CHAPTER III

WENA KADPHISES

I. Accession

Heou-Han-Chou records that after the death of Kieu-Tsiu-Kio, his son Yen-Kao-Cheng succeeded to the throne. The scholars have identified this new king with Oocmo Kadphises of the coins.

1. HHC chap 118 vide JA for 1883 p.324; IA for 1903 p.417
2. See supra pp. 411-12
3. BMC p.125 pl. XXV, 9
II. Conquests and extent of the empire

About the conquest of India by Wema Kadphises, we find in Hsou-Han-Chou that, "Wema Kadphises conquered Tien-Tchou; and appointed generals, there, who governed in the name of the Yue-Chi".

The term Tien-Tchou denotes north-western India in the Chinese accounts. Wherefore the whole of India was not under Wema Kadphises. About the extent of his empire the following sources may inform us:

(1) Archaeological excavations carried out in Taxila inform us that Sirkap, a thickly populated part of Taxila was given up during the period of Wema Kadphises. A large number of the coins belonging to Wema Kadphises and his predecessors was discovered at Sirkap. Not a single coin belonging to Wema Kadphises' successors was found from

1. HiiC chap 118; JA for 1883 p.324; IA for 1903 p.417
2. CHI Vol I p.584; CII Vol II Pt.I pp LXVI-LXVII
3. The reasons for abandoning the city of Sirkap by the Kuṣṇes, according to Marshall, were possibly the following

   (1) They wanted to signalise their conquest of the country, therefore, they founded a new city.
   (2) They were not confident about the defences of Sirkap city.
   (3) Most probably it had been visited by a deadly plague which wiped out half the population and a few years earlier to it devastating earthquake diverted it into Taxila Vol I p.137
this region. Marshall discovered an earthen jar containing 21 small silver coins which belong to four distinct classes. Two of these belong to the reign of Gondophernes and one each to Pacores and Wema Kadphises. The coins of Pacores bear his own portrait, the symbol of Gondophernes and the legend of Sasas, who used the title 'Great King' and was described as the 'brother's son of Aspa.' From these coins it is clear that Wema Kadphises came after Pacores. He either defeated him or his successor, who was in Taxila at that time.

(2) Kumārajīva, the translator of Sūtraśāntika Rājaśāstra into the Chinese, mentions that Kaniska conquered Toung-Tien-Tchou. Therefore, this was not conquered by Wema Kadphises. Fou-fa-tsang-in-iuen-tehoen gives an account about the conquest of Hoa-ch'en by Kaniska.

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1. GT p.79; ASIÀR for 1912-13 pp.42-45
2. Pacores was the successor of Gondophernes
3. ASIÀR for 1912-13 pl XL Nos. 45-47 ; CHI Vol I p.580
4. CHI Vol I pp.580-81
5. It has been identified with Eastern India , SA chap 6
   vide IA for 1903 p.385
6. JA July-Dec.1896 ; IA for 1903 pp.387-88
7. FFT chap 5 vide IA for 1903 p.387
(3) Kosam inscription of the year 2 and Sarnath inscription of the year 3 refer to Kaniska's hold over these two regions. But we find no mention of Kaniska having conquered these parts. Therefore, it may be suggested that these two regions were conquered by Wema Kadphises and Kaniska inherited them.

(4) Coins of Wema Kadphises have been discovered from Begram, Peshawar, Taxila, Kalka Kasauni Road, Punjab, Mathura, Gopalpur stupa, Bhita, Varanasi and Indore.

1. EI Vol XXIV pp 210-12
2. EI Vol VII pp. 173-81
3. JASB Vol III pp. 152; Vol X pp. 537, 548
4. JASB for 1881 p.184; ABORI for 1949 p.317
5. JRAS for 1915 pp. 195-96
6. JASB for 1881 p.184; ABORI for 1949 p.317
7. Personal collection (Sanghol, Tahsil Samrala, District Ludhiana) and Personal collection of Dr. S.D. Parashar (Distt. Hoshiarpur).
8. ASI Vol XX p.37
9. JPASB for 1896 p.180
10. ASI Vol XII p.43
11. EI I p.252
12. ASI Vol XII p.43
Coins of his governors were found from Ghazipur and Saurashtra. These parts, probably, were under Wema Kadphises.

(5) The author of the *Periplus of the Erythraean Sea* has given an account of trade between India and Rome via the city of Ozena and the port of Barygaza. He further mentions that the routes from Kabul, Mathura and Pataliputra to Ujjain and Broach were quite safe. This was possible only if these cities were under the control of one strong ruler, who appears to have been Wema Kadphises.

(6) While mentioning about Sind, the author of the *Periplus of the Erythraean Sea* makes a categorical statement that it was subject to the Parthian princes, who were always busy in Warfare. It was the main reason why the products were carried by the overland route to Barygaza rather by the sea route via Barbaricum at the mouth of the Indus.

1. Ill p. 252
2. ibid
3. It was written in about 78 AD.
4. Modern Ujjain
5. Modern Broach
7. ibid p. 37 No. 38
Thus we see that the empire ruled by Wema Kadphises extended from Bactria to Ghazipur and Kashmir to Saurashtra. He inherited Kashmir and Bactria from his father.

III. Did he found an era

Steu Knnow suggests that Wema Kadphises was the founder of the Saka era. But he fails to explain why Wema inscriptions are not dated in the Saka era. Growse identifies him with Vikramaditya and suggests him to be the founder of the Vikrama era. But the Chinese annals tell us that Wema Kadphises was the son of Kujula Kadphises who came to the throne after 25 B.C. Therefore, it is difficult to accept the view of Growse.

IV. Immediate successor of Wema Kadphises

Steu Knnow thinks that after Wema Kadphises, Maharaja Jihonika was the actual ruler of the country during

1. HiiC chap 118
2. EII p.252
3. JA Jan-Feb for 1892 p.22
4. EII p.252
5. G11 Vol II Pt. F p.Lxviii
6. MDM p.104
7. HHC chap 118
the year 107-108 A.D. Lohuizen-De- Leeuw also suggests that there was a short reign of Jihonike between Wema Kadphises and Kaniska. But we see that the last inscription of Wema Kadphises is dated in the year 78-79 A.D. And the first record of Kaniska is dated in the same year. Therefore, it is not possible for us to accept the views advanced by Stem Konow and Lohuizen-De-Leeuw. There cannot be any doubt that Kaniska was the immediate successor of Wema Kadphises.

Inscriptions:

Three inscriptions can be assigned to the reign of Wema Kadphises, though none of these mentions the name of any Kusana ruler. These are as under:

1. Panjtar inscription of the year 122.
2. Kalawan copper plate inscription of the year 134.
3. Taxila silver scroll inscription of the year 136.

The era employed in the above records has not been specified. It seems; these are dated in the era of Azes, which later came to be known as the Vikrama era, commencing from 58-57 B.C.

1. SI Vol I p.31
2. SP pp. 26, 379
The words *Ajasa* in Kalawan Copper plate inscription of the year 134 and *Ayasa* in the Taxila silver scroll inscription of year 136 indicate this era to be of *Azes*. Steu Konow at first suggested that *Ayasa* is equivalent to *Ayasya* (first), but later, he agreed with Marshall that *Ayasa* means 'of *Azes*'.

Therefore, the above records fall in the year 64-65 A.D., 76-77 A.D. and 78-79 A.D.

I. *Panitar* inscription of the year 122

**Provenance:**

Panjtar (72° 31' E, 34° 4' N) below the Mahaban Range between the Swat and the Indus near the borders of the Peshawar and Hazara Districts, West Pakistan.

**Date:** First day of *Śāavana*  
Year 122 of Aja (*Azes*) = 64-65 A.D.

**Script:** Kharosthi

**Language:** Prakrit

**References:**


1. Text

1. सं १ (२ * ) १०० ( + * ) २०
   २ ( + * ) ज्येष्ठ नाम वि गुम्भे १ पहरमस
   गुरुपरम पुज (शिष्य)

2. स्पृहाण पुज - [देशो * ] पोहके अनुभुते करविदें रिघक नें (१ * ) तत्र ६ - ७ वे

3. दनि तरक ९ १ ( + * ) १ (१ * )
   प करेण (ये ?) त परले रिघक रम-म

1. C 11 Vol II Pt. I pl XIII. The original stone is not available.
2. Fleet : पवित्र
3. Cunningham : स्पृहाण, Sten Konow कपाळ
4. Cunningham : पुजितेश्वर
5. Cunningham : करविदेन
6. Cunningham : तत्र
7. Sten Konow : च
8. Cunningham : दन पिन्ना रक
9. Sten Konow : प्राकरणेन
e10. Cunningham : हन्त
Translation

Year 122, On the first - 1 - day of the month Sravana, in the reign of the Gusaṇa Great King, the eastern region of Spasua was made an auspicious ground by Mōjka, the Ummuja Scion. And therein my (of Mōjka?) gift are two trees. Though this meritorious deed ....... immortal places of bliss.

II. Kalawan Copper Plate Inscription of Year 134

Provenance:
Kalawan, near Sinkap (Taxila) in Rawalpindi District, West Pakistan.

Date: Year 134 of Aja (Aṣeṣ) = 76-77 A.D.

Script: Kharosthi.

Language: Prakrit.

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1. SI Vol I p.130
2. C 11 Vol II Pt. I pp.70
References:

Sten Konow, EI Vol XXI pp. 251 ff; D.C. Sircar, SI Vol I p. 131 No. 33; S.S. Rana, Bhāratiya Abhilekha pp. 74-75

1. From the facsimile in EI Vol XXI

2. Sircar: रचनात्मक

3. Sircar: पुरस्तवेति

4. Sircar: संहेतेन

5. Sircar: अविरित

6. Read: व
In the year 134 of Azes, 23rd day of the month of śrāvana, on this moment the female worshipper Chandrabhī, daughter of the householder Dharma, wife of Bhadrapāla, establishes relies in chhadasāla, in the chapel-stūpa, together with her brother, the householder, Nandivardhana, with her sons Sama and Sajit and her daughter Dhamā, with her daughter-in-law Lajja and Indra, with Jivanandin, the son of Sama, and the teacher, in acceptance of the Sarvāstivādins, having venerated the country-town, for the veneration of all beings; may it be for the attainment of Nirvāṇa.

1. Bhāṭṭiya Abhilekha pp. 74-75
2. EI Vol XXI p. 259
III. Taxila silver scroll inscription of the year 136

Provenance:
Taxila, Rawalpindi District, West Pakistan.

Date: Year 136 78-79 A.D.

Script: Kharosthi

Language: Prakrit

References:

Text:

1. \( \text{(X) } * \) \( \text{100 ( + * )} \)
2. \( \text{( + * )} \) \( \text{20 ( + * )} \)
3. \( \text{( + * )} \) \( \text{2 ( + * )} \)
4. \( \text{( + * )} \) \( \text{1 \text{ अस ज्यापुस मस्स दिवसे 10 ( + * )} \)
5. \( \text{( + * )} \) \( \text{3 \text{ इस दिवसे पुनिष्टवित्त भावता} \)
6. \( \text{वाटु [वि]} \) \( \text{उर [र]} \)

1. From the facsimile in C 11 Vol. II Pt. I
2. S.S. Rana:
3. S.S. Rana:
4. Thomas
2. केन [है] तद्विषय-पुनः वहितमण यारकर पणरे वस्तेवेणः
   तेन ह्ये प्रदेशस्तित भावते चातुर्वीर बयाः

3. इन तथाः (स) े रणकुमः बोधि (भि) सत्य-गहिमि
   महरस्य राजातिरि कैव-पुनः कुष्टणां कौर-दांगणां

4. सव- [कुर्य] या पुष्य प्रवान - कुष्टण पुष्य सरह(त *) या पुष्य
   सव-स (तः *) या पुष्य मत-पिठु पुष्य मितारतम- भक्ति - स -

5. कौमि (त *) या पुष्य भवमां क्रोध-दहिराचरं निर्णयः
   कौमि या (व) ये सौ-परिकाले

Text Sanskritised

सं १३६ अय्य जाणास्य सास्क स्विगे१४५ अरमिन् दिवसे
प्रतिष्ठापिता: भावत: धातव: औरसके इद्विषय-पुनः वहितमण नवाचे
नये वासत्त्वेन । तैन ह्ये प्रतिष्ठापिता: भावत: धातव: अय्य-राष्ट्रिके
तथाभिमुक्ते सुनके बोधिलक्षणे पहराजस्य राजातिरि वैदिक-पुल
कुष्टणाय करोभ्य - दहिराचये सव- दुहानां पूजाये, प्रृत्येक दुहानां पूजाये,
लह्ता पूजाये, सव-सलचानां पूजाचये पापा: पूजाये, पितानाथ व तात्तिके
सलोहितानां पूजाये, अत्मन: करोभ्य-दहिताचये निर्णयाय पवु आयात:
सप्तक परिकाले:

1. Stem Konow and S.S.Rana;
2. Bhartiya Abhilekhe pp. 76-77
1

*Translation*

The Year 136, on the 15 day of the first month Asāda, on this day were established relics of the lord by Urasaka of the son of Intapriya, the Bactrian, the resident of the town of Navāchala. By him these relics of the lord were established in his own Bodhisattva chapel, in the Dharmacālīka compound of Takṣasila, for the bestowal of health on the Greek King, the King of Kings, the son of Heaven, the Khausana, in honour of all Buddhas, in honour of the Pratyekabuddhas, in honour of the Arhates, in honour of all beings, in honour of mother and father, in honour of friends, ministers, kinsmen and blood-relations, for the bestowal of health upon himself. May this thy right munificence lead to Nirvāṇa.

*Coins*

Wema Kadphises issued a large number of coins types in gold, copper as well as silver. The issuing of gold coinage on such a large scale was, perhaps, due to the import of gold from Rome in exchange for valuable export. Kashmir was also famous for gold mines. Wema Kadphises issued double staters also.

1. C 11 Vol II Pt.I p.77
2. Herodotus, History BK III 102-105 vide AIC Lpp 2-4
3. JNSI Colxii for 1960 p.78
Wema Kadphises represented the deity Siva on the reverse of his coins. He issued the following types of gold coins:

**Class I**

1. Enthroned King and two armed Siva type

**Obv.**
King wearing crested helmet, diadem and long coat, seated to front on low couch, head to left, flames rising from shoulders. In right hand a thunder bolt, and beneath feet a footstool. To the right $\frac{1}{7}$, to the left a club or a mace. Legend in Greek: BACI\AE\YC OOI\MO KAA\G ICHC

**Rev.**
Siva, radiate, standing to front with head to left, wearing necklace, in right hand long trident, behind to right a bull, deity seems to be leaning on the bull, Kharosthi legend: Mahadeusa raiadiraesa sarvalogaisvarasa mahisvarasya Vima Kadphisasya tratuha. To left $\frac{2}{8}$.

2. Enthroned king holding a flower and Siva with tiger’s skin

**Obv.**
King enthroned to front, flower in right hand,

1. PMC pl XVII, 31
2. Basileus Ooemo Kadphises
3. NC 3rd Serie Vol XII for 1892 pl XV No.1
feet on footstool, wearing tall helmet with front peak and fillet, large Tartar boots and long tunic with sleeves, Greek legend as in Class I.

Rev.

Siva standing, behind him is Nandi bull, trident in right hand, tigers skin over left arm, resembles the Greek deity, Heracles. Kharosthi legend 'Maharajasa raiatirajasa savva-loca-Isvarasa Mahisvarasa Hima Katphisasa tradata'

3. Enthroned king holding a branch and flames rising from deity's head.

Obva

King wearing helmet and diadem, seated facing on throne, head turned to left, flames rising from shoulders, brach in right hand, beneath the feet a footstool, symbol (to right) and Greek legend as in Class I.

Rev.

Siva facing, head turned to left, trident in right hand, drapery over left arm and hanging at back, flames rising from head, behind a humped bull. Symbol and Kharosthi legend as in Class I.

1. BMC p.124 No. I pl XXV, 6; HIIA p.238
Class II

King on clouds and Siva with bull

1. **Obv.**  
King wearing helmet, diademed, seated, facing, on clouds, cross-legged, head to right, club in right hand, head surmounted by trident, to left symbol 🌋. Greek legend as in Class I.

**Rev.**  
As in Class I

2. **Obv.**  
Upper part of king to right, emerging from clouds, wearing helmet, diademed, Greek chlamys with club in the right hand. Symbol and Greek legend as in Class II.

**Rev.**  
As in Class I, only difference is that no flames rising over the shoulders of Siva, Symbol and Kharosthi legend as in Class I.

3. **Obv.**  
King as in Class II (Q.), wearing diadem, without helmet. Symbol and Greek legend as in Class II.

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1. BMC p.124, pl XXV, 7
2. BMC p.124 coin No.3
3. BMC p.125 coin No.5
Rev. Siva, combined trident and battle-axe in right hand, tigers skin on left arm, gourd in left hand, hair of the deity arranged in a spiral form. Symbol and Kharosthi legend as in Class I.

4. Obv. Upper part of king, diademed, wearing high hat, emerging from clouds, in right hand a club and elephant goad in left hand. Symbol and legend as in Class II.

Rev. As in Class II (3)

Class III

Half length figure of King and Siva

1. Obv. Half length figure of King to right, wears helmet and diadem, sceptre in right hand, flames rising from shoulders. Greek legend as in Class I. To left incare.

Rev. Siva wearing necklace, flames rising from head standing to front, long trident and battle-axe combined in right hand. In left hand gourd and tiger skin. Kharosthi-legend as usual.

1. BMC pl.125, 5 pl XXV, 9; IMR pp. 68 No.1

2. PMC pl XVIII, 32
1. Oby. Half length figure of king to left, wearing helmet and diadem. Club in right hand and elephant goad in left hand.

Rev. As in Class III.

Class IV

Head of King in frame and trident, battle-axe

Oby. Head of king to right, wearing helmet and diademed with in a square frame like that of a picture. Greek legend ' As in Class I '.

Rev. Trident, of Siva, on stand with battle-axe, club to right, monogram to right and to left. Kharosthi legend ' Maharaja raiadriasa Vima Katphisasa.

Class V

King okBjga (chariot) and Siva type

Oby. King riding on two horse chariot, club on right shoulder, small driver in front. Usual Greek legend.

<table>
<thead>
<tr>
<th>References</th>
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<tbody>
<tr>
<td>1. PMC pl XVII , 33</td>
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<td>2. IMC p.68 pl VI, 6 ; CCR p.57 ; BMC p.126 , pl XXV , 10</td>
</tr>
<tr>
<td>3. BMC pl XXXII, 13 ; CK Vol III p.8</td>
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Revi  
Siva standing to front, trident in right hand, on left arm tiger's skin Kharosthi legend and symbols as in Class IV.

Class VI

1
King on elephant and Siva.

Obvi  
King seated, facing head to right, on a howdah upon an elephant walking left, sceptre on shoulder, Greek legend. Basileus Basileon Soter Magas Kadphises. Symbol to right 𓊗

Revi  
Siva standing, facing front of bull, to right, trident in right hand, left hand resting on bull's horns. To left 𓊗 Kharosthi legend as usual.

Silver Coins

Class VII

2
King at altar and Siva type.

Obvi  
King standing to left, diadem, helmeted, sacrificing at an altar. To left trident and battle-axe combined (On BM Specimen only). To right club and symbol 𓊗 Greek legend as in Class VI.

1. NC 5th Serie Vol XIV p.232. BMQ Vol VIII p.73 vide BIC p.53
2. NC 3rd Serie Vol XII for 1892 pl XV, 9; BMC pl XXV, 11
Bevi Sive, facing, wearing head dress and drapery over shoulder, trident in right hand. Behind a bull to right. In field Ω.

Copper Coins

Class VIII

These coins are of VII type with King at altar and Sive type.

1. Obvi: King, diadem, wearing tall cap and long coat, standing to left, right hand over altar, trident with battle-axe to left and in right field club and symbol \[\frac{\text{Γ}}{\text{Ω}}\]. Greek legend ΟΟΜΟ ΚΑ ΔΙΟΙ! ΚΑΙ BACI EVA BACI EWN CW TO P ME AC

Rev.: Two armed Sive, standing facing in front of bull standing right, holding trident in right hand, symbol Ω to left. Kharosthi legend - Iśvarasa mahisvarasa Wima Kadphisasa.

2. Obvi: As in Class VII

Rev.: Sive facing, holding trident with drapery at back, behind a bull.

1. IMC p.68-69 pl XI, 7; QCP p.57; BMC p.126, No.12 pl XXV, 12; p.128 No.27 pl XXV, 13.
2. Oeems Kadphises Basileus Bacilew Soter Megas.
3. BMC pl XXV No.12.
3. **Obv.** As in Class VII.

**Rev.** No legend. Siva standing before bull, trident in right hand, tiger's skin over left arm, water pot in left hand.

**Representation of king on the coins of Wema Kadphises.**

Wema Kadphises has been represented on his coins in the following way.

1. King seated on throne with head to left.
2. He wears helmet and diadem.
3. He holds either a branch club or a flower in his right hand and elephant goad in left hand.
4. A footstool is under his feet.
5. King seated cross-legged with head to right.
6. Head of the king surmounted by a trident.
7. Upper part of the king emerging from clouds.
8. Bust of the king in a square form.
9. King standing to left, sacrificing on an altar with right hand, left hand resting on hip. To left trident - battle axe combined, to left a club.

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1. NC 3rd Series XII, for 1892 pl XV, 10
2. BMC pl XXV, 3
3. *ibid* 6
4. *ibid* 7
5. *ibid* 11, 12
Legends on the Coins of Wema Kadphises

The coins of Wema Kadphises bear Greek legends on the obverse.

1. BACI\(\wedge\) EYC OOMO KA \(\triangle\) \(\varphi\) I CIC

2. BACI\(\wedge\) EYC BACI\(\wedge\) EWN GWTHP MEFAC OOMO KA \(\triangle\) ( \(\chi\) ) I CIC

The coins of Wema Kadphises bear Khamōghi legends on the reverse.

(1) Maharajasa rajatirajasa sarvaloga - Iśvarasa

Mahāśivarasa Hima Kāthisasa trādāta.

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1. Basileus Ooemo Kadphises BMC pl XXV, 6-10

2. Basileus Bacileon Soter Megas Ooemo Kadphises

   BMC pl XXV, 12.

3. BMC pl XXV, 6-12.