CHAPTER II

KUJULA KADPHISES

1. Different forms of the name

The name of Kujula Kadphises, the first chief of the Kuṣāṇa empire, has been written in different forms. On the coins we find him as Kozoulo Kadphizou and Kozola Kadaphes in Greek script. In Kharoṣṭhī script his name is written as

1. IMC p.65 No. 1; BMC p.122 pl xxv, 3-4
2. BMC pl xxv, 5

Chinese annals call him as K'ieou-tsieou-kio

II. Conquests

Kujula Kadphises or K'ieou-Tsieou-Kio has been described as the chief of the Ku:m-shueng principality in K'ieou-Han-Chou.

Ghirshman suggests Kujula Kadphises to be the son of Heraus while Tarn takes him as Kujula's grandfather. It is certain that Heraus or Mias was Kujula's predecessor but only meagre evidence is available to support their relationship.

1. IMC p.65 No.1; BMC p.122 pl xxv, 3-4
2. IMC p.66 type 2
3. BMC pl xxv, 5
4. BMC Vol I p.182 f.n.
5. IMC p.67 No.17 pl xi, 4
6. NC serie 3 Vol XII, 1892 pp.66-67 pl iv, 9-12
7. HHC chap. 118
8. HHC chap 118
9. BSI pp.116, 164
10. GBI pp.505-07
Kujula Kadphises attacked and subdued the other four principalities and founded the Kuśana kingdom consisting of Sogdiana, Bactriana and East Margiane, Uzbekistan, East Turkmenistan and North Afghanistan.

3. Hsiao-Han-Chou also records details about the subjugation of Ta-hia and other conquests of Kujula Kadphises.

It states that about a hundred years after the division of the Ta-Yue-Chi, Kujula Kadphises subdued the other four principalities. Specht and Smith suggest that the date should be counted from the Division of Ta-hia and not from its conquest. The interval between the conquest and the division of Ta-hia, appears to have been short, and we can place the fragmentation of Ta-hia a few years after 126 B.C. We know from Wei Lio that in 2 B.C. the Yue-chi were ruled by a king, not by five Yabgus, which means that Kujula Kadphises had already accomplished this task on that date. Hence the subjugation of the four principalities took place on some date between 26 and 2 B.C.

1. Modern Tajikistan
2. The Tribune 18, 8, 68
3. HHC chap 118
4. JA Serie 9* tome x for 1897 pp 152-93
5. JRAS for 1903 pp 23, 28
6. JA for 1897 p. 14; MJPTS for 1910-12 p. 4
Heou-Han-Chou further records his conquests,
"He invaded the country of A-si, seized upon the territory
of Kao-fu, destroyed also Po-ta and Kj-upin, became completely
master of these countries. Keiou-tsieou-K'io died at eighty
years."

1. A-si
A-si was known as the country of the Aracide after
the name of its founder Arsaces. It was also called Parthia.
It was situated on the south-east shore of the Caspian Sea.
The Parthians extended their power from the Euphrates to
Arachosia and from the Oxus to the Indian Ocean.

The Parthian empire was governed through the
viceroys. Some of these viceroys became very powerful
and assumed royal titles. Thus the Parthian empire began to
disintegrate by internal dissention: Parthia, which fought
a long war with Rome on the question of Armenia concluded
with them in 1 A.D. a treaty according to which she agreed to
withdraw completely from the affairs of Armenia. It is very
likely that Parthia was obliged to do so because of the Kusana
threat from the rear. Weakened in the long war against Rome
Parthia might have been overpowered by Kujula Kadphises. The
event must be placed about 1 A.D. However, Kujula Kadphises

1. HHC chap 118 Tr. by Specht JA for 1283 p.324; IAEor 1903
2. PSIC p.9
3. MPS pp. 362-74
failed to occupy the whole of the Parthian empire, as it continued to exist till 226 A.D. Therefore, he might have occupied the A.sī territory adjoining Ta-hia.

2. Kao-fu:

Kao-fu is known as the Kabul valley now a days. The word Kubha for Kabul river had been used in the Rig Veda. This river was called as Koa by Ptolemy, Kophes by Strabo and Kophen by Philostrates.

Hermaeus was the last Greek king of Kabul and was ruling here about first century B.C. At that time Kabul was not under the rule of the Parthians, as Isidore of Charax had not included this region in the list of the eastern provinces of Parthia. But the discovery of a large number of coins of Gondophernes at Bagram and other places in Afghanistan suggests that this region remained under the

1. HPS p.387.
2. Rigveda x , 75 ; JRAS (NS) Vol xv pp 353-60 AI p.86
3. AS chap 18, 2; AIP p.311
4. Geography BK xv , 26; AIQ p.31
5. AIQ p.192
6. PSIC p.9
7. CII p.577
Parthians for some time. The subjugation of Kabul by Kujula Kadphises is attested to by a large number of coins.

In the earlier years of his reign Kujula Kadphises was associated with Hermaeus, the last Greek king. This is evident from his early coins, which he issued jointly with Hermaeus. Mr. Whitehead suggests that Hermaeus and Kujula Kadphises ruled jointly in Kabul, he states,

"Coins of the Indo Greek prince are known which bear on the Kharoshthi side the name of Kujula Kasa. When without any further alteration of type, we find that the name of the Kushana chief in the form of KOZOLE KADPHIZES makes its appearance also on the Greek side of the coinage, and the name of Hermaeus finally disappears, then it also becomes certain that Kadphises was the conqueror who subverted the Greek dominion in Kabul." 

Rapson earlier propounded the theory, which he later discarded that Hermaeus was associated with Kujula Kadphises in Government towards the end of his reign and that the coins showed clearly the process through which the Kabul valley came to Kujula Kadphises from Hermaeus.

1. BMC pp 120, 122
2. ibid p.52
3. PMC Vol I p.172.
4. RICM p.16
Sten Konow supports this view of Rapson and states,

"When Kujula Kadphises invaded An-si i.e. the Parthian realm in and near Kabul, Hermæus entered into an alliance with him and perhaps actually supported him. But the Kushana ruler did not long leave him free to enjoy his new independence. He had to share the government with him, and was soon entirely replaced by Kujula, about whom the Chinese annals state that he seized Kao-fu i.e. Kabul."

But, later on Rapson changes his view and concludes that Kabul remained under the control of Parthians for some decades and seventy years after the death of Hermæus Kabul was occupied by the Kusānas from the Pahlavas.

Sten Konow, again, supports Rapson and pleads that the coins bearing the name of Hermæus were issued by Pahlavas and Kusānas many years after the death of Hermæus.

A. S. Altekar supports both the scholars and presents five coins of Hermæus-Kujula Kadphises type with divergent features of the King's bust.

Now the problem arises as to what was the reason that Kujula Kadphises reproduced the name of a foreign

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1. CII Vol II Pt. I p.lxiv
2. CII Vol I pp 561-62
3. JIH Vol XII p.29
4. JNSI Vol IX Pt I for 1947 pp 6-8
king who had died seventy years earlier. We see that Sten Konow
dates Kaniska's rule from A.D. 128-29 onwards. But I am
inclined to hold that Kaniska's rule starts from 78 A.D.
Therefore, Sten-Konow, Rapson and A.S. Altakar are not
justified in placing Emareus 70 years before Kujula Kadphises.
And Kujula Kadphises, therefore, was a contemporary of
Emareus.

The joint issues reveal the following sequence
of events:-

That Emareus was an independent ruler of Kabul at
the end of the first century B.C. to the beginning of the
first century A.D. Superior quality silver coinage issued
by Emareus points to this fact.

That Gondophernes ousted Emareus from the Kabul
valley and compelled him to take shelter with Kujula Kadphises,
the king of Ta-hia. Gondophernes came to the throne in 20-21
A.D. He issued a large coinage of his own. He conquered
Kabul between 21 to 46 A.D.

We must remember that many coins issued by Emareus
and Kujula Kadphises jointly are found in the strata dating
after Gondophernes. Therefore, the three kings were

1. CHI pp 560-61, 591 pl viii, 37, xxx, 4
2. C 11 Vol II Pt I pp 57-62
3. ASIAR for 1929-30 p. 56
contemporaneous and Kujula Kadphises occupied Kabul after Gondophernes.

Kujula Kadphises, after occupying A-si, invaded Kabul and occupied it. But Gondophernes continued to enjoy his regnal powers in other regions as late as 46 A.D. From the Takht-I-Bahí inscription of the year 103 during the 26th year of Gondophernes' rule is clear that this period was of turmoil for the kingdom of Kabul.

Pan-Ku has mentioned Kabul as one of the five principalities. According to this Kabul must have been under the Yue-chi before 24 A.D. But Fan-Ye corrects the mistake of Tsien-Ham-Chou and mentions the name of Tou-mi as the fifth principality. Hsou-Han-Chou further informs us that after conquering A-si Kujula Kadphises conquered Kabul. Therefore, it is clear that Kujula Kadphises occupied Kabul after A.D. 24 and before A.D. 46.

1. C.II Vo; II Pt I pp.57-62
2. THC 96 a fol 15r
3. THC contains history upto 24 A.D.
4. HHC chap 118
3. Po-ta:

The next country conquered by Kujula Kadphises according to Heou-Han-Chou, was Po-ta. According to Franke and Marquart Po-ta is situated to the north of Arachosia. Chavannes suggests this to be the city of Balkh, which is evidently wrong, since it was the chief city of his own principality. Virde St. Martin identifies it with Pathanka or Pukhianka, the country of the Pathans. Herodotus mentions a place Pactycle which represents the ethnic designation Pakhtun or Pathan. Since the conquest of Po-ta immediately precedes that of Kipin or Kashmir, according to Heou-Han-Chou, we can identify it with the territory south-east of Peshawar extending up to the Indus. The territory north of Peshawar comprising Western Gandhare seem to have been included in Kipin.

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1. HIC chap 118 Tr. by Specht JA for 1883 p. 334;
   IA for 1903 p. 417; 1917 p.261
2. BF p.99, £E< £28
3. UZG VE ii p.175 f; C 11 Vol II Pt. plxiv
4. TP ii, viii pp 513 ff; viii p.191
5. HISCPt. I p.29
6. History BK iv; 44; AICL p.47
4. **Ki-pin**:

The Chinese sources do not make a clear indication about the location of Ki-pin. Modern scholars have offered various identifications, viz. Kashmir, Gandhara and Udyana.

Pien-Yi-tien section of Tu-shu-tsi-chang and the Hai-Koun chi mention Ki-pin and Kashmir as one. But Oukong states that after visiting Ki-pin he came to Kashmir. Sung-Yun treats Gandhara and Ki-pin as adjoining countries.

Chavannes and Levi suggest that the term Ki-pin was always used for Kashmir from the period of the Han to that of the Northern Wei (206 B.C. to 264 A.D.). Only in the period of Tang (A.D. 618 to A.D. 907) was it connected with Kapisa.

Samuel Beal and Tarn identify Ki-pin with Kabul while Smith supports Levi. Petech thinks it to be Gandhara and West Bengal.

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1. E I Vol xiv pp 290-93
2. TFS p.197
3. Buddhist pilgrims Vol I pp
4. North-east Afghanistan; TP, VI, 1906 p.538 Note; JA serie IX tome VII p.161
5. TFS p.197
6. G B I pp 469-73
7. EII p.251 fn.
8. NIS p.69
Ki-pin is evidently different from Kao-fu or Kabul as mentioned in Hecou-Han-Chou. Of his travels in Ki-pin, Hieun Tsang gave a detailed account from which it is clear that he was referring to Kashmir. Pan Ku has given a long account of Ki-pin while describing about its gold and silver currency and its circulation in other places. Kashmir has also been famous for gold and silver mines. The western part of Gandhara was also included in it.

Eastern Gandhara with Taxila, as capital was governed by 'Phraotes' who was independent of the power of Bardanes, the Parthian king, of Babylon, who reigned from A.D. 39 to 47 A.D.

In the accounts of travels of Apollonius of Tyana, it is described that "Phraotes" exercised control over the satrap of the country to the east of the Indus, and hated the Greeks. Apollonius attributed his prejudices to the tales and falsehoods of Egyptian travellers, and mentioned that Phraotes subsidised barbarians to prevent them from ravaging his country.

1. HHC chap 118; IA 1903 p 417; 1917 p 261
2. CVCT Vol I pp 259-61
3. JRAS for 1912 p 683
4. ITAT BKI chap 28, BK III/ chap 58 pp 13-78 pp 47-48
The Parthian king 'Phraotes' of the accounts of Appollonius is generally identified by scholars with Gondophares who assumed the title Apratibata on his coins; he continued to reign in the kingdom of Taxila even after Kujula Kadphises had ousted him from Kabul, he dwelt in a simple palace in Taxila. He hated Greeks as they made alliance with Kujula Kadphises against him. He paid tribute to Kujula Kadphises to save his kingdom.

On the basis of the accounts Tsien-Han-Chou Levi tried to fix the date of conquest of Ki-pin. Tsieu-Han-Chou states:

"From the time that the emperor Woo-te opened up communication with Ki-pin, the rulers of that kingdom, in view of extreme distances, had considered themselves safe from the intrusion of a Chinese army. In this confidence, the king Woo-tou-leau on several occasions had put the Chinese envoy to death. "Yue-muh-fo killed seventy persons of the Chinese envoy and then sent an envoy with a letter to the emperor acknowledging his transgression. But the country being among the unregistered and unpracticable regions, the emperor Yuan-te (48-32 B.C.) discharged the envoy, communications being cut off by the Hindu Kush. In the time of the emperor Cheng-ti (B.C. 32-7) Ki-pin again sent an

1. SH for 1932 p.101
2. JRAS for 1915 pp 195-96
3. Li-tai-Ki-Sse-nian-pao Lia xxvii Vol.7; JA x for 1897 p.163.
envoy with offerings and an acknowledgement of guilt. The Supreme Board wished to send an envoy with a reply to escort the Ki-pin envoy home. Tökin however, resisted the proposal, and ultimately prevented the sending of an embassy. The envoy of Ki-pin returned to his country in 25 B.C.*

From the above it is clear that the king of Ki-pin who was earlier hostile to the Hans became for some reasons anxious to create friendly relations with China. Most probably this change of attitude was necessitated the emergence of Kuśāna's threat to his power.

Further we find in Tsien-Han-Chou—

"In vain did Ki-pin under the menace of a pressing peril acknowledge its fault and offer presents to the successor of Yuan-ti, Cheng-ti (B.C. 32-7), imitated the prudent reserve of his predecessors and abandoned the unfortunate Ki-pin to an invasion of Yue-chi which was led by Kieow-tsiou-K'io."

On the basis of both these accounts Levi has settled the date of conquest of Ki-pin between 25 B.C. to 7 B.C.

But we find no reference about the conquest of Ki-pin in Tsien Han-Chou which contains accounts up to 24 A.D.

Therefore Ki-pin might have been conquered after 24 A.D.

1. JA Jan-Feb, 1897 p.22
It is certain from a statement in Heou-Han-Chou that Ki-pin was conquered after occupying Kao-fu. Since no mention in Tsien Han-Chou, about the occupation of Kabul, is made, it is clear that it was conquered after AD 24. Therefore Ki-pin was subjugated after A.D 24 and before AD 50, the probable date of Kujula's death.

Kujula's kingdom consisted of present territories of Tajikistan, Uzbekistan, East Turkmenistan, North Afghanistan, Kharasan, and Kashmir. Taxila was tributary to him.

III. Kujula Kadphises and Hermaeus

The scholars hold divergent views about relationship between Hermaeus and Kujula Kadphises. Their numerous coin types, some of them joint issues, establish some sort of affinity between them. Bapson suggests that Hermaeus was the earlier as his name, in Greek script, appears on the obverse and the name of Kujula Kadphises in Kharosthi script on the reverse.

1. HKC chap 118; Tr. by Specht, JA for 1881 p.324; IA for 1903 p.417; for 1917 p.261.
2. It covers the period from 206 B.C. to 24 A.D.
3. JRAS for 1947 April p.25
4. Indian coins p.16
1.

Tarn suggests that Kujula Kadphises was a descendant of Kuśāna ruler Mius. He married a relative of Hermaeus. Therefore, Kujula Kadphises on occupying the Paropamisadae, wanted the Greeks to believe that he was not an alien or a usurper. Rather he was the lawful heir, through his queen, to their last king Hermaeus.

IV. Death of Kujula Kadphises

He died at the age of eighty. We may assume that he attacked the other four principalities in about 10 B.C. when he was about twenty years old. After him his son Yen-Kao-Chen came to the throne.

Coins

V. The Yue-Chi

Some coins point to the existence of a number of rulers who, probably, belong to the one or the other of the five principalities of the Yue-Chi. Among them may be mentioned Mius or Hermaeus, Hyrodes and Sapadbizes etc.

1. GBI p.313
3. EK p.35
4. GBI p.305
The coins of Miais or Heraus bear Greek legends. The coins issued by Myrocles and Sapadbises bear Greek elements and resemble those of Miais. Possibly, these coins belong to the class of coins issued by the Yue-Chi when they were in Bactria.

It seems that Miais was the predecessor of Kujula Kadphises. Two silver coins of Miais have been discovered. One of these is preserved in the British Museum and the other in the Indian Museum. The specimen in the British Museum is a tetradrachm weighing 18.4 grains.

**Obv.**

Bust of the king. No legend.

**Rev.**

King, to the right, on horseback with bow and quiver tied to the saddle, Nike crowning the king from behind. In the field to the right B and the legend in Greek — TYIAN NOYNTO CMIAOY (or MIAOY) KANAB KO PYANOF.

The specimen in the Indian Museum is an obol weighing 9.8 grains.

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1. Indian coins p.10
2. BMC pl xxiv , 7
3. IMC Vol I pl xiv , 17
4. Greek goddess of Victory.
Obv.
Bust of the king to the right,

Rev.
Deity standing to right, Greek legend ΠΑΙΟΥ, and to the left ΚΟΦΓΑΝΟ.

1 Coins of the Ἰυρκόδες resemble in depiction and fabric those of the obols of Mius.

2

A. Obv.
Bust of the king with peaked beard.

Rev.
Deity standing with spear in right hand, flames rising from the shoulders.

B. Obv.
Bust of the king. Legend in corrupt Greek.

Rev.
Front part of a bridled horse to right. Greek legend is illegible.

3 Sapadbizes issued coins which come in the class issued by Ἰυρκόδες.

1. BMC pl xxiv Nos. 8-12
2. Indian coins p.10 ; GHI p.305 Note.
3. BMC pl xxiv Nos. 14-15
Bust of the king to right, wearing Eucratides' shaped helmet.

Open mouthed lion to right, name of the goddess NANAIA.

Greek legends on tetradrachms have been read variously by the scholars. Percy Gardner deciphered it as 'SAKA KOFANOV' and translates it 'Prince of S'akas' and suggests Mius as a Saka. Oldenberg deciphered it as 'EAKA KOPANOV' meaning S'aka-Koshshnou and suggests that Kušāna were a family of the S'aka tribe. F.W. Thomas reads the first part of it as EANAB or EANAE and concludes that the first three letters stand for the word sahavatsare in abbreviated form and the fourth letter is a numeral equal to one (1) and the fifth and the last letter is a mint-mark.

Cunningham reads it as 'EANAB' or EANAOB and KOPANOV or KOFEANOY and compares this legend with that which is MIAOV KOFEANOY on the oboli. He translates this as 'Kušāna prince'. He suggests that the first part of the legend was equal to the Scythic title Tsanyu or Chanyu meaning Devaputra.

1. ibid pl XLVII
2. IA for 1831 p.215
3. JNAS for 1885 p.75
4. NC for 1888 p.47; for 1890 p.155
We see that the above scholars ignored the letter B. Kirte translates this letter as ' and ' and according to him the meaning of the legend was ' S'aka and Kuşana. 

Miaus was a chief of the Kuei-shuang principality which lay somewhere between the Chitral and Panjshir regions.

The coins of Miaus were found in Western Afghanistan. From one of his bilingual coins bearing both Greek and Kharoṣṭhī legends it appears that Miaus' kingdom was located to the south of the Hindukush or Hindukoh.

The figures depicted on the coins of Miaus and the shape of 'Sh' sign point to the fact that the models of these coins might have been prepared by Greek die-cutters. Dr. Tarn conjectured that Hermæus gave his sister in marriage to Miaus because of political compulsions. This made Hermæus strong enough to resist the S'akas and Parthians, who were threatening his dominions from the south-east and south-west respectively. We can, at least accept that Miaus and Hermæus ruled contemporaneously for some time. Miaus, most probably, was a senior contemporary of Hermæus, who continued to rule after him when Kujula Kadphises succeeded to the former's dominions.

1. GBI pp. 312, 542
2. NC for 1888 pl III , 13
3. Govt. of Afghanistan officially changed the name to Hindukoh.
4. GBI p. 342.
Cunningham, supported by Ghirshman suggested that the adventurer Yin-mo-fu of the Chinese annals was Mius and was the father of Kujula Kadphises. But Cunningham's view cannot be accepted. We see that Kujula Kadphises conquered Ki-pin. And if Mius was Yin-mo-fu, then Kujula Kadphises must have inherited this territory from Mius rather than conquering it. But Tarn believes Mius to be the grand-father of Kujula Kadphises, though he had advanced no solid evidence of this relationship. We can be certain of only this fact that Kujula Kadphises succeeded Mius in power.

VI. Kujula Kadphises

No inscription belonging to Kujula Kadphises or his reign except coin legends has come down to us. Three Kharoṣṭhī records can be assigned to the reign of his successor Wema Kadphises, though none of them expressly mentions his name or that of any other Kuśāna ruler.

Kujula Kadphises issued a large number of copper and a few silver coinage. These have been found in Afghanistan and Taxila. He issued a considerable copper coinage jointly

1. NC for 1888 p. 51
2. BE p. 116 Bagram, p. 116
4. GBI p. 506
6. ASI Vol. XIV pp. 22, 27, 33-34; Vol. XV p. 20 pls 25, 18, 19; JRAS for 1915 pp. 195-96; for 1947 p. 27; ASIA for 1929-30 p. 56
with the last Greek king Heraeus, who was, possibly, a relative of his. The coinage issued jointly by Kujula Kadphises and Heraeus may be classified in two series:

In the first the obverse bears the bust and Greek legends of king Heraeus, while the reverse bears in Kharosthi the legends of Kujula Kadphises.

In the second the obverse bears the bust of Heraeus and the legends in Greek of Kujula Kadphises, and on the reverse too, the legends of Kujula Kadphises is repeated in Kharosthi script.

The above two series indicate a gradual shift of power from Heraeus to Kujula Kadphises. In addition to the coins in these series, there are other joint issues of the two rulers. They bear debased figures and corrupt Greek legends. One coin bears the bust of the king with long hair, features resembling those of Heraeus and traces of circular illegible Greek legend. Another bears a bust and shows traces of some letters of the Greek legend. These debased coins point to a long period of stress when Heraeus with Kujula

1. IMC p.67 Nos. 15-22
2. JNSI Vol IX Pt I pp. 7,9 pl 1 B. 1
3. ibid pp 8,10 pl 1 B. 4
Kadphises might be busy in warfare against the Parthians and found it difficult to replace or add to the skilled die-cutters for minting even larger quantities of coins to meet the demands of war times.

The following are the two classes of coins issued jointly by Hermes and Kujula Kadphises.

1

**Class I**

**Obv.** Bust of Hermes to right diademed, Greek legend above BARIABAE ETHPHEEY and below EPMAIOY

**Rev.** Hercules, standing, facing, club in right hand resting on ground, lions skin on left arm. Kharosti legend - Kujula Kasasq Kushana Yavugasa Dhammathidas.

2

**Class II**

**Obv.** Bust of Hermes to right, diademed, Greek legend (mutilated) reconstructed as KOZOYIOY

KRAIG IZOY KOSO sanou KOPONA

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1. IMC p.33 No. I pl VI, 14; BMC p.120 pl xxv, 1; CCR pl II, 7; CIB pl IV, 1
2. Basileos Sterossu Ermaiou
3. IMC p.65 No. I; BMC pl pl xxv, 3-4
4. Kozoulou Kadphizou Kosona
Rev. Heracles, facing, right hand resting on club, lions skin over left arm, Kharoṣṭhī legend: Kujula Kasasa Khushana Yavugasā Dharmathidasā, in the field a Kharoṣṭhī letter Sand.

There are two variations of this type

1. On the reverse of some coins the head of the deity is turned towards right.

2. On the obverse of some coins the bust of Hermæus is turned to left.

Except for a few silver specimens most of the coins so far discovered of Kujula Kadphises are of copper.

Silver Coins

Bust of king and Nike type

Obv. Bust of king to left, wearing conical head dress, corrupt Greek legend 'ΧΩΦ'

Rev. Nike to left, wreath and palm branch in hands, corrupt Kharoṣṭhī legend reconstructed as Maharajasa Rajatirajasa Ya (Vugasa) monogram 'Bhu'

1. PMC Kusana coins No.14
2. Taxila Vol II p.792
3. Taxila Vol II p.820
1

Rapson attributed this coin to Wema Kadphises but the title Yavuga and the Greek legend 'ΧΩΦ' = Kuśāṇa indicate that this type of coins belong to Kujula Kadphises and not to Wema Kadphises. Kujula Kadphises might have issued silver coinage after subjugating Taxila. These coins seem to be an imitation of those of Gondophernes. And these silver coins might have been issued to replace the silver coinage of the Parthians.

Copper Coins

Class I: Diademed head and enthroned king(deity) type

Obv. Head of king to right, diademed, Greek legend ΧΩΦΑΝΣΥ ΖΑΟΟΥ ΚΟΖΟΛΑ ΚΑΔΦΙΣ

Here the head resembles that of Augustus as depicted on his later issues.

Rev. King (Deity) seated to right on a curule chair, right hand extended. In left field Kharoṣṭhī monogram Y. Kharoṣṭhī legend 'Khushanas Yansa Kujula Kadphases sa (cha) dhramathida.

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1. CHI Vol I pp. 581-82
2. BMC p. 123 pl xxv, 5; CILM p 66; NIA Vol I pp. 269-70;
3. Khoshansu Zaoou Kozola Kadphes RCC p. 57
**Class II (Bull and Bactrian Camel Type)**

**Obv.** Humped bull standing to right, above symbol of debased Greek legend. In right field specimens of Kharoshthi monogram.

**Rev.** Two-humped camel, standing to right, illegible Kharoshthi legend. The legend on other coins of this type can be read as Kushana Kujula Kara Kaphsasa.

Different legends occur on this type of coinage. According to Cunningham these are:

1. Maharavasa ravaravasa devaputresa Kujula -Kara Kaphsas.

2. Kujula Kara-Kaphasa maharavasa revatiravasa.


The reading of Devaputra seems to be doubtful.

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1. BMC pl xxiii, 7; PMKusana coin No.18; p.67 No. 17

2. NC Vol XII Serie 3rd for 1892 pp 66-67; p.112

3. JN SI Vol ix Pt II pp. 79-80
Class III

Helmated head and Macedonian Soldier Type

Obv. King with head to right, wears a peculiar helmet with two recurved horns, debased and corrupt legend which seems 'Koshana Kozoulo Kadphizou.'

Rev. Armed soldier, wearing helmet, standing to right, holding spear and circular shield. Kharoṣṭhī legend 'Kuyula Kausa Kushana.'

On another coin of this type the reading is 'Kujula Kassa Kushana Yuvūgasa.'

Class IV

King seated and Zeus standing

Obv. King seated cross-legged, right hand uplifted, wearing conical helmet with knob at the top. Debased Kharoṣṭhī legend reconstructed as 'Kujula Kadaphasa (Kasasa) Kushanasa.'

Rev. Zeus standing to right, right hand advanced, debased and illegible legend.

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1. IMC p.66 pl XI, 2
2. NC Vol XII 3rd Series for 1892 p.64
3. Taxila Vol II pp 792, 818, 840
Coomaraswami and Dr. J.N. Banerji suggest that the deity represented Hindu God Siva and not Zeus, while Smith thinks the figure to be of Buddha. Kujula Kadphises has also claimed to be Dhammathida on his coins. Tarn and whitehead support Smith.

Kujula Kadphises used different names and titles on his coins. He is found as Kujula Kaphsha, Kadaphes, Kau, Kasa, Kujula Kara Kapa etc. The title Yavuga Kusana was also assumed by him. A few coins bear full titles like Maharaja Rajatiraja along with the name Kujula Kadphises.

**Portrait**

Kujula Kadphises has been portrayed on coins in the following manner.

1. Head of the king to right.
2. Peculiar helmet with two recurved horns on kings head in the type 'Macedonian Soldier.' He wears conical head dress with knob at top.

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1. JNSI Vol IX Pt II for 1947 p.81
2. JASB Vol LXVI for 1897-98 pp.1 298 f.
3. GRI p. 403
4. NC 3rd Serie Vol XII for 1892 pl XIV Nos. 10-12
5. Taxila Vol II p.818 No.240; BMC pl XXV,5
Legends

Kujula Kadphises used different Greek legends on the obverse of his coins.

1. ΒΑΛΕΙΛΑΛΤ ΞΙΡΑΣΣΥ ΕΡΜΑΙΟΥ
2. ΚΟΖΟΥΛΟΥ ΚΑΛΑΙΖΟΥ ΚΟΡΝΑ
3. ΧΟΦΑΝΤΕΥ ΖΑΟΟΥ ΚΟΖΟΛΑ ΚΑΛΙΕ Ζ
4. ΝΙΛΕΤ Μ ( β ) Ά , ΗΜΤΙΙΥ Ώ Ω

Legends on the reverse of his coins are in Kharosthi characters.

1. Kujula Kasasa Kushana Yavugasa Dharmathidasa
2. Kushanasa Yauasa Kujula Kaphsa Sachadhramathidasa

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1. Basileus Soterossu: Ermaicou; BMC pl XXV, 1; SI Vol I p.108 No.3
2. Kozolou Kadphizou Koshona; BMC pl XXV, 3-4
3. Kshoshansu Zaconou Kozola Kadphes BMC pl XXV, 5
4. NC Serie III Vol XII for 1892 pl XIV, 9-10,12
5. Age of the Kusanas pp.210 ff
6. NC 3rd Serie Vol XII for 1892 pl XIV, 3
7. BMC pl XXV, 5
3. **Maharajasa rajatirajasa Kajula Kaphsa.**

4. **Kajula - Kera Kapsasa Maharajasa rayatiravase.**

5. **Maharajasa mahatasa Kushana Kajula Kaphsa.**

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1. NC 3rd Seri Vol XII for 1892 pl XIV, 12

2. ibid 10

3. ibid 11