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Maues Coins: Exploring the Significance of Animals Symbolism and Analysis



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Abstract: *The main objective of the current study is to identify and investigate the significance of animals' representation on Maues coins and to assess and analyse the political history of Maues in the Gandhara region. Maues was one of the most notable rulers of the Indo-Scythian dynasty, who ruled over Gandhara and the surrounding regions during the 1st century BCE. This research is based on a qualitative research approach, which involves the analysis and interpretation of secondary sources. The data was derived from scholarly articles, books, and online resources on the Indo-Scythian dynasty. Maues coins are a fascinating aspect of ancient numismatics, and they feature various animals, including elephants, lions, bulls, and horses. The animal motifs on Indo-Scythian coins provide a charming glimpse into the culture and symbolism of this ancient period.*

Key Words: Maues, Indo-Scythian, Coins, Animals, Gandhara, Paropmisadae, Taxila, Inscription, Legends, Kharoshthi

Introduction

One of the most distinguished rulers of the Indo-Scythian period was Maues, who is known to have ruled over Gandhara and the surrounding regions during the 1st century BCE. Gandhara, one of the most important regions remained under the Indo-Scythian during the 1st Century B.C.E to 1st Century CE (Dar S. R, 1984: 221, Senior, 2001: 7-8). Maues coins are an attractive aspect of ancient numismatics, and many of them feature animals as a prominent design element. These coins were produced by various dynasties that ruled over the northwestern region of Gandhara, which covers parts of present-day Pakistan and Afghanistan. The political history of the Indo-Scythian dynasty has been reconstructed by numismatic and epigraphic evidence from Gandhara. Numismatics

and Archaeologists have been working on the coinage and political and cultural records of the Indo-Scythians for the last two hundred years and produced some excellent results. However, one of the most important foreign invaders to make his appearance in Gandhara and India after the destruction of the Greek kingdom was the Indo-Scythian dynasty even then, they ruled for a very short time but contributed significantly to the political history of Gandhara and India (Ali et al, 2004: 8). They became the masters of the same territories ruled by later Indo- Greek sovereigns (Rahim, 1998: 50).

Maues was a prominent Indo-Scythian ruler who minted coins during the 1st century BCE in the region of Gandhara. These coins are an important source of historical and cultural

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information, as they provide insights into the political, economic, and religious aspects of the Indo-Scythian period. Among the various motifs found on Maues coins, animal representation is a significant one. This research article aims to explore the symbolism and cultural significance of animal representation in the Maues coins of Gandhara.

The main objectives of this research article are:

- To identify the different animal representations in the Maues coins of Gandhara and to contribute to the existing knowledge of the Indo-Scythian dynasty
- To analyze the symbolism and cultural significance of these animal representations on Maues coins
- To examine the role of animal representation in the political, economic, and religious contexts of the Indo-Scythian dynasty.

Methodology

This research is based on a qualitative research approach, which involves the analysis and interpretation of secondary sources. The data was derived from scholarly articles, books, and online resources on the Indo-Scythian dynasty, its historical background, its art & culture and the symbolism of animals in ancient societies.

Historical Background Indo-Scythian in Gandhara

Scythians or Sakas is a stock of people known to history at least from the time of Achaemenians who allowed them to cross the Jaxartes River (Majumdar, 1946: 56) and they spread over Central Asia and found a new home in eastern Iran and southern Afghanistan, giving rise to the geographical name Seistan or Sakastan (Samad, 2011: 64-65). Seistan is the modern name of Sakastan, which is identified with the name of the native land, of the great Saka, in present-day eastern Iran and Baluchistan and the part of southern Afghanistan is a historical, cultural, and geographical region (Mitchiner, 1978: 307-308). However, their supremacy was extended by the Indo-Scythian over north-western India by successfully conquering the local kingdoms of the Indo-Greeks. Even then, the Kushans Empire was apparently subjugated by the Indo-Scythian

dynasty (Bopearachchi & Rehman 1995: 170-196). It has been observed that the general term Scythian or Saka are used for the nomadic people that the different regions of northern Europe and Asia captured by them. The Chinese tribe Yue-Chi forced the Scythians from their original homeland. Initially, they moved southwest and occupied Bactria, Chi-Pin (Kapisa), Herat and Sistan (Sakastan), eventually, they entered the lower Indus Indo-Scythians (Puri, 1999: 191).

These Scythians were settled in Sistan in Southeast of Iran and Afghanistan and their political power in Punjab and Sindh can be dated to the 1st century BCE (Ali, 2003: 50). The Scythians overthrew the Greek rulers in these territories and hooked up a new nation to the east and west of the river Indus referred to as Indo-Scythians (Whitehead, 1914: 91). However, one of the most important foreign invaders to make his appearance in Gandhara and India after the destruction of the Greek kingdom was the Indo-Scythian dynasty even then, they ruled for a very short time but contributed significantly to the political history of Gandhara and India. Subsequently, the copper plate inscription of the Maues period recovered from Taxila, and the Lion Capital inscription of Mathura (Dani, 1995: 49) threw enough light on their political system and the chronological sequence of their kings (Ali et al, 2004:8). They became the masters of the same territories ruled by later Indo- Greek sovereigns (Rahim, 1998: 50).

Rule of Maues in Gandhara

Maues, also known as Maukes in Greek, and Moa or Moga in Kharoshthi, (Tarn, 1951: 321) was an important Scythian ruler who emerged in the Indus region around 85 BCE (Puri, 1999:193). He played a crucial role in the history of the region by overthrowing the rule of the Indo-Greek king Apollodotus-II and seizing control of Taxila (Bopearachchi, 1993: 56). Maues' conquest of Taxila and Gandhara marked a significant shift in the political landscape of the region and cut off the Greeks of Eastern Punjab from those of Paropmisadae (Tarn, 1951: 323). This was an important event in the broader context of the history of the region, which saw the destruction of the Graeco-Bactrian principalities of Alexander's legacy and the rise of a wave of Central Asian peoples whose descendants continue to play a major role in Gandhara and Pakistan. In this

context, the role of Maues was decisive, and his reign marked a turning point in the history of the region. His conquests and political manoeuvring helped to shape the political and cultural landscape of the Indus region for centuries to come (Bivar, [1984](#): 5-15).

Indo-Scythian descent and is believed to be his father or grandfather (Neelis, 2007: 79). Maues is regarded as a significant Indo-Scythian ruler who established his rule in the northwestern region of present-day Pakistan by capturing the territory from the Indo-Greeks (Samad, [2011](#): 64-67). His reign is dated based on numismatic sequences and Kharoshthi inscriptions (Rosenfield, 1967: 126; Chopra et. al, [2003](#): 116). The Taxila Copper Plate inscription provides information about the activities of Patika, who was the son of Liaka Kusulaka, the satrap of Chukhsa during the reign of the great king Moga in the year 78 BC. Moga is believed to be of Indo-Scythian origin and may have been Maues' father or grandfather ((Konow, [1929](#): 23-29, Neelis, 2007: 79).

Maues is similarly referenced in the Maira engraving from the Salt Range, which has all the earmarks of being dated year 58 and recorded the expression Moasa. It appears that two engravings were discovered in Fateh Jang Attock dated 68 and Shahdaur in the Agrora valley 60 years (Dar, [1998](#): 217-219; 2006: 46), both dated to different years (Marshall 1951: 45).. Another engraving was discovered in Chilas, Gilgit also in Pakistan, featuring the name "Moga." (Dani, [1983](#): 62-64). However, there is no solid evidence linking these engravings to Indo-Scythian migrations, as the readings have been dismissed by some scholars. It is worth noting that Konow predicted that the

The Indo-Scythians established their rule in the Indus region around 88 BCE, according to Gerard (1989: 18). This coincided with the death of Mithradates-II of Parthia, as noted by Harmatta (1994: 192).

Analysis and Coinage History of Maues in Gandhara

The numismatic evidence suggests that the Indo-Scythian regime was present in the Taxila and Gandhara regions from around 90 BCE to 75 BCE (Dar, [2006](#): 46). Maues, who was an Indo-Scythian king, is believed to have ruled over Hazara, Kashmir, Gandhara, and Swat Valley,

although there is some uncertainty regarding his exact location of power, with some scholars suggesting Seistan, Arachosia, or the Kabul/Begram region as potential locations (Bivar, [1984](#): 14; Narian, 1957: 145; Fusman, 1994: 32). However, Apollodotus II, an Indo-Greek ruler, managed to regain control of his territory from the Indo-Scythians. According to Mitchiner, Apollodotus II's coins provide evidence of his rule in Bannu and Chach around 90 BCE, followed by his conquest of Taxila in 60 BCE (Mitchiner, [1978](#): 307). Generally, the numismatic evidence, as well as other historical sources, suggest that the Indo-Scythian regime was present in the region during this period, and their rule was eventually challenged and overcome by other regional powers, such as the Indo-Greek rulers.

Sir John Marshall described the series of Taxila as the sites that have been excavated for a long time and achieved some excellent results. It is to say that when Jenkins wrote in 1955 and perhaps their full implications are still unrealized today. The successor of Archebius with whom he is linked by a monogram is Maues, whose series stated understandably enough with a Victory type and the next issue repeats the type with a different monogram and is followed by a remarkable coin in Paris with the same monogram and the standing Zeus now transferred to the reverse, who holds a miniature victory and is surrounded by the normal Kharoshthi inscription of Maues. The obverse has the new type of an enthroned goddess with a Greek inscription naming a queen with the Iranian name Mahen. It can now be seen that the drachma in Lahore with a similar goddess and the name of Maues on both sides should represent the preceding and closely related issue. This may deduce that emperor Maues was now defunct and that his Iranian queen has assumed the regency in an attempt to hold together the Scythian kingdom, the empire of Sakastan (Marshall, 1951: 376, Jenkins, [1955](#): 26).

However, this phase was extremely short and only two coins of this series are known. The next ruler whose coins occur copiously around Rawalpindi was once more an Indo-Greek, Apollodotus-II linked again with Maues by the monogram. The kingdom had subsequently, reverted to the Greek. He was followed in turn by another Greek Hippistratus the meaning of whose name the cavalry army was surely contemporary in a period of massive cavalry movements. After

all, the Scythian was restored by the arrival of Azes-I from Arachosia to Taxila and in due course set up the era of 57 BCE (Narain, [1957](#): 135, Marshall, 1951: 394).

Maues, an Indo-Scythian king, issued several coins that have been extensively studied by authors, scholars, and numismatists. These coins exhibit various features such as metal, weight standard, legend, designs, and monograms, providing insights into which provide valuable insights into the religious, political, and cultural setup of the Indo-Scythians (Mitchiner, [1975](#): 338-342). The coins of Maues feature a variety of deities, including the Greek goddess Athena, the Hindu gods Shiva and Karttikeya, and the Iranian god Mithra, among others. This suggests a syncretic religious outlook that blended elements of Greek, Hindu, and Iranian beliefs. On the political front, Maues is depicted on his coins as a powerful and assertive ruler, often shown with a bow and arrow, a symbol of his military might. The inscriptions on the coins also refer to him as the "Great King" and the "Savior." These titles suggest a centralized and authoritarian form of government.

In terms of culture, the Indo-Scythians appear to have been heavily influenced by the cultures of the regions they conquered. This is evident in the Greek and Iranian motifs on their coins, as well as in the adoption of the local Indian script, Kharoshthi, for inscriptions. The Indo-Scythians also made significant contributions to the art and architecture of the region, as seen in the Gandhara style of sculpture and the construction of the famous Buddhist stupa at Sanchi. (Mitchiner [1975/6](#): 469). Bopearachchi and Rehman discussed eleven types of coins of Maues that were found in different hoards (Bopearachchi & Rehman [1995](#): 166). The designs depicted on Maues' coins vary, but they typically feature portraits of the king on the obverse, often with a Greek or Kharoshthi legend identifying him. The reverse of the coins usually depicts deities, animals, or other symbols related to Indo-Scythian culture and religion. Overall, the study of Maues' coins provides valuable insights into the history, culture, and politics of the Indo-Scythian period in South Asia.

Maues, a ruler of the Indo-Scythian kingdom, issued silver and copper coins in different shapes from various regions of Pakistan and Afghanistan. According to Jain (1995) and Goyal (1998),

Maues adopted the practice of striking square and round coins from his Indo-Greek predecessors. Mitchiner ([1975/6](#)) discussed that Maues' silver coins were issued from specific areas such as Chach, Taxila, and Kohat, while copper coins were struck in Bannu, Sirsukh, and Taxila. Marshall (1945). It is worth noting that a significant number of Maues' coins were struck in both copper and silver and have been found in various regions of Pakistan, such as Gandhara (Pushkalavati), Taxila, and Hazara. Marshall's collection of coins found in Taxila between 1912 and 1934 only mentioned copper coins from Maues' reign, but later discoveries have revealed the existence of silver coins as well. R.C. Senior ([2001](#), Vol. 2) has described the use of both metals in different regions of Pakistan, including the areas of Gandhara (Pushkalavati), Taxila, and Hazara. Bopearachchi and Rehman ([1995](#)) have reported the discovery of Maues' silver coins in the Mir Zakah deposit II in Afghanistan and the Sarai Selah hoard in the Haripur area, while copper coins were found in Pushkalavati. They also listed one tetradrachm struck in lead issued from Haripur, Pakistan. However, there are no other coins in Maues' collection found in lead, while his Greek predecessor Strato-II struck lead coins in Bactria (Dani [1991](#)).

Maues issued copper coins in four different denominations, namely the Penta-Chalkon, hemi-obol, di-chalkon, and chalkous (Mitchiner, [1975/6](#): 711). The Penta-Chalkon, which weighs 12.10 gm, is the highest denomination of his copper coinage and was recovered from Chach and Taxila (Mitchiner, [1975/6](#): 711). This denomination was first introduced by Indo-Greek ruler Menander, and its weight is reported to vary slightly between 11.40 gm and 10.39 gm by different authors (Gardner, 1886: 10; Marshall, 1951: 117). Maues also used the hemi-obol unit on his copper coinage, which is classified into two different weights. The first weight, which is 8.50 gm, was initially implemented by Indo-Greek ruler Apollodotus-II and was found in Taxila (Mitchiner, [1975/6](#): 426).

The second weight, which is 9.68 gm, was introduced by Maues himself. This weight it should be noted that Maues and his successors restored the conventional Hellenistic silver-to-copper equivalence of 1:48, which means that the Hemi-obol now weighed the same as a tetradrachm, and the Chalkous had the same

weight as a drachm. This system of coinage, which was based on the Attic weight standard, helped to facilitate trade and

commerce within the Indo-Scythian realm and beyond (Mitchiner, 1975/6: 469; 1978: 318). Maues also issued a di-chalkon, which weighed 4.25 gm and was found in Kohat (Mitchiner, 1975/6: 705), and a chalkous, which weighed 2.125 gm and was used in the Taxila area (Mitchiner, 1975/6: 732). The coins issued by Maues, an Indo-Scythian king who ruled in the northwestern region of India during the 1st century BCE, are of particular interest to numismatists and historians. It should be noted that Maues' coins bore the Greek legend ΒΑΣΙΛΕΩΣ ΜΑΥΟΥ on the reverse, which is known as the monolingual form. According to Michael Mitchiner, this legend was found on coins from Kohat (Mitchiner, 1975/6: 707). Joe Cribb and Robert Senior also reported similar legends on copper issues from the Taxila and Gandhara regions (Senior, 2001: 5). This same legend was also used by the Bactrian Greek rulers, who minted coins in the same region before the Indo-Scythians which is evident in the similarity between the Maues coins and the early Bactrian coins (Goyal, 1998: 91). In addition to the monolingual form, Maues also used a bilingual legend on his coins in two groups. The first group consists of coins inscribed with a Greek legend above the translation into the Kharoshthi script, which reads Maharajasa Moasa. These coins were found in different areas of the northwestern region, such as Kohat, Taxila, and Pushkalavati (Bopearachchi & Rehman, 1995: 689).

Table 1

Showing Greek and Kharoshthi Legends on Maues' Coins

Forms of Legend on Maues Coins	Legends in Greek and Kharoshthi Scripts
Monolingual	ΒΑΣΙΛΕΩΣ ΜΑΥΟΥ (rev)
Bilingual	ΒΑΣΙΛΕΩΣ ΜΑΥΟΥ (obv) Maharajasa Moasa (rev)
	ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΝ ΜΕΓΑΛΟΥ ΜΑΥΟΥ (obv) Rajadirajasa Mahatasa Moasa (rev)

Maues also used a legend on the obverse of his silver and copper coins, which depicted his name and title as ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΝ ΜΕΓΑΛΟΥ

MAYOY ("Basil It should be noted that Maues' coins also bore the Kharoshthi script on the reverse (Goyal, 1998: 91). These coins are known to have different dispositions of the legend, with the first group featuring the Indo-Greek and Kharoshthi scripts on round coins, and the second group containing the Indo-Greek and Kharoshthi scripts on square coins. These legends were issued from Kohat, Chach, and Taxila, all of which are mentioned in Mitchiner's catalogue (Mitchiner, 1975/6: 707). Robert Senior suggests that these coins were circulated in various regions, from Afghanistan to Kashmir. Basileon Megaloy Mayou") with its translation "Rajadirajasa Mahatasa Moasa" while Osmund Bopearachchi and Ahmed Rehman do not mention the area of Kashmir in their discussion of Maues coins (Bopearachchi & Rehman, 1995: 681).

The practice of using a semi-circular legend with a curved line can be traced back to the Indo-Greek ruler Eucratides-I, who used this pattern with a lower straight line. However, Menander-I was the first to adopt the curved line pattern on his coins found in West Gandhara and Taxila (Bopearachchi & Rehman 1995: 32; Bopearachchi 1995: 120). This design was later used by the Indo-Scythians. Square coins with a disposition like those adopted by Apollodotus-I were also found in Afghanistan, particularly at the

Maues' use of the bilingual legend with the title "ΒΑΣΙΛΕΩΝ" (Basileon) in both Greek and Kharoshthi scripts was a significant departure from the monolingual legends used by his predecessors. The use of the title "rajadirajasa" or "rajarajasa" in Kharoshthi, meaning "king of kings," (Jenkins 1955:1-26) was a reflection of Maues' ambition to establish himself as a powerful ruler. This title was also used by other contemporary rulers, such as the Parthian ruler Mithradates-II, and was a common title among the kings of the Achaemenid Empire (Sellwood 1980: 70).. The Greek legends on Maues' coins are inscribed in the earliest and proper letter forms, which were introduced by the Bactrian Greek ruler Diodotus and his predecessor Seleucus. The letters in Kharoshthi, "Maharajasa," "Mahatasa," and "Moasa," are clear and perfectly inscribed on the reverse side of the coins. This suggests that Maues had access to skilled artisans and engravers who were able to produce high-quality coins. Maues' coins have been found in various hoards and collections, including the Mir Zakah hoard,

(Bopearachchi & Rehman 1995: 100) which was discovered in Afghanistan in 1991. The bilingual legends and high-quality craftsmanship of Maues' coins make them an important part of the numismatic history of the region.

The first type of coins, which are found in the Kohat and Taxila areas, depicts a standing king with an elephant goad in his right hand and his left hand raised. The reverse side shows the Aegis, a symbol of protection often associated with Greek mythology. These coins are considered to be rare and have been discussed by Senior, who notes that the Indian male deity is replaced by a standing king wearing a cap similar to that worn by the Dioscuri (Senior 2001: 165). The second type of coins is reported from Hazara and Taxila Sirkap. The obverse side of these coins features an elephant to the right with its trunk raised, holding a wreath. The reverse shows the king with a sword across his lap (Senior 2001: 15). The last variety of coins introduced different deities on the obverse and reverse. These deities included Nike, Athena (Pallas), a female deity holding a brazier, and a standing goddess holding a wheel. This variety continued until the successors of the king ruled in the northwestern region (Senior 2001: 143-145).

These references describe different depictions of Zeus on Indo-Greek and Indo-Scythian coins. The first description from Senior (2001) depicts Zeus enthroned and facing forward, holding a torque (a type of collar) in his outstretched right arm and a long sceptre over his left shoulder. The second description from Mitchiner (1975/6) describes a similar depiction of Zeus, but with his right hand on the shoulder of a small radiate figure in the left field. In this depiction, Zeus is positioned to the left and is holding a sceptre and palm. The third description from Bopearachchi & Rehman (1995) depicts Zeus enthroned and half-turned to the left, holding a sceptre in his left hand and making gestures with his outstretched right hand. There is also a forepart of an elephant to the right of the throne. The fourth description from both Mitchiner (1975/6) and Senior (2001) depicts Zeus and the forepart of an elephant as described in the third description, but with Zeus holding a winged Nike (the goddess of victory) in his outstretched right hand.

There are three subgroups of Maues coins, and the last two subgroups depict the figure of

Hercules on the reverse. Hercules is shown with a wreath crown and carrying a palm, club, and lion skin in his left hand, as described in Bopearachchi & Rehman (1995) and Senior (2001). The second subgroup also shows the position of Zeus enthroned on the obverse and a City goddess on the reverse. In this subgroup, Senior reports a specimen with a turreted female figure instead of a City goddess. All three subgroups have different attributes on the reverse while the obverse of these coins is similar and depicts the figure of Helios, who is holding a long sceptre in his right hand and standing in a big (a two-horse chariot) with a charioteer galloping to the right, as described in (Bopearachchi & Rehman, 1995 and Goyal (1995). The figure of the City goddess on Maues coins has two main varieties.

There are two varieties of Maues coins featuring the figure of the City goddess. The first one shows her seated on a throne with a backrest on the obverse and Zeus Nikephoros standing facing the reverse of silver coins. The second variety features her standing facing, wearing a turreted headdress, and holding a long sceptre on the reverse of copper coins, with the obverse showing the figure of Zeus enthroned facing. Another notable type of Maues coin is the Poseidon Yakshi, which is common and issued in various regions. The Poseidon figure is divided into four varieties based on the appearance of his attributes on the obverse. On the reverse, a Yakshi is depicted standing between vines, as described in Senior (2001).

Significance of Animals Symbolism on Maues Coins

As this research article aims to contribute to the existing knowledge of the Indo-Scythian dynasty and its cultural heritage by examining the symbolism and cultural significance of animal representation in Maues coins of Gandhara. His coins feature various animals, including elephants, lions, bulls, and horses. Elephants are one of the most common animals depicted on Indo-Scythian coins, and they often appear with riders or trappings that suggest they were used in battle. Lions, too, were a popular motif, and they were likely used to symbolize power and authority. Bulls and horses were also common, and they likely had symbolic significance as well. The animal motifs on Maues' coins are particularly interesting because they often feature a blend of

Greek and Indian elements. Maues' coins are particularly noteworthy and they demonstrate the combination of Greek and Indian influences that characterized this era.

Maues utilized creature figures on the opposite of the greater part of his coins and divinity on the front side. A few coins have creatures on the two sides, an elephant on the front and a bull on the opposite. Creature figures by and large comprise theomorphic portrayals of the gods. A few creators have made sense of that an elephant represents the divinity Indra, and the bull means Siva (Pratapaditya 1986: 75). Two different sorts portray divinity on the front side and creature on the opposite. These sorts are exceptionally uncommon in the assortment of Maues. The front side of the coin, first and foremost, is displayed with a Greek god Hercules standing confronting; holding a club and lion skin and on the opposite, a lion is strolling to one side (Bopearachchi and Rehman 1995: 687). In the Sanskrit writing, the lion represents the god Durya (Pratapaditya 1986: 75). Also, one more Greek god Artemis is portrayed on the front side and bumped bull on the converse (Mitchiner 1975/6: 2196; Senior 2001: 13.2). These categories address the connection between the Indo-Greek and Indian legends. A few coins likewise address the elephant head to one side inside the reel and pellet on the front side (Mitchiner 1975/6: 707). He presented the standing pony in front and the trait named bow and quiver on the opposite of some copper coins. The pony is situated on both sides, like the left (Bopearachchi and Rehman 1995: 689).

It is interesting to note that Maues, who was a Bactrian ruler, adopted the tetradrachm and drachm denominations used by the Indo-Greek rulers of the northwestern region. This may have been due to the influence of the Indo-Greek culture and coinage system in the region. The variations in the weight of the silver tetradrachm coins of Maues, as mentioned in different catalogues and hoards, may be due to the minting practices and the quality of the silver used. The small denominations found in the Swat hoard may have been minted for use in local trade and commerce (Cunningham 1890: 103-172).

The recovery of Maues' coins from different sites in Pakistan suggests that his rule was spread over a significant area in the region. The use of silver coins as a medium of exchange was an

important development in the economic history of the region (Le Rider 1967: 331), and Maues' coins are a valuable source of information about the trade and commerce during his rule in Kohat, north Chach and Sirkap in Taxila (Mitchiner 1975: 699, 712). He also mentioned the weight of a silver tetradrachm to reduce from 2.42 gm, found from Chach and Kohat. While coins of the fifth type are copper square shaped and have the lunar goddess on the obverse and the Nile on the reverse. Similarly, coins of the sixth type are copper square shaped and have Zeus on the obverse and the city goddess on the reverse. Coins of the seventh type are copper square shaped and have a feature of Poseidon with a trident on the obverse and a female figure standing between trees on the reverse.

The eighth type is again copper and the shape is round and has Herakles on the obverse and lioness or leopard on the reverse. The ninth type of copper are in round shaped and has an elephant head on the obverse and Caduceus on the reverse. The silver round coins weigh 8.86 gm and measure 25.91 mm in diameter. The nine square copper coins range in weight from 1.54 to 11.18 grams and their size ranges from 13.91x 13.41 to 24.67 x 23.98 mm. while the five round copper coins range in weight between 6.74 and 9.10 grams and their diameter range between 21.98 and 29.30 mm (Ali, et al, 2006:79-82).

Maues' adoption of the monolingual form with Greek legend on his coins is an interesting feature that reflects his cultural and linguistic background. The legend ΒΑΣΙΛΕΩΣ ΜΑΥΟΥ, which translates to "of King Maues," is found on the reverse of his coins. This legend was found in different regions of Pakistan, including Kohat, Taxila, and Gandhara, (Mitchiner, 1975/6: 707) on both copper and silver issues. Maues' early coins featured simple designs of a bow in the bow case and an elephant and Caduceus type, (Jain, 1962: 94). And he used Greek elements such as deities and animals that were adopted from his Indo-Greek predecessors (Khan, 2009: 2). He also introduced a riding image on his coins, which became a popular motif among his successors, including Azes-I and Azes-II and his Satraps and Indo-Parthians (Senior, 2001: 5).

Maues issued a variety of coins with different typologies, depicting images of the king on both obverse and reverse. The images include the king standing facing the obverse, (Mitchiner

1976:709). The king riding on a horse to the right on the obverse, and the king seated cross-legged on a couch on the reverse Senior [2001](#): 15). . These variations in coin designs provide valuable insights into Maues' reign and the cultural and artistic influences of the time (Bopearachchi & Rehman [1995](#): 685).

He is known for his distinctive coinage which featured various symbols and attributes. Maues used a variety of symbols and attributes on his coins, including the aegis, tripod, bow and quiver, and caduceus. These symbols were typically depicted on one side or sometimes on both sides of the coins. On the obverse side of the coins, Maues often depicted figures of animals. Maues issued two main types of copper coins. The first type was a copy of the horse and bow type coin from Mithradates-II (c. 123-88 BCE). The second type featured an elephant head on the obverse and a caduceus on the reverse, which was copied from Demetrius-I, a Bactrian ruler who began the conquest of India (MacDowall 2007: 250). One rare specimen issued by Maues is known to exist, which was minted in the Taxila area. This coin features the deity Apollo on the obverse and an attribute resembling a tripod on the reverse (Mitchiner, [1975](#):732).

Findings

Maues was a significant Indo-Scythian king who ruled in the Gandhara region, which is present-day Pakistan and Afghanistan in the 1st century BCE. He issued coins that are known for their unique animal symbolism and historical significance. The coins issued by Maues featured a great number of animals, including elephants, lions, horses, and bulls, among others. These animals were likely chosen for their symbolic significance in Indo-Scythian culture. The elephants were associated with royalty and power, while lions were symbols of courage and strength. His coins also provide important historical understandings of the Indo-Scythian period. They demonstrate the influence of Greek culture on Indo-Scythian art and iconography, as well as the importance of coinage in political and economic affairs. The inscriptions on the coins indicate that he ruled over a large territorial jurisdiction that included Gandhara and Punjab. However, his reign was relatively short-lived, and he was eventually succeeded by other Indo-Scythian rulers. Generally, Maues coins and his

role in Indo-Scythian history offer valuable insights into the cultural, political, and economic developments of the region during the 1st century BCE. Here are some examples of the animal representations and symbolism on Maues coins and their potential significance: Elephants were also a common animal motif on Maues coins, and they are often depicted with a rider or carrying a tower-like structure. Elephants were associated with royalty and were used by Indian kings as a symbol of their power and wealth. Maues may have used elephants on his coins to project an image of imperial power. The lion is a common animal motif on Maues type coins, and it is often depicted standing or walking with its tail raised. The lion was a powerful symbol of strength and authority in ancient India, and it may have been used on Maues coins to emphasize the ruler's power and dominance. Horses were another common animal motif on Maues coins, and they are often depicted with a rider or being led by a groom. The horse was a symbol of speed, strength, and warfare, and it may have been used on Maues coins to emphasize the ruler's military power. Bulls are less common but still present in some of his coins, usually depicted with a rider or standing alone. Bulls were a symbol of fertility and strength in ancient India, and they were also associated with the god Shiva. It is possible that the bull motif on Maues coins was intended to evoke these associations with power and prosperity. It's worth noting that the animal motifs on Maues coins were not unique to his reign and were used by many rulers of ancient India. However, the specific way that Maues used these motifs on his coins may have been intended to convey a specific message about his power and authority.

Conclusion

Maues was a powerful ruler of the Indo-Scythians, who left a significant mark on the history of the Gandhara region in the 1st century BCE. His coins, featuring various animal motifs, are an important source for understanding the culture, symbolism, and political history of the Indo-Scythian dynasty. Through the analysis of these coins, it is evident that animals played a significant role in the ancient societies of this period, and their representation of coins had both practical and symbolic significance. The amalgamation of Indo-Greek and Indian elements in the design of these

coins is a shred of evidence of the diverse cultural influences present during his reign.

In addition, Maues coins are a valuable source of information for understanding the political history, culture, and religious beliefs of

the Indo-Scythian period in Gandhara. Additionally, his religious beliefs can also be inferred from the images on his coins. The use of animals as a symbolic motif is an essential aspect of the study of ancient societies, providing a glimpse into their beliefs and practices.

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Plate No. 1 Maues coin showing elephant & seated king (ca. 85 BCE, Ref. PMC Lahore) (P.102), BMC (P.71)



Plate No. 2 Maues coin showing elephant head & Caduceus (ca. 85 BCE, Ref. PMC Lahore) (P.102), BMC (P.71)



Plate No. 3 Maues coin showing horse & bow in case (ca. 85 BCE, Ref. PMC Lahore) (P.102), BMC (P.71)



Plate No. 4 Maues coin showing elephant & Caduceus (ca. 85 BCE, Ref. PMC Lahore) (P.102), BMC (P.71)



Plate No.5 Maues coin showing bull & seated king (ca. 85 BCE)



Plate No.6 Maues coin showing lion (ca. 85 BCE)