend on the didrachms during the first two phases is in Brāhmī, the obverse legend during the third phase is in Kharosthī letters, a practice that is continued in the subsequent reigns.

Apart from the large number of obverse types that he issued, Koziya's coinage is notable for its introduction of the double weight standing king type, which commenced during the first phase and persisted through all three phases. Indeed, this became the standard coinage of the kingdom, as almost all of the coins issued by his two successors were of this type.

We do not know the meaning of the name Koziya, which is probably of Iranian or Central Asian origin. He ruled c. 235-275, a long reign attested to by his copious coinage.

# **CATALOGUE**

### Phase 1

3302. AE, drachm, 1.65g, 15mm



Obv: Diademed bust of king to left, wearing peaked tiara, dotted border around (new die, similar to coin 3301)

Rev: Swastika turning right, Kharoṣṭhī legend around: Koziyasa Kozanaputra Pāratarāja

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3303. AE, drachm, 1.47g, 14mm



Obv: As 3302 (new die) Rev: As 3302

3304. AE, drachm, 1.90g, 12-13mm



Obv: As 3302 (new die, with ear flap)

Rev: As 3302

3305. AE, drachm, 1.61g, 14mm



Obv: As 3302 (new die)

Rev: As 3302

# 3306. Koziya, AE drachm, 1.89g, 14mm



Obv: As 3302 (new die)

Rev: As 3302

(Courtesy Jan Lingen)

3307. AE, drachm, 1.76g, 13mm



Obv: As 3302 (new die, hair in rows)

Rev: As 3302

3308. AE, didrachm, 3.87g, 21mm



Obv: Standing king turning right, clean-shaven, wearing peaked tiara, holding sceptre, Brāhmī legend at left: Koziya

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Rev: As 3302

Phase 2

3309. AE, didrachm, 2.62g, 15mm



Obv: As coin 3307 (new die, king with moustache)

Rev: As 3302

3310. AE, drachm, 1.54g, 12-13mm



Obv: As 3309 (new die)

Rev: As 3302

## 3311. AE, didrachm, 3.94g, 19mm



Obv: As coin 3308 (new die, king with moustache)

Rev: As 3302

(Courtesy Wilfried Pieper)

# Phase 3

# 3312. Koziya, AE drachm, 1.47g, 13-14mm



Obv: Diademed bust of king to right, wearing turban and prominent ear-ring, dotted border

around (new die)

Rev: As 3302

#### 3313. AE, hemidrachm, 0.78g, 11mm



Obv: As 3312 Rev: As 3302

3314. AE, drachm, 1.28g, 12-13mm



Obv: As 3312 (new die, turban with ear flap)

Rev: As 3302

# 3315. AE, drachm, 1.83g, 12-14mm



Obv: As 3312, but with sceptre in right field

Rev: As 3302

## 3316. AE, drachm, 1.55g, 12-14mm



Obv: As 3315 (new die)

Rev: As 3302, but with swastika turning left

# 3317. AE, didrachm, 4.66g, 17-18mm



Obv: Standing king turning left, with moustache, wearing turban, holding sceptre in right hand,

Kharoṣṭhī legend at right: *Koziya* Rev: As 3315 (swastika turning right)

### 3318. AE, didrachm, 3,29g, 18mm



Obv: As 3317 (same die)

Rev: As on coin 3316 (swastika turning left)

# ------Datarvharna

Koziya was succeeded by Datarvharna, whose coins closely match the style of Koziya's late coins. As far as we know, he issued only didrachms of the standing king type, although there is a single drachm that may be his also. Since Koziya was issuing drachms and didrachms at the end of his reign, it is plausible to expect that Datarvharna would start out doing the same. The rarity of the drachms, however, suggests that the coinage was reduced to didrachms only very quickly. In all probability, this may have been the result of a high inflation rate, which would perhaps have eliminated the need for lower denomination coins.

We do not know the family relationship of Datarvharna with his predecesors, as his father,

Datayola, had not issued coins. It is reasonable to speculate that he may have been Bhimarjuna's grandson, as the root word Yola had been used by Bhimarjuna's father, Yolatakhma. If this was the case, Datarvharna would have been Koziya's nephew, making him a prime candidate to succeed him.

The name Datarvharna consists of the two root words *datar* and *vharna*. We have already seen that the word *vharna*, likely a variant of the root word *hvara*, refers to divine glory. Although we are not sure what *datar* meant, Falk argued that it probably referred to the Creator, making the meaning of Datarvharna to be "the glory of the Creator." Given his meagre coin output using very few dies, Datarvharna probably had a very short reign, perhaps c. 275-285.

#### **CATALOGUE**

3319. Datarvharna (?), AE, drachm, 2.10g, 15mm



Obv: Diademed head of king left, wearing turban Rev: Swastika turning right, indistinct Kharoṣṭhī legend around

3320. AE, didrachm, 4.13g, 19mm



Obv: Standing king turning left, with moustache, wearing turban, holding sceptre in right hand, Kharoṣṭhī legend at right: *Datarvharna* 

Rev: Swastika turning right, Kharoṣṭhī legend around: Datarvharnasa Datayolaputrasa Pāratarāja

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3321. AE, didrachm, 3.40g, 17mm



Obv: As 3320 (same die)

Rev: As 3320, but different letter style

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# Datayola

Datarvharna was succeeded by his son, Datayola. As Datarvharna's father's name was also Datayola, the son could be called Datayola II, but there is no evidence that the older Datavola issued coins. The critical reader might notice that we have two kings: Datarvharna, son of Datayola, and Datayola, son of Datarvharna. It is not immediately obvious which of the two should be listed earlier. The reason Datayola is listed as the later king is that his coins seem to be of cruder execution and style. The kingdom was probably falling on more and more difficult times and the quality of the coinage suffered as a result. Also, we know of coins of Datayola that are overstruck on coins of the Kushano-Sasanian king Hormizd I. Listing Datayola as the last Pārata king is then more consistent with the absolute chronology of the dynasty.

Apart from the overstrikes, there are two other features of Datayola's coinage that are worth noting. A few of his coins change the spelling of the dynastic title from  $P\bar{a}ratar\bar{a}ja$  to  $P\bar{a}radar\bar{a}ja$ . This provides concrete evidence for the fact that the tribe referred to as the  $P\bar{a}ratas$  in some Indian sources is the same as the tribe referred to as the  $P\bar{a}radas$  in some other sources.

Further, Datayola introduced a new denomination, the tetradrachm, for the first time in the history of the kingdom. In all likelihood, this is further evidence of inflation, probably caused by difficult economic conditions. All of Datayola's coins are quite rare, but the tetradrachms are particularly so, suggesting that they were introduced quite late in his reign.

Falk has suggested that the name *Datayola* may mean "fighter for the law." He ruled c. 285-300 CE.

### **CATALOGUE**

3322. Datayola, AE didrachm, 2.40g, 18mm



Obv: Standing king turning left, wearing turban, holding sceptre in right hand, Kharoṣṭhī legend at right: *Datayola* 

Rev: Swastika turning right, Kharoṣṭhī legend around: *Datayolasa Datarvharnaputrasa Pāratarāja* 

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3323. AE, didrachm, 4.66g, 17-18mm



Obv: As 3322 (same die)

Rev: As 3322 but swastika turning left

3324. AE, didrachm, 4.42g, 18mm



Obv: As 3322 (new die, overstruck on coin of

Hormizd I)

Rev: As 3323 but swastika turning right

3325. AE, didrachm, 3.40g, 17mm



Obv: As 3324 (same die)

Rev: As 3324 but swastika turning left

3326. AE, didrachm, 4.11g, 16-18mm



Obv: As 3325 (overstruck on Hormizd I) Rev: As 3325 but dynastic title spelled *Pāradarāja* 

3327. AE tetradrachm, 7.72g, 21mm



Obv: Diademed bust of king left, holding flower

before face

Rev: Swastika turning right, Kharoṣṭhī legend around: *Datayo (lasa Datarvharnaputrasa Pārata)rāja* 

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# **Unknown King**

There are certain coins that carry the swastika on the reverse with a circular Kharosthī legend and apparently come from the same area as other Pāratarāja coins. The legend on these coins, which appears to be in Brāhmī letters, has not yet been read, so there is no certainty that these are indeed Parataraja coins. The lunar crescent on the crown suggests a much later date than the coins of Datayola. This feature was first introduced by the Sasanian king Yazdegard I (399-420), and was then copied widely on the coins of the Kushano-Sasanians and the Hephthalites. Thus these coins proably date from the c. 5th century, and could possibly be Hun issues. However, the use of the swastika makes it more likely that they were issued by a dynasty that continued the traditions of the Pāratarājas, whether a continuation or a successor of the dynasty is not clear.

# 3328. AE, didrachm, 3.18g, 18mm



Obv: Diademed bust of bearded king right, wearing crescented crown, dotted border around

Rev: Swastika turning right, uncertain Brāhmī

legend around

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