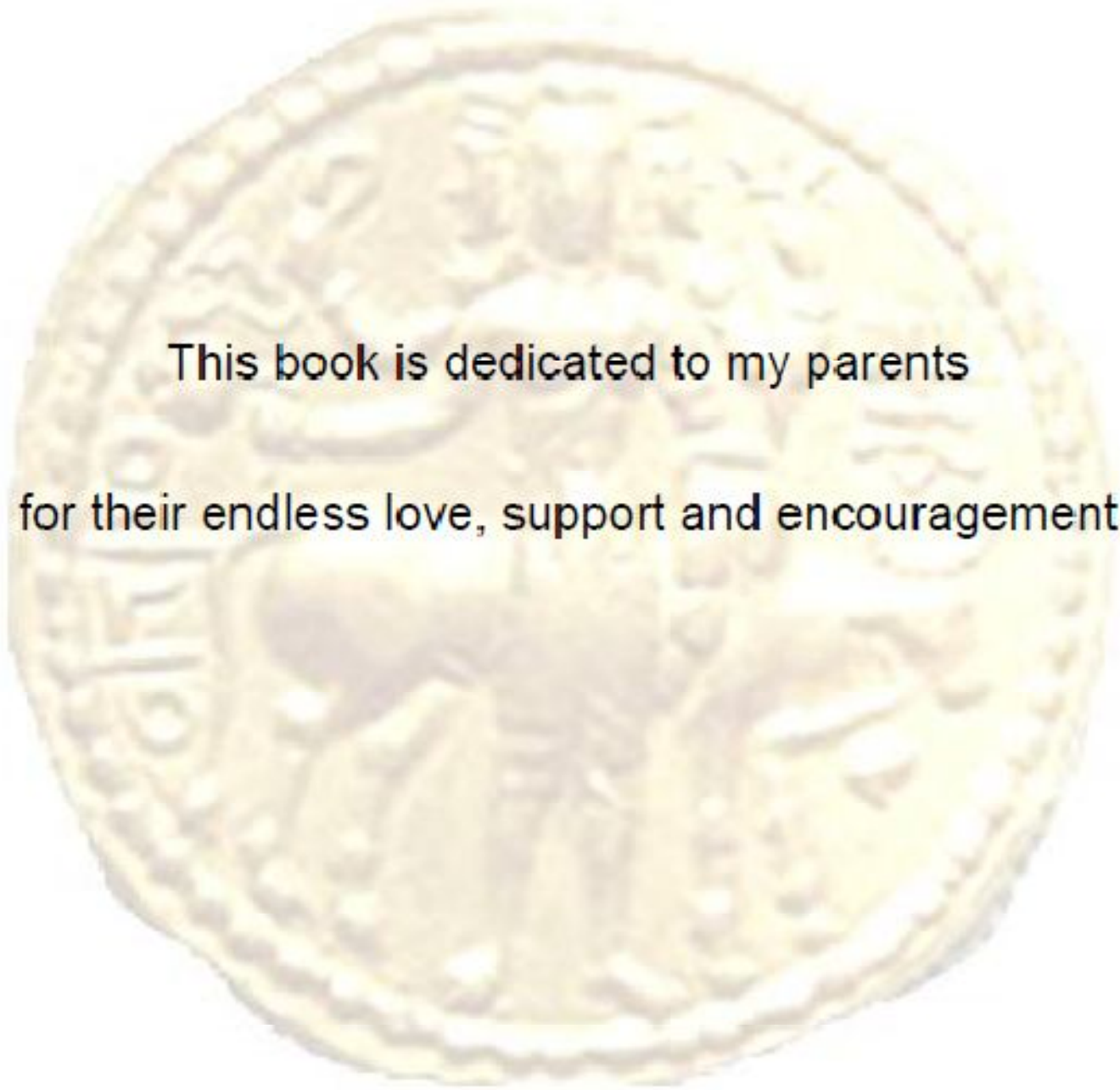


The Glorious History *of* Kushana Empire



By : Adesh Katariya

This book is dedicated to my parents
for their endless love, support and encouragement



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First and foremost, I have to thank my parents(Ch. Chetram Singh Katariya ,Smt. Munni Dayma Katariya), my Uncles (Sri Ramcharan Singh Katariya , Sri Amichand Singh Katariya and Sri Ramchandra Singh Katariya) , My Brothers (Suresh Katariya, Dinesh Katariya and Umesh Katariya), my brother in law Manindra Tanwar, my lovely sisters (Babita Tanwar and Ravita Katariya), my for their love and support throughout my life. Thank you all for giving me strength to reach for the sucess and chase my dreams. My friends and relatives deserve my wholehearted thanks as well.

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To all my friends and relatives, thank you for your understanding and encouragement in my many, many moments of crisis. Your friendship makes my life a wonderful experience. I cannot list all the names here, but you are always on my mind.

Thank you, Lord, for always being there for me.

This is only a beginning of my journey.

Finally, I would like to leave the remaining space in memory of my grandmother.



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Two words

Gurjars (also known as Yuezhi by Chinese) were the Tocharian-speaking inhabitants of the Tarim Basin, making them the easternmost speakers of Indo-European languages in antiquity. They had known a different nomenclature at different places and different time lines. Due to their native places Tokhristan, they called Tocharian or Tokharian (Tushar in Indian - Sanskrit Literature). This book mainly focused on Kushana Kingdom of Ancient Yuezhi tribe. In the later or previous events, these peoples spreaded in whole central Asia and stablised many Kingdoms like Kushana, Huna, Gurjar Pratihar and Khazar. Till now many researches published on the history of Great yuezhi tribe's Kushana empire but several links are still under dark. In this book, we are trying to compile all happenings as per their timings. We also would like to clarify that motive of this book is not for money making; our approach is only to attract good schoolers to discuss and research on the great Yuezhi Tribes. Please note that the content of this book primarily consists of articles available from Wikipedia or other free sources online.

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Kushana Tribe Introduction:

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Kushana was a subtribe (gotr) of great Yuezhi tribe of ancient central Asia. The Yuezhi or Tocharian were an ancient Indo-European people who were first reported living in Traim Besin, an arid grassland area spanning the modern Xinjiang and Gansu provinces of China, before the 2nd century BCE. After a major defeat by the Xiongnu Chanu Modun, the Yuezhi divided, during the 2nd Century BCE, into groups that migrated in Two directions. The Greater Yuezhi or Great Yuezhi (Known as Da Yuezhi by Chinese) migrated west through the Tarim Basin into the Ili Valley (on the modern borders of China and Kazakhstan), where they displaced another Indo European tribe, called Sakas (Scythians). Most members of this tribe known as the Lesser or little Yuezhi (known as Xiao Yuezhi by Chinese) reportedly moved south, towards the mountain region of Tibetan Plateau. The Greater Yuezhi were driven from the Ili Valley by the Wusun with the help of Xiongnu and migrated further southward to Sogdia and, later, Bactria (today afganistan), where they displaced the Greek Kingdom of Bactrian Region. The Greater Yuezhi were consequently often identified with the Tókharioi (Greek Τοχάριοι; Sanskrit Tushāra) and Asii mentioned in classical European sources. Asii is referred to Aryans. During their settlement in Bectria region, Yuezhi established five small kingdoms in whole region. During the 1st Century BCE, one of the five Yuezhi subtribes in Bactria known as the Kushanas or Guishuang, began to subsume the other tribes and other Indo Greek kingdoms and finally made a powerful and bog kingdoms in whole central asia. The subsequent Kushan Empire, at its peak in the 2nd Century CE, stretched from Turfan in the Tarim Basin, in the north to Bagal, on Gujrat in the south. The Kushana kingdom contribute a lot in the development of trade route between China, india and Greece, known as Silk Road. Later this silk route becomes main factor in spreading the Buddhism to East. As per manusmriti, tocher (yuezhi) is an Aryan tribe and lived in the north of Himalaya. Tocharian language was influenced with Aryan language Sanskrit; actually Tocharians were Iranic Bactrian speakers, it was Aryan languages of Aryans, who had migrate to Bectria (Iran) side, as Iran was also Indian part in Ancient time. It is also important fact that Vedic language is closely related to the Dravidian languages and the source of all other Indo-European languages, and that the hitherto undeciphered Indus Valley script is actually the basis of both the much later (700 or 800 years) Brahmi alphabet in India and even the Phoenician/Canaanite alphabet of the Middle East. All of these linkages clearly

shows that the Arya originated in India, or they have migrated to India before Ramayan period. Scythians were neighbour of Yuezhi country. Scythians and tocharians are still closely related because they share common indoeuropean heritage and lived for a long time isolated from high developed civilizations which could change their culture radically so they preserved longer old indoeuropean customs and traditions. Scythians probably settled later in the tarim basin than the tocharians but chinese records not recorded a scythian invasion there so they immigrated to this region already before 200 bc when the first Chinese records about khotan were written. According to Douglas Q. Adams, the Tocharians may have called themselves ākñi, meaning "borderers, marchers... The historian Bernard Sergent has called them Arsi-Kuči, recently revised to Agni-Kuči. In the epic Mahabharata, tocher called as Tushar were descendents of ancient Lunar dynasty. In Hindu mythology, the Lunar dynasty (also known as Somavansha, Chandravansha and as Ailas) was one of the four principal houses of the Kshatriya vama, or warrior-ruling caste. This legendary dynasty was descended from the moon (Soma or Chandra), while the other principal houses, the Solar Dynasty (Suryavanshi) claims descent from the sun (surya). Origin of Kushana peoples: According to ancient Sanskrit book of manusmriti, tocher (yuezhi) is an Aryan tribe and kingdom located in the north west of India. Tocharian language was influenced with Sanskrit, Original Tocharians or Tukharas/Tusharas were Iranic Bactrian speakers, which was Aryan languages of Aryans, who had migrate to Bectria (Iran) side, as Iran was also Indian part in Ancient time. It is also important fact that Vedic language is closely related to the Dravidian languages and the source of all other Indo-European languages, and that the hitherto undeciphered Indus Valley script is actually the basis of both the much later (700 or 800 years) Brahmi alphabet in India and even the Phoenician/Canaanite alphabet of the Middle East. All of these linkages clearly shows that the Arya originated in India, or they have migrated to India before Ramayan period. Scythians were neighbour of Yuezhi country. Scythians and tocharians are still closely related because they share common indoeuropean heritage and lived for a long time isolated from high developed civilizations which could change their culture radically so they preserved longer old indoeuropean customs and traditions. Scythians probably settled later in the tarim basin than the tocharians but chinese records not recorded a scythian invasion there so they immigrated to this region already before 200 bc when the first Chinese records about khotan were written. According to Douglas Q. Adams, the Tocharians may have called themselves

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Devayani, the daughter of Sukra, the preceptor of asuras and Druhyu, Anu and Puru from Sarmistha, the daughter of asura king Vrsaparva. Yayati installs Puru, the youngest but the most dutiful son as his successor in the ancestral sovereignty in Pratisthana. The elder sons obtain the outlying areas. From the sons of Yayati descend the five famous royal lines of the Yadavas, the Turvasus, the Druhyus, the Anavas and the Pauravas. Immediately after Yadu, the Yadava dynasty is bifurcated – the main line continued by Krosti and the independent line of Haihayas led by Sahasrajit. The Yadava branch first develops a great principality under king Sasabindu, who becomes a cakravartin. Mandhatr, the son of Yuvansva, the king of Ayodhya marries his daughter Bindumati and rises to eminence. He follows in the footsteps of his father-in-law, extends his sway very widely and becomes a cakravartin himself. His son Purukutsa marries Narmada, the river goddess. Another son, also a famous king, called Mucukunda builds and fortifies a town on the bank of that river; it was Mahismati. Soon thereafter, the Druhyu king Gandhara retires to the northwest (modern Khyber-Pakhtunkhwa) and establishes the kingdom of Gandhara there. His descendants scatter into the regions beyond India and establish many principalities. Later, the Anavas divide into two branches under Usinara and Titiksu. The sons of Usinara establish separate tribes of the Yaudheyas, Ambasthas, Navarastras, Krimilas and Sivis in eastern Punjab. Sivi, the son of Usinara and the originator of the Sivis in Sivapura, is celebrated in the Indian mythology for his generosity. His sons set up the kingdoms of Vrsadarbhas, Madrakas, Kaikayas and Sauviras, and occupy the whole Punjab. One branch of Anavs migrated to Iran, Turkmenistan, Turkistan (in Afghanistan) and Turkey. The Tushara country mentioned in the epic Mahabharata could be Turkmenistan, a Central Asian Republic or the Turkistan of Afghanistan. The other branch of the Anavas under Titiksu moved east and founded the principalities of Anga, Banga, Kalinga, Suhma and Pundra. Before this migration, they lived in North-western India. According to legend, Brahma was in search of a place for Mahayagna and he found this place suitable. After a long time, Brahma came to know that a demon, Vajranash, was killing people here so the Lord intoned a mantra on a lotus flower and killed the demon. During this process the parts of flower fell on three places which were later known as Jyaishta, Madhya and Kanistha Pushkar. After this Brahma performed a yagna to protect this place from demons. The consort of Brahma, Saraswati, were needed to offer Ahuti for the yagna but she was not there that time so Gayatri, a Anav girl of Chechi-Gurjar sub-tribe, was married to brahma and performed yagna. This act made first wife of Brahma, Saraswati, angry and she cursed

Brahma saying that he would be worshiped in Pushkar only. There are still priests from the Gurjar community in Pushkar temple, known as Bhopas. So all these proofs indicate that Gurjars (Yuezhi) are originally Indians, related to the ancient Aryas of the Vedas, the majority of them moved out of India in very ancient times and then got re-introduced to India as people with a strong connection to the Persian and Central-Asian lands.

The Vedic Vayupurana describes a battle waged among the various lineages of Arya. It was as a result of this war that some Aryan clans, called Gurjar had to immigrate to the modern Iran (Iran means "land of Aryans"). It was in these regions, where the fertile soil of the mountainous country is surrounded by the Turanian desert, that the prophet Zarathushtra (Zoroaster) was said to have been born and gained his first adherents. Avestan, the language of the oldest portions of the Zoroastrian Avesta, was once called "old-iranian" which is related to Sanskrit. Today some scholars believe the Avestan-Language was the western dialect of the Sanskrit because both languages are the oldest Indo-Iranian language of Aryans we know. With the time the Avestan-Language became developed by own western style. The Tarim Basin region was later regarded as the land of the Uttara Kurus and as a land of the gods. We do note the names of rivers like the Don, Dneiper, Dneister, Donets and Danube to the north of the Black are largely cognate with Aryans. This could reflect such a movement of peoples from West or Central Asia, including migrants originally from regions of greater India and Iran. At the end of the Ice Age, as west became warmer, it became a suitable land for agriculture. This would have made it a desirable place of migration for people from the east and the south, which were flooded or became jungles. Some of these Aryans spread and settled in Caucasus region, at the border of Europe and Asia, situated between the Black and the Caspian seas. Ancient Greek author Strabo mentioned them as Gargars, American cartographer J.H. Colton labeled these people as Gelians. These peoples also known as the Vainakh, legendary ancestor of all modern Nakh peoples. By the time, these peoples become nomads and men become peculiar and lived out of home for 10 months of years, men always travelled for grazing animals, while women stay at home for the children watching. These ladies groups called Amazons by Greeks, while men called Gergers. The archaic Athenians are supposed to have fought several wars with the Amazons, who dwelt in the region of Themodon, on the north coast of Anatolia (Arrian, Periplus 15.3). Apollonius Rhodius speaks of "the three cities of the Amazons" (Argonautica II.373-74), and states elsewhere that they were divided into three tribes: the Themiscyreians (Qemisku/reiai), the Lycastians (Luka/stiai), and the

Chadesians (Xadh/siai) (II.995-1000). These stories probably preserve memories of prehistoric conflicts with the matriarchal Northwest Caucasians. Female warriors were prominent in ancient Daghestan as well, where archaeological finds include "a seventh-century B.C. figure of a naked female charioteer, holding the reins . . . and later naked figures of a woman with crown, sitting across a horse, and another with a crown and wearing neck, waist and arm rings, holding two drinking-horns" (Chenciner, 1997, p. 40). These drinking-horns were of great cultural significance, as we shall see.

According to Strabo (Geographica XI.v.1), the Amazons "have two special months in the spring in which their Gargar husbands come back to home lived with family. Concerning the Sarmatians, Hippocrates writes that "their women, so long as they are virgins, ride, shoot, throw the javelin while mounted, and fight with their enemies. They do not lay aside their virginity until they have killed three of their enemies, and they do not marry before they have performed the traditional sacred rites" (De aëre, aquis et locis, xvii). Archaeological investigation of Sarmatian burial-mounds in the Ukraine reveals that approximately 20% of the burials were of "females dressed for battle as if they were men" (Anthony, 2007, p. 329). This unusual phenomenon led some classical authors (e.g. Pseudo-Scylax, Periplus Maris Interni 70) to the mistaken belief that the Sarmatians were ruled by women. It is uncertain whether these cultural practices arose in the North Caucasus and were adopted by the Scythians, or whether they originated among the Scythians. Herodotus (Historiae IV.110.1) calls them ἀνδρικότροι ("killers of men"), a translation of the Scythian term Oílo/rpata (oílo/r, "man" + pata/ "to slay"). In next phase of Aryan migration, Tarim Basin was the area, where the eastern branch of these Aryans, imposed themselves and, erasing whatever establishment or vestiges were in place of the older Civilization, laid the foundation of a new civilization with their own language and gods. The grassland across Eastern Europe and Central Asia, the Steppe, is one of the great highways of this migration. Equipped with horses and cattle, people could live easily on the Steppe and move freely across it, introducing horses and chariots for the first time into these areas of earlier civilization, the Aryans not only revolutionized warfare, but were the ones to reap the first advantages from the innovation. The occupation of the Gargar Aryans established their permanent presence there, with their kingdoms, called as Yuezhi Kingdom by Chinese. Actually, evidence of these people who spread in Tarim Basin, they are described more accurately as Arsi, which is cognate with Sanskrit arya and Old Persian ariya, meaning "Aryan": "that which is noble or worthy." Despite the fact that Tocharian manuscripts are found only for the later

period, linguists have isolated occasional Tocharian words embedded in manuscripts written in Gandhari Prakrit, a northwest Indian vernacular that served as the administrative language for large parts of the Tarim Basin during the third through the fifth centuries. The Tocharians are vividly displayed in ancient wall paintings at Kizil and Kumtura (near the modern Chinese city K'uch'e, in the Tien Shan Mountains north of the Tarim Basin) as Aryans, with red or blond hair parted neatly in the middle, long noses, blue or green eyes set in narrow faces, and tall bodies. The Yuezhi from the first century B.C. also are depicted in striking painted statues at Khalchayan (west of the Surkhan River in ancient Bactria). They too are shown to be Europeans with long noses, thin faces, blond hair, pink skin, and bright blue eyes. It is known from historical sources that during the second century B.C. the Greater Yuezhi moved from northwest China to Ferghana and Bactria, which lie on the far side of the Pamirs. From there they moved south across the Hindu Kush into Afghanistan and the northern part of the Indian subcontinent, where they founded the mighty Kushan empire. The latter, in turn, extended its power back into the Tarim Basin and with it spread Buddhism, which eventually reached China.

The religion of the Gargar Aryan was solar, four-armed swastikas as solar symbols are an omnipresent element in their art. Likewise, the Tarim Basin Yuezhi displayed a definite penchant for spiral solar symbols, painting them on their faces and engraving them on the bridles of their horses. This in itself suggests that they have been worshippers of the sun and sky, and more generally of Nature. In Chinese, reference was made in the name Yuezhi Guanzi around 7th century BCE by the Chinese economist Guan Zhong, though the book is generally considered to be a forgery of later generations. The author attributes, Guan Zhong, described the Yuzhi, as a people which supplies northwestern jade (nephrite) Chinese nearby mountains of Yuzhi. The name of the Yuzhi occurs in a list of tribute bearers from the Beidi (or northern minorities) for the first time in Yi Zhoushu (Lost Book of Zhou). The Yuezhi reached the Shang court in King Tang's era (corresponding to 11th century B. C.) and arrived again in the Zhou court to contribute "the Yuezhi's Taotu" (a kind of horse, equal to "Chigatai" in Mongol) during the Zhou King Cheng's era (corresponding to 11th century B. C.). Besides, Guan Zi, compiled in third century B. C., states that a politician named Guan Zhong put forward his suggestion that "[we] should accept the jades of the Yuzhi from the North." These facts show that the Yuezhi had originally lived in North West part of ancient China. The country of the yuezhi, "Yuzhi" covers the areas of Lyanchzhou, Ganchzhou, Suchzhou and Yanchzhou, which correspond to the

modern provinces of Gansu and Shanxi in the northern regions of Modern China. Later Chinese commentators specify that the yuzhi/yushi are "northwest barbarians". Sima Qian wrote that one of the main sites of the production of jade are the Kunlun mountains and the city of Hotan, or that mountain "Yuzhi" is actually Kunlun (in her easternmost branches). The next mention of the "yuezhi" people is recorded written as Yuzhi 禺知, in "The Journey of Mu, Son of Heaven" (Mu Tianzi zhuan), written about 4-3 century B.C.E.. In it, it is stated that "the country Yuzhi is 5 days away on foot and is situated west of the Yanmenguan mountain pass, north of Shanxi and east of the corner of Huanhe, where the Jade- Mountain is¹". (YuT-MTZh, pp.9-10)

The name "yuezhi" in the earliest texts is written with Chinese characters in the following way: As or , in the "Guanzi" treatise, and in "Mu Tianzi zhuan, (The Journey of Mu, Son of Heaven). The three different variations are easily comparable: , and can be reduced to two: . At that time the first two the characters: and , were pronounced in a very similar way: *ngīu/*ngük. The latter two the characters, resp. and , also sounded very similar: *tiēg / *diēg. The foreign name is mentioned in more than two older sources before the Han era, and probably reflected a foreign word that the Chinese speakers interpreted as "Yu-ji" (Ju-dsi). It is interesting to note that Sima Qian used the characters to relay the name "yuezhi". Finding the transcription in "Guanzi" inaccurate, he replaced the two alternative the characters and with , the first syllable of the name of which is pronounced as *nīōk, while the second the character , is unchanged *diēg, which, in modern Chinese is pronounced as as Yu-ji (Yu-dsi). These fluctuations in the imposition of the transcription of this important ethnic name appear in Chapter 129 of the "Shi-ji" where we find yet another transcription from before the Han era: - *ǎg- diēg, which in modern Chinese would sound like, "O-dzi" which shows that the name contains the original, atypical for Chinese sound. The first syllable of the name is obviously difficult, if not impossible to transcribe the way he wrote it. We very well know that in such cases, the sound „n", or „ŋ" (ng), usually represents the alien and difficult to pronounce for the Chinese "r" sound, which does not have an equivalent in modern Chinese, yet existed in proto-Chinese and exists in the similar Tibetan language. If this were the case, wouldn't we have seen the word written as Rag Dieg .

The Yuezhi was the major supplier of horses during the third century BCE, when Xiongnu became a real threat to the border of the Chinese empire. In dealing with the incursion of the horse riding nomads from the north, mainly the

Xiongnu, cavalry was most important. Securing the supply of horses was a great concern of the First Emperor of the Qin Dynasty. Good horses, however, must have come from the steppe where the vast grassland provides the environment for breeding and training. Chinese agricultural societies who needed horses and other draft animals had to obtain them from the pastoral peoples. During the Qin Dynasty (221-207 BCE), the conflicts with the Xiongnu who caused the great endeavor of building the Great Wall created demand rather than the supply for horses.

The Yuezhi tribe, which was still powerful on the steppe and kept a friendly trading relationship with Chinese rulers, was naturally the provider for horses. According to Sima Qian, a chief named Lou of the "Wuzhi" was the major horse supplier of the First Emperor. "Wuzhi" was another variation of Yuezhi in archaic Chinese. The chief traded horses and cattle for silks then resold silks to other chiefs of the steppe. It was said that Lou made ten times profit out of his principle in this trade and became very rich. The First Emperor was so pleased with his services that granted him a very high status that he could join ministers in the court for the emperor's audience. If Sima Qian's record is reliable, we may consider the Yuezhi as the very people who initiated the Silk Road trade. While redistributing silks to tribes on the steppe, they stimulated the silk-horse transactions as well as the fame of silk products--yarn, floss and textiles--from China around the third century BCE. Meanwhile, the Yuezhi sold so many horses to China for silk, the reputation of their horses spread to sedentary societies. The fame of Yuezhi horses was not limited in China but spread to the entire Central Asia. A Sogdian writer from the third century CE once said in his geographical book that while China was famous for its numerous people, and Rome was famous for its numerous treasures, the Yuezhi was famous for its numerous horses. This reputation of the Yuezhi probably prompted the Emperor of the Han Dynasty, Han Wudi, sent Zhang Qian to the west to seek the alliance with Yuezhi in the warfare against the Xiongnu. When the Xiongnu made Chinese pay them silks, food grains and other products of agricultural societies, the Han court heard the news of the animosity between the Xiongnu and the Yuezhi. Meanwhile, remembering the more friendly transactions between the Yuezhi and Chinese, the Han emperor naturally assumed that the Yuezhi should be his ally against the Xiongnu. Zhang Qian could not convince the Yuezhi, who already settled at the fertile bank of the Oxus, to fight with the Xiongnu again. But the Han China finally found the Yuezhi who lost from the sight for several decades and resumed the exchanges of goods. A large part of the Yuezhi, vanquished by the Xiongnu, were to migrate to southern Asia in the 2nd century

BCE, and later establish the Kushan Empire. General Cunningham identified the Kushans as Gurjars or Gujjar. The word Gusur is referenced in the Rabatak inscription of Kushan king Kanishka. According to some scholars, in this inscription the word Gusur, which means Kulputra or a "man or woman born in high family", stands for Gurjara. Kusana is a gotr (Part) Gurjars living in India and Pakistan. Now a days, this theories is widely accepted that Gurjars of India, Pakistan, afganitan are descendent of ancient Yuezhi or tochar of Tarim besin.

Present form of Yuezhi

Recently, history scholars proves that Yuezhi origin Kushana peoples find in whole central asia and indiaand known as kushan/ Kasana/Kashana . Actualluy, Kushana is a subtribe of gurjar of India and Pakistan. Gurjar is indian pronouncing of Yuezhi . Peshawar in Pakistan and Rajasthan of India has very dense population of Kushana subtribe. After fall of Kushana kingdom, Yuezhi settled in India to Bectria region, In India , one of state known as Gujaratra ,was spelled as Yuezhi lo by chilese piligrames, this thing indicate that gurjar is present form of ancient Yuezhi tribe. In different countries the word "Gu(r)jar" has come to be known differently but yet it has not changed altogether e.g. Gurjar(North India), Gorjar(East India), Gujjar(Nortwest india and Pakistan),Gojar (Kazakhstan) , Gujar (Afganistan and Iran), Muslim Ughur (Western China), Gusarova (Russia), Gusar (Turkey and Chechenya), Huna-girian(Hangari:Means Giri: Mountain area of Hunas) and Chechen (Chechenya). In Sanskrit the word Gurjar was used and now-a-day. Gujjar is used in place of Gurjar which predicts the qualities of a warrior Tribe. The historians tried to explain the meaning of word Gujjar/Gurjar with their views and logics. Some opinions about the creation of word "Gu(r)jar/Gujjar" are:

1. Few people estimated that the word Gujjar has formed from the word "Gauchar" (means the person who grazes cow). However this is completely wrong because the word "Gujjar" has deformed from the word Gurjar not Gauchar. In addition, the word Gurjar has used in the several pillar inscription, not Gujjar or Gujar. The word Gurjar could not be form by any means with the word Gauchar.

2. According to Prof Abdul Gani Shashi, a famous scholar of Arabic and Persian history, the word 'Khizar' (a tribe name that had left for Koh-e-Kaf during the era of Christ) got changed to "Garz" to "Garzar" and with the passage of time this Tribe came to be called as Gujjar.

3. Another perspective is of Ch. Fayez Ahmed written in "Marat Gujran Tareekh". He had consulted several scholars before reaching his conclusion. According to Ch. Fayez Ahmed, when Gujjar used to rule in India. Their armies fought with the help of "Gurz" that is "Gada" (weapon of Lord Hanuman), which was their symbol, Gada was to later become Gurzar and then changed to Gurjar or Gujjar.

4. According to Gujjar Histories like "Tareekh-e-Gujran", "Shahan-e-Gujjar", "Gurjar Itihas", "Gujjar aur Gujri Zaban", "Gujjar Tareekh aur Sakafat", the word "Gujjar" has been derived from Persian word "Gauzar" which means Body Builder or Fighter. Because this community was famous for its moves and tactics in wars, its members were called "Gauzar" who gradually came to be called as Gujjars.

5. Few scholars agree that Gujjar actually have come from Georgia which is located near Russia and is after called as Gurjistan. According to them Gurjar is derived from Gurjistan.

6. Abdul Malik Chouhan in the book "Shahan-e-Gujjar" has described the word Gujjar in a different way.

7. Ali Hassan Chouhan writes in his history that the word Gujjar is derived from the word Gurjar or Garjar. In Urdu, Hindi and English the word Gujjar or Gujjar is in use but in all ancient records upto 1300-AD, it is Gurjar its Prakrit is Gujjar which is generally spoken by the people.

8. Sanskrit dictionary compiled by Pandit Radha Kant (Shakabada 1181) explains:

Gurjar Gur (enemy) + Ujar (destroyer); Gurjar means destroyer of the enemy

9. The most acceptable view is given by Pandit Chotalal Sharma and M.R.A Phulera in the book "Kshatriya Vansh Pardeepika", is that the word Gurjar is derived from Guruttar. It has explained that Guruttar has deformed into Gurujan and Gurujan has changed to Gurjar with time. Also explained that word Guruttar has used from Maharaja Dashrath in Ramayana of Valmiki. In some parts of India the "Gujjars" are known as "Gurjan". The Puranas (ancient texts of Hinduism) mention that Arya king Raja Dasharat Gurtar created an army of warriors and named it "Gurjan". The word "Gurjan" is the Prakrit (or spoken Sanskrit) form of the Sanskrit word "Gurujan"/"Guru-Jan" which means "leaders-of the People". The Gurjans were also known as "Gurtar-Kshatriyas", since they were a personal army of Raja Dasharat Gurtar. The word "Gurtar" was the royal title of Raja Dasharat and not his real name, and it means "Greatest-Warrior". It is believed that overtime the two words "Gurjan" and "Gurtar" changed into "Gurjar".

10. Pundit Vasudeva Prasad a famous Sanskrit Pandit of Banaras, has proved through ancient Sanskrit literature that the word "Gujjar" used to be spoken after the names of antique "Kshatriyas". Scientific evidence also has proved that Gujjar belong to "Aryans".

11. Mr. Baij Nath Puri, a famous historian of India, in his book "The History of Gurjars and Pratharas" and historian K.M. Munshi, in his book "The Glory that was Gurjar Desh", Ali Hassan Chouhan, in his book "A Short History of Gurjars" and "Tareekh-e-Gurjar" (5 volume in Urdu), Mr. Jatinder Kumar Verma, in his book "Gurjar Itihaas", by way of historical records, have fully proved that Gurjar and Gujjar were same word and they belonged to Aryan Density"

According to these historians, Lord Krishna Ji with some of the Kshatriyas who survived the Mahabarat War abandoned Mathura and went towards the west to Dwarka. The ancient Kshatriya clans thronged around Lord Krishna who United them into a class and named it as "Gurjar" and their Government come to be known as "Gujratar", the first capital of which was established at Dawarika.

Occupation of Yuezhi:

Some of the Yuzhi were farmers but most were known as traders. They often were involved in the long distance trading of jade and horses to the rulers of agricultural China (Liu: 286). The Yuzhi were known for being great traders in their former land of China, where they constantly were trading their resources. According to Sima Quin, an ancient historian, the Yuzhi may be considered as the people that initiated the trading along the Silk Roads. He also adds that the Yuzhi started the horse for silk transactions, and thus gave fame to the Chinese silk products (Liu: 278).

Yuezhi (Kushana) in India Literature:

This ancient epic evidence shows that there was an intensive political and military intercourse between the Mid Indians and the Central Asians. Mahabharata brackets the Kambojas, Shakas and the Khashas together and styles them as tribes of Udichya or Uttarapatha, which obviously means Central Asia. The Bhishmaparava and Shantiparavas of Mahabharata repeatedly assert that beyond the Uttara (north) are located the Mlechcha Janas (tribes) like the Yavanas, Kambojas, Darunas, Kiratas and other Mlechchas/Barbarians. These above references also obviously point to Central Asian fringe of people located on the north of Bharatavarsa. The Rishikas are said to be same people as the Yuezhis (Dr V. S. Aggarwala, K. D. Sethna). The Kushanas or Kanishkas are also the same people (Dr J. C. Vidyalnkara). Prof Stein says that the Tukharas (Tokharois/Tokarais) were a branch of the Yue-chi or Yuezhi. Thus, the Rishikas (q.v.), Tusharas/Tukharas (Tokharoi/Tokaroi) and the Yuezhis probably were either same or an allied people. Prof Stein says that the Tukharas (Tokharois/Tokarais) were a branch of the Yue-chi or Yuezhi. Thus, the Rishikas (q.v.), Tusharas/Tukharas (Tokharoi/Tokaroi) and the Yuezhis probably were either same or an allied people.

In Balmiki Ramayan , there is no details about Tocharion unlike other Central Asian tribes of the Kambojas, Yavanas, Shakas, Paradas and Mlechchas. In Balmiki Ramayan, King Dasratha was known as Gurtar, i.e. Gurjar . In many research it is proves that Yuezhi is Chineese nomenclature for Gurjars. Also it

is proves that Tocharian and Yuezhi were same . "It is important to note that the Chinese word "Yue-che" is meaning the "Moon People".

While Tocharians/Rishikas are mentioned in later Indian literatures. Exception is Atharavaveda, but it could be later amendment in original Atharavaveda. However, the Anusasanaparva of Mahabharata also asserts that the clans of the Kambojas, Yavanas, Shakas, Pahlavas were formerly noble Kshatriyas, but in later time had turned into degraded Kshatriyas due to the wrath of the Brahminas.

On behalf of Indian Literature it could be an theory that Tocharian(Yuezhi) were belong to Ancient India during Ramayan Period and They would full/partially moved into North before Mahabharata period, may be due to political reason or for trade.As per Chinese Literatures, Yuezhi were sell Zade in Ancient China. May be , these people gone for another places for trading of Zade and James. From ancient period, Gurjaratra (Gujarat) Region of India was well known for Jems.

15

Starting of Great Migration of Yuezhi (Tocharian)

First War between Xiongnu and Yuezhi:

215-214 BCE General Meng Tian of the Qin drove barbarian tribes(Xiongnu s) out from the Ordos and he began construction of a "Great Wall."The Grand Historian Sima Qian (Ssu-ma Ch'ien) (c.145-c.90 BCE) writes in Shi Ji 110: The Account of the Xiongnu.

Finally Qin overthrew the other six states, and the First Emperor of the Qin dispatched Meng Tian [Meng T'ien] to lead a force of 100,000 men north to attack the barbarians [Hu]. He seized control of all the lands south of the Yellow River and established border defences along the river, constructing forty-four walled district cities overlooking the river and manning them with convict labourers transported to the border for garrison duty. He also built the Direct Road from Jiuyuan [Chiu-yüan] to Yünyang . Thus he utilized the natural mountain barriers to establish the border defences, scooping out the valleys and constructing ramparts and building installations at other

points where they were needed. The whole line stretched over 10,000 li from Lintao [Lin-t'ao] to Liaodong [Liao-tung] and even extended across the Yellow River and through Yangshan [Yang Mountains] and Beijia [Peichia].

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"At this time the Eastern Barbarians were very powerful and the Yuezhi were likewise flourishing. The Shanyu or chieftain of the Xiongnu was named Touman. Touman, unable to hold out against the Qin forces, had withdrawn to the far north, where he lived with his subjects for over ten years." After that, Xiongnu s did not return to the area till the end of Qin Dynasty. The Xiongnu s in 209 B.C.E. sent elder prince Mote (Modu) to the Yuezhi as hostage, and then attacked the Yuezhi to induce them into killing Mote (Modu). The Yuezhi (Yueh-chih) people were not weak at the beginning. The Xiongnu s, in fact, needed to send in hostage to the Yueh-chih (Yuezhi) on the contrary. The father of Xiongnu nic Chanyu Mote (Modu) had at first planned to borrow the Yueh-chih (Yuezhi) knife in killing Mote (Modu) so that he could have his junior son succeed him. Mote (Modu) was dispatched to Yueh-chih (Yuezhi) as a hostage, but the Xiongnu s attacked the Yueh-chih (Yuezhi) thereafter. Up on receipt of Modu, Touman gave him a unit of 10,000 cavalries under his command. Modu trained his men like a "special force", expert in "hit and run" guerrilla warfare. Mote (Modu) had barely escaped the Yueh-chih (Yuezhi) alive.

In Shi ji 110: The Account of the Xiongnu, Sima Qian writes:

"Touman's oldest son, the heir apparent to his position, was named Maodun [Modun], but the Shanyu also had a younger son by another consort whom he had taken later and was very fond of. He decided that he wanted to get rid of Maodun and set up his younger son as heir instead, and he therefore sent Maodun as hostage to the Yuezhi nation. Then, after Maodun had arrived among the Yuezhi, Touman made a sudden attack on them. The Yuezhi were about to kill Maodun in retaliation, but he managed to steal one of their best horses and escape, eventually making his way back home. His father, struck by his bravery, put him in command of a force of 10,000 cavalry.

17 "Maodun had some arrows made that whistled in flight and used them to drill his troops in shooting from horseback. 'Shoot wherever you see my whistling arrow strike!' he ordered, 'and anyone who fails to shoot will be cut down!' Then he went out Xiongnuting for birds and animals, and if any of his men failed to shoot at what he shot at, he cut them down on the spot. After this, he shot a whistling arrow at one of his best horses. Some of his men Xiongnu g back and did not dare shoot the horse, whereupon Maodun at once executed them. A little later he took an arrow and shot at the horse, whereupon Maodun at once executed them. A little later he took an arrow and shot at his favorite wife. Again some of his men shrank back in terror and failed to discharge their arrows, and again he executed them on the spot. Finally he went out Xiongnu ting with his men and shot a whistling arrow at one of his father's finest horses. All his followers promptly discharged their arrows in the same direction, and Maodun at last knew that at last they could be trusted. Accompanying his father, the Shanyu Touman, on a Xiongnu ting expedition, he shot a whistling arrow at his father and every one of his followers shot a whistling arrow in the same direction and shot the Shanyu dead. Then Maodun executed his stepmother, his younger brother, and all the high officials of the nation who refused to take orders from him, and set himself up as the new Shanyu(in 209 B.C.). He adopted suitable policies to stabilize society and develop the economy. Hence his country became very prosperous and strong and surpassed the Yuezhi.

Second War between Xiongnu and Yuezhi:

When the king of Eastern Hu nomads heard about Mote (Modu)'s patricide, he challenged Mote (Modu) by sending emissary to Mote (Modu) and demanding the 'qianli-ma' ('winged steed') and again Mote (Modu)'s wife. Mote (Modu) gave up the horse and his wife on the first two occasions and then attacked the Dong Hu nomads when asked to secede the land between the Xiongnus and the Dong Hu. Mote (Modu) defeated the Dong Hu nomads and killed their king. The Xiongnus then defeated two other tribal states called 'Loufan' and 'Baiyang' (white sheep) which were located between the Xiongnus and the Chinese. (Baiyang King was recorded to have dwelled south of the Yellow River.)

"At this time the Han forces were stalemated in battle with the armies of Xiang Yu, and China was exhausted by warfare. Thus Maodun was able to strengthen his position, massing a force of over 300,000 crossbowmen." Now Modu Decided to super power in that area and subsequently Modu launched another war against the Yuezhi, which was second war against Yuezhi. This war took place in the 7th year of Modu era (203 B.C.). From this war, a large area of the territory originally belonging to the Yuezhi was seized by the Xiongnu, the hegemony of the Yuezhi started to shake, but their nation was not yet exterminated. It appears that the Yuezhi did not yet migrate from Dunhuang.

The Xiongnu invaded Taiyuan in 200 BCE and were aided by the defected fiduciary allies; Xin Emperor Gaozu (Shin Huangdi) personally led his forces through the snow to Pingcheng (near modern Datong, Shanxi). In the ensuing Battle of Baideng, Gaozu's forces were heavily surrounded for seven days; running short of supplies, he was forced to flee. After this defeat, the court adviser Liu Jing convinced the emperor to create a peace treaty and marriage alliance with the Xiongnu Chanyu called the "Heqin agreement". By this arrangement established in 198 BCE, the Han hoped to modify the Xiongnu's violent cultural values with luxury goods given as tribute (silks, wine, and food-stuffs, ivory) and to make Modu's future children born of Huangdi daughter, a Chinese successor and a subordinate to grandfather Huangdi. The exact amounts of annual tribute as promised by Emperor Gaozu- Huangdi given to the Xiongnu in the 2nd century BC after the defeat are unknown. The emperor was known with many names such as Gaozu, Huangdi, Shuangdi etc. Emperor Gaozu was initially set to give his only daughter to Modu, but under the opposition of Empress Lü, Gaozu (Sinn Huangdi) made a female relative, a princess and married her to Modu. The offering of princess brides and tributary items scarcely satisfied the Xiongnu King.

Third War between Xiongnu and Yuezhi and Yuezhi Migration

In the fourth year of the Han Emperor Wen Qianyuan era (176 B.C.), Modu waged the third war against the Yuezhi. The result of this war was declared in a letter written to the Han Emperor Wen by Modu. The Xiongnu nic Chanyu wrote to Han emperor saying that he ordered one of his kings, Youxianwang (rightside virtuous king), to go west to strike at the Yueh-chih (Yuezhi) as punishment for breaking peace near the Chinese border. Yuezhi certainly did not expect an attack, so they were completely massacred. In this war, Xiongnu defeated the

Yuezhi and dominated all of what is now the modern province of Xinjiang (Sinkiang). Yuezhi King was killed and a cup was made from his skull (The skull utensil would become Xiongnu nic legacy which would be retrieved for employment on major celebrations. People would have to admire the Xiongnu nic spirit to preserve this piece of work after Xiongnu dreds of years of wars, turmoil and relocations.). The cat and mouse game between Xiongnu and Yueh-Chinh that lasted over several generation and killed number of people and resulted into massive displacement of the tribes from their original homeland and subsequent influx into subcontinent that was clearly unprecedented (and partly explains How Indian Purana failed to track the Genealogy and migration of various rulers of tribes and clans into India.) The Yuezhi queen acted as a regent and led her people in a further move to the west to their "Big Exit" – the valley of the river Ili, and forever left the fertile lands around Huanhe in Hesi. The valley of the rivers Ili and Chu is called "Sedmorechie" today (in Russian), meaning "Seven rivers" (Kazakh - Zhetisu, Jetisuw, Jetysu) but in the early Middle Ages it bore the name "Argu6", "Argun", "Organa" – a name most likely related to the Arsi (Arsan) / Yuezhi. This is a unique and fateful migration of the majority of the Arsian / Yuezhi community. They stumble upon the valley of the rivei Ili and after that in Sogdiana in Central Asia. Here, they founded a new kingdom, which alter grew in the Kushan Empire. (CD-GYuE, p.13-26) But not all reach Central Asia. The son of Yueh-chih (Yuezhi) was ordered to stay behind, One part of the Yuezhi follow him, known in Chinese chronicles as "Xiao Yuezhi" 月氏 or "Small Yuezhi".

The defeat of the Yuezhi, submission of the Loulan (Lou-lan), the Wusun (Wu-sun), the Huzhieh (Hu-chieh), and twenty-six states contiguous to them gave the Xiongnu (Hsiung-nu) control of the prosperous oasis-city-states of Sinkiang as well as contact with the rulers of Ferghana and Sogdia.⁴ (Ferghana was spread across what is now part of central and eastern Kyrgyzstan and eastern Tajikistan, east of the Syr Darya (Jaxartes) River. Sogdia was centered in what is now southeastern Uzbekistan, between the Amu Darya (Oxus) and Syr Darya (Jaxartes) Rivers. Sogdia also included part of what is now western Kyrgistan and western Tajikistan.)

In a letter to the Han emperor Wen, Modun stated:

"With the assistance of Heaven, the talent of officers and soldiers, and the strength of horses the wise king of the right has succeeded in destroying the

Yüe-chih, and in unspairingly killing them or bringing them into submission. Lou-lan, the Wu-sun, the Hu-chieh, and other twenty-six states contiguous to them are now part of the Hsiung-nu. All the people who draw the bow now become one one family and the northern region has been pacified."

The main body of the Lesser Yuezhi – about 150 families – is generally believed to have migrated southward to the Tibetan Plateau and mixed with the Qiang, a proto-Tibetan people.

According to some Chinese sources, some of the Lesser Yuezhi were the basis of the Jie people, who established the Later Zhao state under Shi Le. However, other theories link the Jie to the Xiongnu, Kangju, the Tocharians or Greater Yuezhi. The Jie were mostly massacred by King Ran Min of Ran Wei (modern Hebei), during the Wei–Jie war, of the mid-4th Century.

In Tibet, the Lesser Yuezhi constituted the Gar or Mgar – a clan name associated with blacksmiths. The Gar became influential during the period of the Tibetan Empire – until the end of the 7th Century, when 2,000 of them were massacred by the Tibetan emperor Tridu Songtsän.

20

Great Yuezhi Migration

The Yuzhi migration was one of mass proportions. Some scholars believe that their migration of people comprised of hundreds of bowmen and the group of millions people of all ages and genders (Smith 1999:248).

In their westward search for adequate agricultural land the Yuzhi encountered numerous hostile groups. The first of these groups, the Wu-san, were located along the basins of the Ili River (Smith 1999: 248).

First Yuezhi– Wusun War

174 BCE Modun, the shanyu of the Xiongnu, died; his son Lao Shang, (Laoshan, proper name: Jizhu) succeeded him as shanyu. The Xiongnu s' attack against the Yuezhi to the west triggered a chain reaction, In 173 BCE the Yuezhi attacked and overran the Wusun. Wu-san, were located along the basins of the Ili River (Smith 1999: 248). Nandoumi, the kunmo (supreme chieftain) of

the Wusun, was killed. After that defeat, the Wusun people and the heir to their throne, still an infant, moved to Xiongnu and sought protection. They become vassals to the Xiongnu. Some time later, his infant son Liejiaomi was left in the wild. Liejiaomi was eventually found by the Xiongnu. According to a legend recorded in the Hanshu (an ancient Chinese history text that is sequel to Sima Qian's Shiji), Liejiaomi was suckled by a she-wolf and fed meat by ravens while he was in the wild. Liejiaomi was eventually found by the Xiongnu. The Xiongnu's shanyu Jizhu (a.k.a. Lao Shang) adopted Liejiaomi and raised him. When Liejiaomi came of age, Jizhu saw to it that he was made the kunmo of the Xiongnu like his father had been. Jizhu also made Liejiaomi the commander of the far western region of the Xiongnu Empire as a vassal of the Xiongnu. Later, he was sent by the shanyu, together with his people, to protect the western borders of the state.

First Scythian-Yuezhi War

Under the attack of the Wusun, the Yueh-chih (Yuezhi) migrated southwest to the Oxus Valley, pushing out the Scythians again, who had a larger number of individuals than the Wu-san, and also tried to defend themselves but fell to the mass fighting force of Yuzhi. The Yuzhi then settled in the prosperous agricultural region occupied by the Sakas (Smith 1999: 249).

According to the ancient *Book of Han*: "The Yuezhi attacked the king of the Sai who moved a considerable distance to the south and the Yuezhi then occupied his lands." This forced the Scythians to undertake their own migration, south to the Iran Plateau, Afghanistan and northern India, where for a time they established a loosely defined **Indo-Scythian Rule**. The Yuezhi's high percentage of men under arms relative to their total size (ancient sources estimate the Yuezhi could deploy 200,000 horse archers out of a total tribal population of 400,000) made them a formidable opponent. The new country in Central Asia would be called Yueh-chih (Yuezhi) Major the Greater Yüeh-chih. This touched off a wave of 'chain reactions'. The Scythians went to take over the Greco-Bactria kingdom. They then settled west of the Yaksarat river (Syr Darya) in Sogdiana. The event is briefly hinted at by Strabo, who simply calls them "Sakas"(Sakai) and places them there in his "Geography". At that time, Sogdiana was probably still Greco-Bactrian territory.

Yuezhi's Further Migration to South West

Second Yuezhi- Wusun War

In 173 B.C., Han Emperor Wendi replied to Mote (Modu) (Modok, wrongly pronounced as Maodun) Chanyu emphasizing the wish for peace. With Mote dead, his son, Jiyu, got enthroned as Laoshang Chanyu. Wendi ordered that an eunuch by the name of Zhongxing Shuo accompany a Han princess to the Xiongnu s. Zhongxing Shuo tricked Laoshang Chanyu in saying that Han Dynasty intended the Xiongnu s to wear the silk clothes instead of the cavalry clothes. Zhongxing Shuo would instigate the Xiongnu s in attacking Han, and he also taught the Xiongnu s how to count cattle and horses.

22

In about 161 B.C.E., when Laoshang Chanyu was still alive, the Wusun Prince, Liejiaomibecame a strong young man and a ruler, he requested that the shanyu (Laoshan) allow him to take revenge on the Yuezhi. He received permission and attacked the Yuezhi who were then living west of him, defeated the Yuezhi and took over today's Ili area. The Yuzhi remained in this agricultural region for fifteen to twenty years (Smith: 249). At the time of Junchen Chanyu, under the attack of Wusun- Xiongnu alliance ,the Yuezhi, continued their march westward and settled in the valley,Oxus where they conquered the Ta-hai who had lived there (Smith: 250).

However, shortly afterwards the shanyu died and "kunmo" remained in his new country and declared himself independent. In other words, the war with and the conquest of the Yuezhi occurred during the last years of Laoshan's reign, therefore in 160/161, when he died, the Wusuns were already masters of the Area of the Seven Rivers, which tells us the Yuezhi only inhabited the region for a few years.The Yueh-chih (Yuezhi) people were driven away from the Scythian land by the Wusun Statelet. Yueh-chih (Yuezhi) moved on to occupy Bactria.

It is clear that the two events, the migration the "Royal Sakas" and the conquest of the Area of the Seven rivers, and the Yuezhi by the Wusuni, with their

subsequent migration to the southwest, around Dayuan in the land of Kangju (The lands between the rivers Amu Darya and Syr Darya) (1) and the conquest of Eastern Bactria, or Daxia (Tachara / Tochara) (2) occurred within a few years of each other, almost simultaneously. The Chinese historian Xu Sung, who lived in the XVIII - XIX century (1781-1848) drew attention to this fact in his commentary to "Han-shu". He was subsequently quoted by Stan Konov. If we look at the sentence Pompeii Trogus uses in his "Prologues": "How the Asians became kings of the Tocharians and destroyed the Sakaraulians", we see a full match. The Asians / Wusun conquered the Tocharians who are, technically, Yuezhi / Arsians, and drove the "Royal Sakas" from their land. (HSh), (CD-ZhQ, p. 39)

Yuezhi Occupy Bectria

The Yuezhi then conquered the land of Kangju and settled westward along the valley of the Syr Darya (Yaxarat) river. There, they encountered the Sakaraukas / Sai-wang once again and drove them south from Sogdiana. The "Sai-wang" had no other choice but to cross the Hissar ridge and invade the land, which Chang Jiang called "Daxia (Tachara / Tochara)", located along the upper stream of the Ox river (Amu Darya). They conquered the territory and kept for half a generation. They are the elusive nomads, who stormed and burned the ancient Hellenistic city of Ai Hanuman (called Eucratideia at the time) to the ground. With the fall of this great Greek fortress, the road is open for them to take over Tochara in its entirety or the eastern part of Bactria. Bactria was a key centre on the extensive trade routes developed to transport lapis lazuli, spinel rubies and, quite possibly, emeralds – see Giuliani et al (2000), pp. 631-633 – from the mines in the mountains. Lapis lazuli from Badhakshan was being traded to Mesopotamia and Egypt as early as the second half of the fourth millennium BCE and to the Indus River cultures by the third millennium. These routes were later to form the basis of the so-called "Silk Routes." Following the settlement of the Yuezhi (referred to by the Greeks as Tókharoi), the general area of Bactria came to be called Tokharistan. The territory of Tokharistan was identical with Kushan Bactria, including the areas of Surkhandarya, Southern Tajikistan and Northern Afghanistan.



The ruins of the ancient city walls of Bakhthi / Balkh - more than a kilometer in diameter

Around 145 BC, the Yuezhi sacked the Greek city of Alexandria on the Oxus, present-day **Ai Khanoum**. Archaeological evidence about this event was found during the excavations of the Old Town of Alexandria / Eucratideia (Ai Hanum). Archaeological analysis shows that the fortress was conquered and burned about 145 B.C.E.

24

Political Structure of Yuezhi States

"The Yuezhi were organized into five major tribes, each led by a yabgu, or tribal chief, and known to the Chinese as Xiūmì in Western Wakhān and Zibak, Kushan in Badakhshan and the adjoining territories north of the Oxus, Shuangmi in the region of Shughnan, Xidun in the region of Balkh, and Dūmì in the region of Termez." The claim that Da Yuezhi established the five Kingdom after they had destroyed the state of Daxia in the Hou Hanshu, ch. 88, is based on the Hanshu, ch. 96A. In the latter it is recorded:

Originally Daxia had no major overlord or chief, and minor chiefs were frequently established in the towns. The inhabitants are weak and afraid of fighting, with the result that when the Yuezhi migrated there, they made them all into their subjects. They provide supplies for Han envoys. There are five Kingdom. The first is entitled the Kingdom of Xiumi, and the seat of government is at the town of Hemo; it is distant by 2,841 li from [the seat of] the Protector General and 7,802 li from the Yang Barrier. The second is entitled the Kingdom of Shuangmi, and the seat of government is at the town of Shuangmi; it is distant by 3,741 li from [the seat of] the Protector General and 7,782 li from the Yang Barrier. The third is entitled the Kingdom of Kushan, and the seat of government is at the town of Huzao; it is distant by 5,940 li from [the seat of] the Protector General and 7,982 li 里 from the Yang Barrier. The fourth is entitled

the Kingdom of Bidun, and the seat of government is at the town of Bomao; it is distant by 5,962 li from [the seat of] the Protector General and 8,202 li from the Yang Barrier. The fifth is entitled the Kingdom of Gaofu, and the seat of government is at the town of Gaofu; it is distant by 6,041 li from [the seat of the] Protector General and 9,238 li from the Yang Barrier. All the five Kingdom are subject to the Da Yuezhi.

According to this, the five Kingdom were in fact not the Yuezhi people, but were the people in the state of Daxia. This is because there was no sovereign who could order the whole country in the state of Daxia, where each town carried out its affairs in its own way and was ruled by a so-called "minor chief." The Yuezhi did not wipe out these "minor chiefs," but "made them all into their subjects" after they had conquered the state of Daxia.

Locations of Yuezhi States:

Xiūmì in Western Wakhān : (Region of modern Ishkashim):

This easily defended territory controlled all the main strategic routes north into Badakhshan, southeast over the Dorah Pass (4,554 m or 14,940 ft) to Mastuj and Chitral, and southwest to the Panjshir Valley and Kabul.

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"There are two roads towards Chitral from Gow-khanah and Zé-bak; one leading through the district of Sanglich and crossing the chain of Hindú Kosh by the pass named Dorah, nearly south of Zé-bak; the other runs to the south-east, and affords three distinct passes over the mountains. The route by one of these, the Nuksan pass, has been recently traversed and surveyed by one of Major Montgomerie's emissaries. The road into Kaffiristan also leads by Sanglich, and thence by a pass called the Dozakh Dara, or valley of hell. — (Faiz Baksh)." Wood (1872), p. 202

In this ancient period, Xiumi might have been bordered by the region of Ishkashim. Between Ishkashim and Wakhan stands the ancient fortress of Yamchum [= Qala Panja – Qal'eh-ye Panjeh or Kila Panj], which was in existence in the Kushan period, perhaps marking the border between Xiumi as a part of the Great Yuezhi and Nandou."

Shuangmi 雙靡 in the region of Shughnān:

In the *Hanshu* the capital of the Kingdom of Shuangmi is said to have the same name as the country. Shughnān was of great strategic importance. Not only was it on the track running through Wakhān to Badakhshān, but also formed the

western terminus of an important route through the Pamirs leading north to Sary-Tash. Here it connected with two other major caravan routes. These were the main east-west route between Kashgar and down the Kyzyl Suu Valley towards modern Dushanbe, and the main route northwest into the Ferghana Valley and thence to Samarkand. Along the way to Sary-Tash there are at least two reasonably easy passes across the ranges to the east into the Kashgar oasis. They had the added advantage of avoiding the Ak Baital ("White Horse") Pass that, at 4655 metres (15, 272 feet), was the highest pass on the route between Khorog and Sary Tash. Shughnān was famous for its climate, good water and wine. It was also the source of the celebrated "Balas rubies" (actually spinel, not true rubies) of the ancient world.

Shughnān nowadays refers to the area centred near the modern town of Khorogh (Korog) on the upper Oxus or Ab-i-Panj River, north of Ishkashim and the entrance to the Wakhān Valley, but separated from them, and from lower Badkashān by narrow and difficult gorges. In winter, if the upper Oxus freezes over, it is sometimes possible to travel from Shughnān to Badakhshān on the ice, but this was not possible every year.

Kushan [Kuei-shuang] :

Kushan referred to the region of modern Badakhshān plus the adjoining region to the north of the Amu Darya or Oxus river, particularly the Vakash and Kafimigan valleys where imitations of Eucratides and a number of coins of Heraos have been found. It seems likely that their control may have included the region around modern Dushanbe where several important routes converge: the route north via Ayni and then west to Panjakent to Samarkand; the route north through Aini and the Ura Tyube oasis to the Ferghana Valley, and the route to the northeast along the Alai valley through Garm and Sary Tash to Kashgar. According to the Chinese sources, it was located about 100 km east of Termez, in the territory later controlled by Heraus (cfr. Hulsewe & Loewe 1979, 122- 3, n. 296). The circumstances of the formation (in the first century BC?) of the five *yabghu* mentioned by the Chinese sources towards Termez, in the territory which was earlier occupied by the Sacaraucae, have still to be determined (Hulsewe & Loewe 1979, 122- 3, n.296).

Xidun [Hsi-tun] :

It seems to have included at least the region of Bactra or Balkh and the Shibirghan oasis to the east. The name of the seat of the ruler of Xidun is given

in the *Hanshu* as Bomao [*Po-mao*]. This state was located near Panjshir River. The heavily fortified town of Yemshi-tepe, just five kilometres to the northeast of modern Shibarghan on the road to Akcha, is only 450 to 500 metres from the now-famous necropolis of Tillya-tepe where an immense treasure was excavated from the graves of the local royal family by a joint Soviet-Afghan archaeological effort from 1969 to 1979. This was in the westernmost section of ancient Bactria which had, by this time, been under Kushan rule for over a hundred years. Six royal tombs were excavated at Tillya-tepe revealing a vast amount of gold and other treasures. The latest date for any of these burials is indicated by the find of several coins dating up to the early 1st century CE with none dating from after that point indicating, presumably, the extinction of the local royal dynasty after the conquests of all the other Yuezhi Kingdom by Kajula Kadphises around the middle of the century. It is probably worth quoting the discussions of the various coins found in the tombs – as they are critical for dating the burials.

“Two coins were recovered from the third tomb. One is of gold and bears the bust in profile of the wreath-crowned Roman Emperor Tiberius. On the reverse is an enthroned, sumptuously draped female figure holding a spray and scepter. Coins of this order were minted in the city of Lugdunum in Gaul, between A.D. 16 and 21. The Tillya-tepe coin is the first case of such a coin to be found not merely in Afghanistan, but in contiguous Central Asia.

The second coin is silver and has on the obverse the stamped, bearded head of a ruler in profile wearing a diadem. Depicted on the reverse is a seated archer holding a bow in his right, outstretched hand; an inscription in Greek runs around the rim. The coin was minted by the Parthian king Mithridates II, who ruled between 123 and 88 B.C.

proceeding from the later Roman coin we may presume the third tomb to date from the first century A.D.” Sarianidi (1985), p. 34. Note: Mark Passehle (personal communication, 7 July 2003) has kindly pointed out that G. R. F. Assar (2003), VI, pp. 26-29, has recently “proven” that Mithradates II actually ruled ca. Oct. 122 – Oct. 91 B.C.

“Discovered in this fourth tomb was but one gold coin; its obverse has embossed upon it a male figure resting on the Wheel of Dharma and also carries an inscription in the old Indian language (ill. 131). The reverse depicts a lion with upraised paw and carries the inscription “as fearless as a lion.” The coin is unique and will not be found in any numismatic catalogue

in the world. King Agathocles from the Greco-Bactrian city of Ai Khanoum is known to have minted a similar type of coin; further, the lion was often portrayed on coins struck by the kings of ancient India and the Sakas. Evidently, the coin is of a type struck during the transitional stage between the Indo-Greek and Kushan epochs, and most likely is of the first century A.D., when the warrior in the fourth tomb was apparently interred." *Ibid.* p. 44.

"When the dead woman was laid to rest, a silver coin was inserted into her mouth – quite in keeping with the Greek ritual of interment, as the coin was intended to symbolize the fee to Charon for ferrying the dead person across the Styx to Hades (ill. 129). Depicted on the obverse is the embossed bust of a bearded king wearing a diadem that is knotted at the nape of the neck with long, flowing ribbons. To one side the coin has been counterstamped with the design of a miniature helmeted warrior enclosed in a dotted circle. The reverse carries the figure of an enthroned archer and a Greek legend that tells us that the coin was initially struck during the reign of the Parthian King Phraates IV (38-32 B.C.)

The countermark, which is of particular interest, was impressed during the reign of Sapaesis, a nomad Yüeh-Chih tribal chieftain, who ruled Bactria before the rise of the Great Kushan Empire. Note that the counterstamp was neatly added so as to not damage the portrait of the reigning Parthian ruler, which, as experts contend, indicates a certain degree of dependency of local potentates upon their Parthian neighbours.

Clasped in the deceased's left hand was one more coin, this one of gold (ill. 128). The obverse depicts the profile of a bearded king with finely etched features, a slightly aquiline nose, deep-seated eyes, and fullish lips; he wears a round tiara. In the empty field behind his head is a heavily worn countermark in the shape of a miniature full-faced head. The reverse bears the image of an enthroned archer holding a bow, and along the rim runs a Greek inscription mentioning a Parthian king. No numismatic catalogue in the world reproduces anything like it, from which it may be deduced that this gold Parthian coin is unique." *Ibid.* pp. 52-53.

It is clear from the above finds that Shibarghan was the seat of an important Yuezhi family up until the early 1st century CE. It seems very likely that it formed the stronghold of the *Kingdom* of Xidun until Kujula Kadphises combined all five Bactrian (or Yuezhi) *Kingdom* into a single unity around the middle of the first

century. Although much of this fabulous treasure now seems to have disappeared during the recent depredations of the Taliban regime, the details of these excavations and beautiful colour photographs of the extraordinary finds have, most fortunately, been carefully preserved for us in a series of articles and books by the famous Russian archaeologist, Viktor Sarianidi (see the Bibliography under Sarianidi for some of what is available in English). Here is a survey of what little has been preserved for us in the later history of Shibarghan until the time of Marco Polo: Xuanzhang, after repeated entreaties from their kings, made brief visits to two 'kingdoms' to the southwest of Balkh: Ruimotuo [Jui-mo-t'o] and Hushijuan [Hu-shih-chien]. "The kings, being overjoyed, offered him gold and precious stones, and abundance of drink and food ; the Master of the Law declined all such gifts, and returned." Beal (1911), p. 51.

The name of the second of these 'kingdoms,' Hushijuan, was, according to Watters (1904-5), p. 114, identified first by M. Saint Martin with the district the Persians called *Juskān* (modern *Jowzjān*) between Balkh and the district of Merv; the main city of which we know was Shibarghan. This identification appears to be correct. Xuanzhang says about it:

"This country is about 500 li from east to west, and about 1000 li from north to south. The capital is 20 li in circuit [or, roughly 6.5 km based on the Tang li equivalent to about 323 metres]. It has many mountains and river-courses. It produces excellent (shen) horses [literally: 'divine' or 'Heavenly' horses]. To the north-west is Dalajian." Adapted from Beal (1884) I, p. 48. Note: this Dalajian seems to be identical to the Talaqan of the later Muslim writers which has been variously identified in the region of modern Chechaktu or Gala Vali (which are very close together) about 200 km southwest (not northwest) of Shibarghan. It was on the upper eastern reaches of the Murqap River that flows into the Merv oasis and considered Persian territory at that time.

Dumi [Tu-mi]:

almost certainly refers to ancient Tarmita (modern Termez), on the north bank of the Oxus or Amu Darya, and probably included the whole of the Surkhan Darya region where "Heliocles imitations dominate by far" (Sebastian Stride, email, 5 January 2003). Also, see Pulleyblank (1963): pp. 124, 213, 222-223; and the excellent discussion in CICA, p. 122, n. 296. Yu (1998), pp. 27-28 proposes that this was the principal court of the Da Yuezhi situated north of the Oxus River at the time when Zhang Qian visited the region c. 119 BCE and later on (presumably after Yuezhi power became centred in Bactra [=

Lanshi/Jianshi?] became the seat of one of the Kingdom . This suggestion makes very good sense both on strategic grounds and commercial grounds and the fact we also know it was a major centre for the Yuezhi/Kushans.

Termez not only controlled one of the major crossing points of the Oxus, but the northern approaches to Bactra/Balkh, the major trading city of the region. These included the main routes leading from Kashgar via Xiuxun and along the valley of the Kizyl Su river past the region of modern Dushanbe, and the routes leading south over the ranges from the Ferghana Valley. It was also strategically placed to guard the western approaches to the region along the river and was close enough to maintain control over the strategic "Iron Gates" guarding the main route through the Hissar range from the plains of Sogdiana to the north. Yu (1998), pp. 27-28 agrees with the identification of Dumi with Termez/Taramita/Tirmidh and adds the interesting and suggestion that:

"The Da Yuezhi had possibly established its principal court in Tirmidh at the beginning of their conquest of Daxia. Later, after having moved their capital to the south of the River Gui [Oxus], the Da Yuezhi might have established another Kingdom in Tirmidh."

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Later, as they gained more secure control of the region, they presumably moved "seat of government" across the river to Bactra (now Balkh), the largest and most important city of the region, about 50 km to the south, leaving Termez to become one of the five Kingdom .

Now, the *Hanshu* (see *CICA*, pp. 138-139) says that the "seat of the king's government" of Xiuxun (called Xiuxiu in the *Weilue*) was in the Niaofei Valley ('the valley where the birds fly'), and that the Da Yuezhi were 1,610 *li* [669 km] to the west. This is almost exactly the figure one gets if one measures on the map along the valley from the region of modern Dushanbe to Bactra/Balkh, providing additional support for both identifications.

Zhang Qian's Trip to Central Asia:

When Chinese Emperor Jingdi got enthroned in 156 B.C., he continued the inter-marriage policy. At one time, King of Zhao, together with Chu King and Yue King, for sake of rebelling against the emperor, had requested with the Huns for

support. Once Zhao rebellion was quelled, Huns agreed to inter-marriage. Huns had small scale border harassment throughout Emperor Jingdi's reign. Han Emperor Wudi's Abortive Attempt At Ambushing the Huns It would be during the reign of Emperor Wudi (140-86 BC) that the Chinese fought back with their regular enemy Huns. Huns and Chinese traded with each other at the foot of the Great Wall till a Han emissary from Mayi city was dispatched to the Huns for setting up a trap to ambush the Huns. Huns were seduced to Wuzhou-sai border garrison with the offer of riches of Mayi city. A Han general by the name of Wang Hui was the person who proposed that Han army set up a trap to attract the Huns into an ambush. Yushi Dafu Han An'guo led 300,000 army and set up a trap at Mayi, but Hunnic Chanyu, suspicious of the quietness along the way, caught a Han captain [Shi Xingjiao at Yanmen] who disclosed the ambush scheme. Huns, in the number of 100,000 cavalry, fled home. Chanyu conferred the title of "tian-wang [heaven king]" onto Shi Xingjiao. Wang Hui, with 30,000 men, did not dare to attack the Huns when Huns retreated and he was imprisoned for his cowardice. Hence the Huns declined inter-marriage and began to raid into China frequently. Ban Gu stated that the Huns also traded with Han Dynasty in border fairs at the same time. From the mouth of a defecting Hun, Emperor Wudi learnt about the relocation of the Yueh-chih (Yuezhi) Major to the west of the Huns. Hence, in 138 B.C.E., Wudi sent an emissary called Zhang Qian, a Hun guide called Tangyifu (Ganfu) and 100 people on a trek across the west. Zhang Qian was arrested by the Huns soon, and he was forced to live among the Huns for dozens of years and he had married and born two children. Zhang, however, did not forget about Wudi's order, and he fled with his Hun guide to the west and reached the state of Dayuan [Dawan] (Kokand?, Fergana Valley) at about 128-127 B.C.E. With the assistance from Dayuan [Dawan] king, he was escorted to Kangju where the Kanju king assisted him further on his trip to Bactria, the place where the Yueh-chih (Yuezhi) Major had settled down. After a stay of about one year, Zhang Qian returned east at about 125 B.C.E.

Zhang Qian recorded his observations, which provide an insight into the situation on the north side of the Oxus at that moment. Zhang Qian wrote:

"...the Great Yuezhi live ... north of the Gui Oxus river. They are bordered on the south by Daxia Bactria and on the west by Anxi Parthia... They are a nation of nomads, moving from

place to place with their herds... They have some 100,000 or 200,000 archer warriors."

A description of the Greco-Bactrian kingdom made by Zhang Qian after the conquest by Yuezhi is revealing:

"Daxia Greco-Bactria is located ... south of the Gui Oxus river. Its people cultivate the land and have cities and houses. ... It has no great ruler but only a number of petty chiefs ruling the various cities. The people are poor in the use of arms and afraid of battle, but they are clever at commerce. After the Great Yuezhi moved west and attacked the lands, the entire country came under their sway. The population of the country is large, numbering some 1,000,000 or more persons. The capital is called the city of Lanshi Bactra, present-day Balkh and has a market where all sorts of goods are bought and sold. ... The men have deep-set eyes and ... are skilful at commerce and will haggle over a fraction of a cent."

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On his return trip he was again captured by the Xiongnu who again spared his life because they valued his sense of duty and composure in the face of death. Two years later the Xiongnu leader died and in the midst of chaos and infighting Zhang Qian fled back to China with Hunnic wife, two children and the Hun guide. Sima Qian and history chroniclers called Zhang Qian's travel to the west by the term of "piercing the vacuum" as an eulogy of his personal verification of the West.

Zhang Qian's reports

The reports of Zhang Qian's travels are quoted extensively in the 1st century BCE Chinese historic chronicles "Records of the Great Historian" (Shiji) by Sima Qian. Zhang Qian visited directly the kingdom of Dayuan in Ferghana, the territories of the Yuezhi in Transoxiana, the Bactrian country of Daxia with its remnants of Greco-Bactrian rule, and Kangju. He also made reports on neighbouring countries that he did not visit, such as Anxi (Arsacid territories), Tiaozi (Mesopotamia?), Shendu (Pakistan) and the Wusun.

Dayuan (Ferghana):



Countries described in Zhang Qian's report. Visited countries are highlighted

Zhang Qian starts with a report on the first country he visited (after his captivity among the Xiongnu), Dayuan, in Ferghana, west of the Tarim Basin. They are considered by him as sophisticated urban dwellers, on the same footing as the Parthian and the Bactrians. The name Dayuan (meaning Great Yuan), may be a transliteration of the word Yona used to designate Greeks, who occupied the region from the 4th to the 2nd century BCE.

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"Dayuan lies southwest of the territory of the Xiongnu, some 10,000 li (5,000 kilometers) directly west of China. The people are settled on the land, plowing the fields and growing rice and wheat. They also make wine out of grapes. The people live in houses in fortified cities, there being some seventy or more cities of various sizes in the region. The population numbers several hundred thousand" (Shiji, 123, Zhang Qian quote, trans. Burton Watson).

Yuezhi (Tocharians)

After obtaining the help of the king of Dayuan, Zhang Qian went southwest to the territory of the Yuezhi, with whom he was supposed to obtain a military alliance against the Xiongnu.

"The Great Yuezhi live some 2,000 or 3,000 li (1,000 or 1,500 kilometers) west of Dayuan, north of the Gui (Oxus) river. They are bordered to the south by Daxia (Bactria), on the west by Anxi, and on the north by Kangju (康居). They are a nation of nomads, moving place to place with their herds and their customs are like those of the Xiongnu. They have some 100,000

or 200,000 archer warriors." (adapted from Shiji, 123, Zhang Qian quote, trans. Burton Watson).

Zhang Qian also describes the origins of the Yuezhi, explaining they came from the eastern part of the Tarim Basin, a momentous explanation which has encouraged historians to connect them to the Caucasoid mummies, as well as to the Indo-European-speaking Tocharians that have been identified from precisely the same area:

"The Yuezhi originally lived in the area between the Qilian or Heavenly Mountains (Tian Shan) and Dunhuang, but after they were defeated by the Xiongnu they moved far away to the west, beyond Dayuan (Ferghana), where they attacked the people of Daxia (Bactria) and set up the court of their king on the northern bank of the Gui (Oxus) river." (Shiji, 123, Zhang Qian quote, trans. Burton Watson).

Daxia (Bactria)

Zhang Qian probably witnessed the last period of the Greco-Bactrian Kingdom, as it was being subjugated by the nomadic Yuezhi. Only small powerless chiefs remained, who were apparently vassals to the Yuezhi horde. Their civilization was urban, almost identical to the civilizations of Anxi and Dayuan, and the population was numerous.

"Daxia is situated over 2,000 li (1,000 kilometers) southwest of Dayuan (Ferghana), south of the Gui (Oxus) river. Its people cultivate the land, and have cities and houses. Their customs are like those of Dayuan. It has no great ruler but only a number of petty chiefs ruling the various cities. The people are poor in the use of arms and afraid of battle, but they are clever at commerce. After the Great Yuezhi moved west and attacked and conquered Daxia, the entire country came under their sway. The population of the country is large, numbering some 1,000,000 or more persons. The capital is Lanshi (Bactra) where all sorts of goods are bought and sold." (Shiji, 123, Zhang Qian quote, translation Burton Watson).

Shendu (Northwest Part of India)

Zhang Qian also reports about the existence of Shendu southeast of Bactria. The name Shendu (身毒) comes from the Sanskrit word "Sindhu", meaning the Indus river of Pakistan. Sindh was one of the richest regions of India at the time, ruled by Indo-Greek Kingdoms, which explains the reported cultural similarity between Bactria and India:

"Southeast of Daxia is the kingdom of Shendu (Sindh, Pakistan)... Shendu, they told me, lies several thousand li southeast of Daxia (Bactria). The people cultivate the land and live much like the people of Daxia. The region is said to be hot and damp. The inhabitants ride elephants when they go in battle. The kingdom is situated on a great river (Indus)" (Shiji, 123, Zhang Qian quote, trans. Burton Watson).

Anxi

Zhang Qian identifies "Anxi" as an advanced urban civilization, like Dayuan (Ferghana) and Daxia (Bactria). The name "Anxi" is a transcription of "Arshak" (Arsaces), the name of the founder of Arsacid Empire that ruled the regions along the silk road between the Tedzhen river in the east and the Tigris in the west, and running through Aria, Parthiaproper, and Media proper.

"Anxi is situated several thousand li west of the region of the Great Yuezhi. The people are settled on the land, cultivating the fields and growing rice and wheat. They also make wine out of grapes. They have walled cities like the people of Dayuan (Ferghana), the region contains several hundred cities of various sizes. The coins of the country are made of silver and bear the face of the king. When the king dies, the currency is immediately changed and new coins issued with the face of his successor. The people keep records by writing on horizontal strips of leather. To the west lies Tiaozhi (Mesopotamia) and to the north Yancai and Lixuan (Hyrcania)." (Shiji, 123, Zhang Qian quote, trans. Burton Watson).

Tiaozhi

Zhang Qian's reports on Mesopotamia are in tenuous terms. He did not himself visit the region, and was only able to report what others told him.

Tiaozhi (Mesopotamia) is situated several thousand li west of Anxi (Arsacid territory) and borders the Western Sea (Persian Gulf/ Mediterranean?). It is hot and damp, and the people live by cultivating the fields and planting rice... The people are very numerous and are ruled by many petty chiefs. The ruler of Anxi (the Arsacids) give orders to these chiefs and regards them as vassals. (adapted from Shiji, 123, Zhang Qian quote, trans. Burton Watson).

Kangju northwest of Sogdiana

Zhang Qian also visited directly the area of Sogdiana (Kangju), home to the Sogdian nomads:

"Kangju is situated some 2,000 li (1,000 kilometers) northwest of Dayuan (Bactria). Its people are nomads and resemble the Yuezhi in their customs. They have 80,000 or 90,000 skilled archer fighters. The country is small, and borders Dayuan. It acknowledges sovereignty to the Yuezhi people in the South and the Xiongnu in the East." (Shiji, 123, Zhang Qian quote, trans. Burton Watson).

Yancai (Vast Steppe)

"Yancai lies some 2,000 li (832 km) northwest of Kangju (centered on Turkestan at Beitian). The people are nomads and their customs are generally similar to those of the people of Kangju. The country has over 100,000 archer warriors, and borders a great shoreless lake, perhaps what is now known as the Northern Sea (Aral Sea, distance between Tashkent to Aralsk is about 866 km)" (Shiji, 123, Zhang Qian quote, trans. Burton Watson).

Second Trip of Zhang Qian:

About 124-123 B.C.E., Zhang Qian was sent on another trip to the west, this time to visiting the Wusun people. Meanwhile, Wudi sent search teams across Southwestern China to look for the path of India to Bactria. In 123, Zhang Qian assisted Wei Qing in campaigning against the Huns, and the next year, assisted Li Guang on another campaign. After China defeated the Huns and took over the Western Corridor territory, Emperor Wudi dispatched dozens of missions to the west, with up to ten missions in a year sometimes, and staffed by as many as several hundreds of people. Wudi's another objective was to check out the source of the Yellow River, where the legendary Mt. Kunlun, i.e., the land where the immortals lived. In another word, Han Emperor Wudi, like Qin Emperor Shihuangdi, was looking for the elixir. Other than *The Legends of the Mountains and Seas*, ancient classics *Er Ya* stated that the Yellow River originated from the Kunlun-xu, i.e., the Ruins of Kunlun, and hinted Kunlun to be the land of jade, while classics *Yu Ben Ji* stated that the same, hinting that Kunlun could be as tall as 2,500 li. Historian Sima Qian ridiculed Han Emperor Wudi and emissary Zhang Qian for their seeking the mythical Kunlun that did not exist in his opinion. Emperor Wudi, in frustration, personally pinned the mountain south of today's Khotan to be Mt. Kunlun. (Possibly following the more reliable "mountains" component of *The Legends of the Mountains and Seas*, some later Chinese writing, as contained in the "western [within the over-]seas" section and the "western [overseas] wilderness" section, stated respectively that Kunlun-xu was located to the northwest of China and that Kunlun-qiu [hill] was between the Chi-shui [Red Water River] and Hei-shui [Black Water River].

Historical Chinese records point to Kunlun as the source of jade and diamond trade; however, nothing particular beyond Chinese Turkistan was mentioned. The trade on the Silk Road did not flourish till hundreds of years later. In history, there were at least two paths that could have more important roles than Silk Road 2000 years ago. Certainly, the sea routes also existed between Rome and China, by which the silk had actually been shipped rather than via the more precarious land of conflicting statelets and tribes. The precarious nature of the Road across deserts could be see in General Li Guangli's losing 80% of his soldiers when he first campaigned against Dayuan [Dawan] (Kokand?, Fergana Valley) in 104 BC. (People who claimed nomadic propagation of horse and cavalry to China might propose a northern belt route. Should we read the Chinese records, then we often encountered passages like the nomads losing 6-7 out of 10 people and cattle during some storms. A good example of the same

kind of precarious nature on the steppe could be illustrated in Zhizhi Chanyu's losing the bulk of fighters during the relocation to Kang-ju territory. While Zhizhi Chanyu stationed in the Jiankun territory, Sogdia king intended to attack the Wusun Statelet with the Hunnic assistance. Zhizhi Chanyu arrived in the destination with only 3000 remnants.)

Upon Zhang's return from the west, after a span of 13 years, Emperor Wudi first ordered 4 expeditions to the southwest of China to search for a route to India. This is because Zhang Qian reported that he saw Ju-jiang (some kind of spicy sauce), Zangke (a place in today's Sichuan Province) bamboo products (Qiong-zang) and Sichuan clothing (Shu-bu) which the Bactria merchants said were shipped over from India. Wudi got in touch with the Yelang Statelet and Dian-Yue Statelet etc. A gold seal was conferred upon the Dian-yue king.

Political Structure Of yuezhi Kingdom in Bectria:

The location of the royal court of the Da Yuezhi north of the Amu Darya at the time of the visit of the Chinese envoy Zhang Qian is not known. There are different theories, two of which are shortly described:

1. Lazo Torday points out: "The great German Iranist Marquart recognised in the Yuezhi the tribe known to Ptolemy as the 'latioi'...The most likely Han-period pronunciation of Yüeh-shih

was *Ywati, sounds which a Hellenistic source could only have transcribed as lati (oi)...Ptolemy marks the Yüeh-shi (latioi) along the lowermost section of the Jaxartes. The king's camp was, therefore, in the 'Scythian delta', formerly the site of K'ang-chü winter camps, in the vicinity of Babish Mulla, Balandy and Chirik, sites which give clear indication of having been suddenly abandoned in the middle of the second century BC."22

2. Craig G.R. Benjamin points out: "By 128/7 BC then, the Yuezhi were well established at 'the seat of the (king's) government' at Jianshi (Khalchayan?), and in their most comfortable position for decades...they had established themselves in a strongly-fortified position in the

Surkhan Darya valley, and had subdued the extensive, wealthy and organised state of Bactria to the south, where the land was 'rich and fertile and seldom troubled by invaders. They were also protected by an important buffer state in Kangju/Sogdia, which already acknowledged nominal sovereignty' to the Yuezhi

Thus, Jianshi, the seat of the royal court of the Yuezhi at the time of early conquest, might be located at the middle section of the Oxus River which was bordering Anxi. There is low probability that the royal seat was at the Bokhara oasis. Therefore it might be possible that

Jianshi, the royal court of the Yuezhi north of the Amu Darya, was located in the Kashka Darya

region. Near modern Karshi, the capital of the Kashka Darya region, the impressive (1.5x1.5km²) nomadic city of Kala-i Zakhoki Maron has been found which due to the archaeological context was built in the second to first century BC.²⁸ This site might have been Jianshi, the early Yuezhi capital north of the Oxus river.

Yuezhi-Parthian War

Around 124 BC, the Yuezhi became involved in a war with the Parthians to the West. King of Parthians was Artabanus II (ruled the Parthian Empire from c. 128 to 124 BC. The son of Phriapatius, he succeeded his nephew Phraates II). In Battle, Parthian king Dead.

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"During the war against the Tokharians, he was wounded in the arm and died immediately" Justin, Epitomes, XLII,2,2.

His successor Mithridates II pushed the Yuezhi back into present-day Afghanistan, where the final blow against the Graeco-Bactrian Kingdom took place. **Strabo** (the late 1st c. BC–early 1st c. AD Greek historian) recorded the fall of the Graeco-Bactrians at the hands of the Yuezhi, which he referred to as Scythians, Tochari and Tokharians:

"Most of the Scythians ... are called Dahae Scythae ... but each tribe has its peculiar name. All, or the greatest part of them, are nomads. The best known tribes are those who deprived the Greeks of Bactriana, the Asii, Pasiani, Tochari, and Sacarauli, who came from the country on the other side of the Jaxartes, opposite the Sacae and Sogdiani meaning the Tarim Basim in Central Asia and extreme western China."

— Strabo, *Geography*

Rather than be annihilated by the Yuezhi advance, the last Graeco-Bactrian king **Heliocles I** - the final successor to Eucratides the Great - retreated and move his capital south to the Kabul Valley. As the Yuezhi settled in Bactria, circa 125 BC, this gave them control of the main, and increasingly busy, overland trade routes between China, India and the West. Now they leaved nomadic ways and adopted Hellenized way of life, living in populated settlements, preserving the Greeks' agricultural and trading systems, adopting the Greek alphabet and minting Graeco-Bactrian-style coins. This not only quickly made them rich and powerful, but their exposure to Persian, Hellenic and Indian cultures helped turn them into a more sophisticated and effective force. It is thought that before they entered Bactria they were not literate. The area of Bactria they settled came to be known as Tokharistan, since the Yuezhi were called *Tókharoi* by the Greeks.

Yuezhi became very powerful in this region. The biography of the Chinese General Ban Chao in the *Hou Hanshu* says in 94 CE that the Yuezhi were arranging a marriage of their king with a Kangju princess. The Chinese then sent "considerable presents of silks" to the Yuezhi successfully gaining their help in pressuring the Kangju to stop supporting the king of Kashgar against them.

The Yuezhi continued expansion south into the Hindu-Kush mountains is presumed, given that the last Indo-Greek king in Hindu Kush — **Hermaeus** (ruled c. 90–70 BC) — had no successor. As before, the Yuezhi emulated the coins of Hermaeus. After that date, no Indo-Greek kings are known in the area. According to Bopearachchi, no trace of Indo-Scythian occupation (nor coins of major Indo-Scythian rulers such as Maues or Azes I) have been found in the Paropamisade and western Gandhara. The Hindu Kush may have been subsumed by the Yuezhi, who by then had had dominated Greco-Bactria for almost two centuries. As they had done in Bactria with their copying of Greco-Bactrian coinage, the Yuezhi copied the coinage of Hermaeus on a vast scale, up to around 40 CE, when the design blends into the coinage of the Kushanking Kujula Kadphises. Such coins provide the earliest names of presumed Yuezhi princes, Sapadbizes (probably a yabgu's prince of Yuezhi confederation) and Agesiles, both around 20 BCE.

Formation of Kushana Kingdom by Yuezhi Peoples

The Yuezhi under the leadership of the Kushana came down from Central Asia and swept away all earlier dynasties of the Northwest in a great campaign of conquest. They established an empire which extended from Central Asia right down to the eastern Gangetic basin. The history of the further development of this kingdom is recorded in the chronicles of the contemporary Han dynasty of China which were compiled in the fifth century AD. As Kushan (Kushana) Kingdom was established by the Da Yuezhi and united all five states under single Kingdom either for surviving during that time or by ego of Kushan leader. The record of the Weilue would be tantamount to saying that the Da Yuezhis were both the conqueror and the conquered –It may indicate that Kushan conquered other four States. Also it could be possible that, Kushan (Ch: 貴霜) gained prominence over the other Yuezhi tribes, and welded them into a tight confederation under yabgu (Commander) Kujula Kadphises. The name Kushan was adopted in the West and modified into Kushana to designate the confederation, although the Chinese continued to call them Yuezhi. Gradually wresting control of the area from the Scythian tribes, the Kushans expanded south into the region traditionally known as Gandhara, an area lying primarily in India's Pothohar, and Northwest Frontier Provinces region but going in an arc to include Kabul valley and part of Qandahar in Afghanistan, and established twin capitals near present-day Kabul and Peshawar then known as Kapisa and Pushklavati respectively. The Kushans adopted elements of the Hellenistic culture of Bactria. They adapted the Greek alphabet, often corrupted, to suit their own language, using the additional development of the letter Ϙ "sh," as in "Kushan," and soon began minting coinage on the Greek model. On their coins they used Greek language legends combined with Pali legends (in the Kharoshthi script), until the first few years of the reign of Kanishka. After that date, they used Kushan language legends (in an adapted Greek script), combined with legends in Greek (Greek script) and legends in Pali (Kharoshthi script). Before the arrival of the Tuharans, north Afghanistan kept frequent contacts with West Asia and the Mediterranean. Though this region was once under the rule of Achaemenid Persia, when the Yuezhi-Kushan arrived in the second century BCE, the dominant cultural influence was probably Hellenistic. Actually, Hellenistic influence stretched to a much larger area than Bactria— south down to Gandharan region in modern Pakistan and east to Samarkand in modern Uzbekistan. The beautiful city goddess excavated from Charsada, the site of

ancient Purushapura, one of the Kushan capitals near modern Peshawa in Pakistan, demonstrates that Hellenistic influence persisted even under the Kushan rule. Not only the artistic style of the sculpture but also the city-wall crown of the goddess, the symbol of the patron deity of a city, provide evidences of Hellenistic nature of the city. Excavations at Ai-Khanoum, the site on the southern side of the Amu Darya or the Oxus River in Greek, demonstrate a comprehensive picture of Greek life—a theater, a gymnasium, temples, and a palace. The palace was not only the residence of the ruler, but also the administration center and treasuries. The very presence of a palace meant the city was the capital of a sovereign state. According to the Chinese records of the political structure of the region, this should be one of the many city-states in Daxia. The rule in Afghanistan and later on in South Asia facilitated further transformation of the Kushans. After the Kushan army crossed the Hindu Kush and occupied north Indian plain, their territory included parts of both Central Asia and South Asia, thus controlled the crucial sector of the Silk Road, and benefited tremendously from the trade traffic. The excavation at Begram, the site of the ancient city Kapisa, revealed an even more diverse variety of wealth. Begram, not far from modern Kabul city, was probably a summer palace of the Kushan Empire after the court moved into India. The palace treasury with 150 years occupation from the first century CE held artistic works from the Mediterranean, South Asia and East Asia. The trading skill of Yuezhi-Kushan people since the days of their wandering on the steppe had now been well paid.

In addition to horses, wine was a symbol of high culture under the early Kushan regime. When selling Chinese silk, Indian precious stones, Himalaya fragrances and other rarities to Roman traders, Kushans imported wine from the Mediterranean. Shards of amphora with residue of wine have been found at sites associated with Roman trade. Supply to the Kushan territory mostly came through Red Sea trade of the Roman Empire. The manual of navigation on the Red Sea by Periplus recorded Roman marketing wine to the port of Barygaza, a port on the mouth of the Indus River, and Barbaricum, a port in the Gulf of Cambay. Amphora shards have been found at the Saka-Parthian level of Sirkap, the second site of Taxila, and under the level of the Red Polished Ware, and Ksatrapa coins at Elephanta, an island of shore of Bambay. The Mediterranean Grape wine, used to be the major export of Greek states, now in the hands of Roman traders. But it was the Greeks who brought viticulture and the taste for

grape wine to all their colonies a few centuries ago created the market in India, at least in the northwest region. While Tuharans or Yuezhi-Kushans accepted wine drinking as a high culture, the Bactrians and Indians accepted horse riding as a high culture. There are numerous bacchanalian scenes appearing on Gandharan Buddhist artworks. It is difficult to understand why that Buddhism as a religion denouncing desires for material things could tolerate, or admire, the joy of intoxication. Leaving aside the theological interpretations of the drinking scenes, the background of a prosperous viticulture and prestige associated with wine drinking may be helpful in understanding this topic of Buddhist art. That the nomadic Yuezhi who transformed into the Kushans happened to choose the routes passing Hellenistic countries to enter South Asia did enriched their cultures from that direction.

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Persian cultural influence also presented in Bactria. Though the Achaemenid rule in Daxia finished by the invasion of Alexander, Persian religious traditions survived or even flourished under the Hellenistic period. In the typical Hellenistic site of Ai Khanoum, while the official deities on coins were Greek, all three temples in the vicinity were not for Greek gods but perhaps altars for fire worship. Greek religion was not monotheist thus Hellenistic cities might have tolerated other deities in their pantheon while maintaining Greek art style. Therefore, when the Yuezhi-Kushan or other nomadic people came in, Zoroastrian cult did not disappear in Hellenistic Bactria. The Kushans were very willing to embrace cults and religious practices of the conquered peoples. Religious tolerance and diversity of the region itself also made the Kushans adopt various cults available to them.

The Kushans built one of the most intriguing political power in world history. Contemporary to the Roman Empire and the Han Empire, across millenniums around the Common Era, this regime lasted more than three hundred years counting from its dominance at Bactria around the beginning of the first century BCE to the its submission to the Sassanian Empire in the third century CE. At the apex of imperial expansion, the Kushan Empire encompassed a large territory from Central Asia to South Asia. Yet the Kushan regime was probably among the least understood ancient empires in world history. Scholars who

study various aspects of the Kushan culture have encountered many insurmountable difficulties to set up a historical frame, chronologically and geographically, for the empire. Either, When arriving at Bactria from the steppe, Yuezhi people had not developed a written language to record their history yet or they were too busy in various wars. When ruling a large agricultural empire, the Kushans managed to hold many different peoples with different languages, religions, and cultures under its power for several centuries, but never established a unified official language to record its history. Though the multiple cultures under the Kushan Empire make the study of Kushan history difficult, this very cosmopolitanism of the regime should invite more discussions and interpretations of the political experiment by a people from the steppe

Kushans Kings:

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Sapadbizes (50BC – 10BC)

(First Kushan clan chief)

Sapadbizes (Σαπαδβιζης), also Sapalbizes, was a ruler of western Bactria, sometimes linked to the Yuezhi. He is known only from his coins (which are very rare). Two clues provide an approximate date for this ruler. He is believed to have overstruck the coins of Phraates IV of Parthia, secondly his coins are of good silver. This places him after Phraates (40 BC) and before the debasement of coinage in Northwest India (AD 20). Several other coins imply that Sapadbizes was preceded by at least one, and possibly two other rulers. It is likely that Sapadbizes and these other rulers were descendants of tribes who had invade Bactria and imitated the coins of the last Greco-Bactrian kings. Though it is clear from the coins and the evidence of Chinese chroniclers that at this time Sapadbizes was an ally or dependent of Parthia. Nothing is known of

the succession after Sapadbizes, but scholars surmise that his kingdom was conquered by Kujula Kadphises, during the latter's war with Parthia, and absorbed into the Kushan Empire, probably about the year 30AD. These points clearly indicate that he was Yuezhi Kushana king.

Heraios / Herais / Miao (10BC – 20 AD)

The earliest documented ruler, and the first one to proclaim himself as a Kushan ruler, was Heraios. It is quite possible that Heraios could be Grand-grandson of Yuezhi King (who killed by Modu) and Queen, who led the Yuezhi peoples after defeat by Modu. Heraios calls himself a "tyrant" on his coins, and also exhibits skull deformation. He had continued Greek Coins as well as started his Coins in the same style of Greeks. Heraios was the father of the first Kushan emperor Kujula Kadphises. He struck tetradrachms and obols in relatively good silver (80 to 87 percent fine) to a reduced Attic weight standard of 15 to 16 gm, instead of the 16.8 gm standard the Greek kings of Bactria had used. His coins circulated principally in Bactria with a specially concentrated group of finds from the Vakhsh valley (of Tajikistan), to the north of the river Oxus. He used legends in Greek script and two of the denominations that many of the Greek kings of Bactria had employed in the 2nd century B.C.E. On the tetradrachms there is a distinctive bust of the chieftain within a reel and pellet border of the type that had been used to frame the heads of several of the later Greek kings. He has thick hair trimmed below the ears and tied with a diadem, a heavy jaw, hooked nose, a jutting chin, and a prominent moustache. His head is elongated, the result apparently of the nomad practice of skull deformation, in which the heads of children were bound tightly in infancy. The reverse type shows the chief wearing tunic and trousers, riding a horse with a large bow hanging from his saddle. Behind the rider's head flies a small winged Nike (victory) in Greek dress, holding out a wreath. On the obols there is the same portrait within a dotted border with a standing figure of the chieftain on the reverse. The Greek legend that frames the reverse type varies on different specimens. Davidovich (1983) has analyzed the mistakes and corruptions in

letter forms and spelling, and Cribb (1993) has classified them from the 58 tetradrachms and 96 obols which he studied. It now seems clear that the legend on the tetradrachms was intended to be "turannountos Heraou" around the upper part of the reverse, with "Sanab" or "Sanabou" across the legs of the horse and "Koshanou" in the exergue. On the obols it was intended to be "Heraou" to the right and "Koshanou" to the left of the standing figure. This rules out earlier suggestions that the chief's name was Miaos or that he was a Saka (Scythian).

"Turannountos" is the Greek term for an absolute ruler who has gained power by force or fraud. "Koshanou" in the legend, it has long been recognized, is the same term found in the titlature of the later king Kanishka. It is explained by the Chinese Annals of the Later Han 116: "The yabgu of Kuei-shuang (Kushan) attacked and destroyed the other four yabgu and established himself as king." It has been argued recently that the name of the ruler should be found in the exergue, as on coins of Eucratides I (which were themselves copied by nomad invaders of Bactria). On this view the name of the chief who issued the coins was really Sanab or Kushan (who is also identified with the first Kushan king Kujula Kadphises). However, the Eucratides copies are concentrated in the valley of the Kafirnigan (a tributary of the Oxus). They were not the direct prototypes of the Heraus series, and other Greco-Bactrian tetradrachms put the king's name in the main legend, not in the exergue.

Mac Dowall and Wilson (1970) suggested that Heraus's name is concealed in the reference to "the most warlike tribe of the Bactrians under a Kushan king ..." in the *Periplus*, a work now dated to the decade 60-70. This is the context for Heraus argued by Cribb (1993), who suggests that the flying Nike on the reverse of Heraus's tetradrachms was copied from the coinage of the Indo-Parthian king Gondophares. The distinctive facial features of Heraus are also to be seen in the portraits of the later Kushan king Vima Kadphises on his gold dinars. They are echoed in several of the royal Bodhisattva figures in Gandharan sculpture and in the series of stucco figures on the frieze decorating the Kushan palace or dynastic temple excavated at Khalchayan on the Surkhandaria river (of Uzbekistan) in northern Bactria, on the right bank of the Oxus. Perhaps it was an

ideal princely type among the Yuezhi/ Kushans or a strong family likeness that persisted through several generations. Although different views of chronology persist, there is no doubt that Heraus was an early ruler of the Kushan tribe of the Yuezhi confederacy in northern Bactria, more than a century after the nomads overthrew the Greco-Bactrian kingdom, shortly before the Kushan kings invaded India.

Kujula Kadphises (20 AD – 65 AD)

Kujula Kadphises, was a Kushan prince who united the Yuezhi confederation during the 1st century CE, and became the first Kushan emperor. He was son of the Kushan ruler Heraios. He was the first ruler of the Kushan empire in Afghanistan, Later on he extended his rule to Gandhara and the Punjab (Pakistan). The rise of Kujula Kadphises is described in the Chinese historical chronicle, the Hou Hanshu:

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More than a hundred years later, the prince Kingdom of Kushan, named Qiujiuque Kujula Kadphises, attacked and exterminated the four other Kingdom . He established himself as king, and his dynasty was called that of the Kushan Kushan King. He invaded Anxi Indo-Parthia, and took the Gaofu Kabul region. He also defeated the whole of the kingdoms of Puda Paktiya and Jibin Kapisha and Gandhara. Qiujiuque Kujula Kadphises was more than eighty years old when he died. The Kushans under the power of Khadphises I, began to expand their empire. Khadphises I began by attacking the Parthians, a group from what is now northern Iran, and his empire expanded from the frontiers of Indus to Persia. Khadphises also attacked and suppressed the Indo-Greeks, an expansion of ancient Greece, and both the Greeks, and Parthians, to the west of Indus, were expelled (Smith: 252).

In the process of their expansion eastward, Kujula Kadphises and his son Vima Takto seem to have displaced the Indo-Parthian kingdom, established in northwestern India by the Parthian King. His son, Yangaozhen probably Vema Tahk(tu) or, possibly, his brother Sadashana, became king in his place. He defeated Tianzhu North-western India and installed Generals to supervise and

lead it. The Yuezhi then became extremely rich. All the kingdoms call their king the Kushan Kushan king, but the Han call them by their original name, Da Yuezhi. This invasion of Kujula Kadphises is thought to have occurred during the reign of Abdagases and Sases, the successors of Gondophares, after 45 CE.

Genealogy according to the Rabatak inscription

The connection of Kujula with other Kushan rulers is described in the Rabatak inscription, discovered in Rabatak, Afghanistan some years ago, which was written by Kanishka. Kanishka makes the list of the kings who ruled up to his time: Kujula Kadphises as his great-grandfather, Vima Taktu as his grandfather, and Vima Kadphises as his father, and himself Kanishka:

And he Kanishka gave orders to make images of the same, (namely) of these gods who are written herein, and he gave orders to make (them) for these kings: for King Kujula Kadphises (his) great grandfather, and for King Vima Taktu (his) grandfather, and for King Vima Kadphises (his) father, and for himself, King Kanishka.

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Coinage:

Most of Kujula's coins were Hellenic or Roman in inspiration. Some coins used the portrait, name and title of the Indo-Greek king Hermaeus on the obverse, indicating Kujula's wish to relate himself to the Indo-Greek king. Under Kujula there was no standard pattern of coinage, and his coins usually borrowed from the various coin types available in the different parts of his conquered territories. Before Kujula the chiefs of the Yue-zhi who were settled in Bactria usually imitated Greek coins, and Kujula did the same. The basic pattern of his coinage thus derived from the coins of Hermaeus, a later Indo-Greek ruler, but also copied coin designs of many rulers and dynasties. In addition his coins also reflect many regional elements and foreign trade links. Kujula's coinage is an important source for understanding the early history of the dynasty, for it reflects the gradual expansion of the Kushans into different regions. Since the Kushans and their predecessors the Yuezhi were conversant with the Greek language and Greek coinage, the adoption of Hermaeus cannot have been accidental: it either expressed a filiation of Kujula Kadphises to Hermaeus by alliance (possibly through Sapadbizes or Heraios), or simply a wish to show himself as heir to the Indo-Greek tradition and prestige, possibly to accommodate Greek populations. These coins bear the name of Kujula Kadphises in Kharoṣṭhī, with

representations of the Greek demi-god Heracles on the back, and titles ("Yavugasa") presenting Kujula as a "ruler" (not actual king), and a probable Buddhist ("Dhamathidasa", follower of the Dharma). Later coins, possibly posthumous, did describe Kujula as "Maharajasa", or "Great King". Greek script

The Greek script on the coins of Kujula (and all the Kushans with him) is barbarized. For example, ΣΤΗΡΟΣΣΥ on his Hermaeus coins is thought to be a deformation of ΣΩΤΗΡΟΣ (Sotiros), the traditional title of Hermaeus on his coins. The Greek word for "king" is written ΒΑΣΙΛΕΩΣ, with both a lunate sigma (Ϛ) and a normal sigma (Σ) in the same word. The Kushans also added one character to the Greek script: it is the letter Ϸ, corresponding to the sound "Sh", as in "Kushan". Some fewer coins of Kujula Kadphises also adopted a Roman style, with effigies closely resembling Caesar Augustus, although all the legends were then associated with Kujula himself. Such influences are linked to exchanges with the Roman Empire around that date. Kadphises I seems to have been close to Buddhism—he calls himself on his coins 'firm in right conduct' (dharma thita).

Vima Taktu or Sadashkana (65 AD – 75AD)

Vima Takto is not mentioned in the Rabatak inscription (Sadashkana is instead. See also the reference to Sims-William's article below). He was the predecessor of Vima Kadphises, and Kanishka I. He expanded the Kushan Empire into the northwest of the South Asia. The Hou Hanshu says:

"His son, Yangaozhen probably Vema Tahk(tu) or, possibly, his brother Sadaşkana, became king in his place. He defeated Tianzhu North-western India and installed Generals to supervise and lead it. The Yuezhi then became extremely rich. All the kingdoms call their king the Kushan Kushan king, but the Han call them by their original name, Da Yuezhi."

—Hou Hanshu

He is mentioned in the Chinese Historical Chronicle of the *Hou Hanshu*, in relation to his father Kujula Kadphises:

"Qiujiuque (Ch: 丘就卻) [Kujula Kadphises] was more than eighty years old when he died. His son, Yangaozhen (Ch: 閼高珍) [probably Vema Takhtu] or, possibly, his brother Sadashana], became king in his place. He defeated Tianzhu [North-western India] and installed Generals to supervise and lead it. The Yuezhi then became extremely rich. All the kingdoms call [their king] the Guishuang [Kushan] king, but the Han call them by their original name, Da Yuezhi."

The connection of Vima Takto with other Kushan rulers is described in the Rabatak inscription, which was written by Kanishka. Kanishka makes the list of the kings who ruled up to his time: Kujula Kadphises as his great-grandfather, Vima Takto as his grandfather, Vima Kadphises as his father, and himself Kanishka:

"... for King Kujula Kadphises (his) great grandfather, and for King Vima Taktu (his) grandfather, and for King Vima Kadphises (his) father, and *also for himself, King Kanishka" (Cribb and Sims-Williams 1995/6: 80)

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A later inscription found at Vima's sanctuary at Mat, also records that he was the grandfather of Huvishka.

Vima Takto seems to have been a devotee of the Hindu god Shiva, because some of his coins clearly show an image of Shiva

Vima Kadphises, Wema Kadphises/ Kadphises II (75AD – 105 AD)

Kadphises II is a great conqueror and a great Buddhist. Kadphises II began his reign by continuing to do his father's work, expanding the Empire. He first conquered northern India (Christian: 213). Which was extremely important for the Kushan dynasty, as it gave the Kushans control of an important branch of the Silk roads that led along the Indus valley and gave the Kushans the port of Barygaza, where ships could sail to Egypt, bypassing Parthia (Christian: 213).

The Kushan began trading with the Romans using this route around 100 CE (Christian: 213). The Kushans traded precious items such silks, spices, gems and dyestuffs in return for Roman gold coins. Roman coins were used along this route and Khadphises imitated Roman coinage by making his own coins with his own depiction on them (Christian: 213). Emperor Vima Kadphises expanded the Kushan territory in Afghanistan, Pakistan and north-west India. He was the Kushan emperor to first introduce gold coinage, in addition to the existing copper and silver coinage. Most of the gold seems to have been obtained through trade with the Roman Empire. The gold weight standard of approximately eight grams corresponds to that of Roman coins of the 1st century. Gold bullion from Rome would be melted and used for the Kushan mints, into three denominations: the double stater, the stater, and the quarter starter (or dinara). The usage of gold testifies to the prosperity of the Kushan Empire from the time of Vima, being the center of trade between the Han Dynasty of China (where Vima was known as 高 貴 珍), Central Asia and Alexandria and Antioch in the West. The Kushan were able to maintain and protect the Silk road, allowing silk, spices, textiles or medicine to move between China, India and the West. In particular, many goods were sent by ship to the Roman empire, creating a return flow of gold coins, Greek wine and slaves. Works of arts were also imported from all direction as indicated by the variety and quality of the artefacts found in the Kushan summer capital of Bagram in Afghanistan. A strong artistic syncretism was stimulated, as indicated by the Greco-Buddhist art of Gandhara. Roman history relates the visit of ambassadors from the Indian kings to the court of Trajan (98–117 CE), bearing presents and letters in Greek, which were sent either by Vima Kadphises or his son Kanishka.

Most of Vima's coins feature the Buddhist symbol of the Triratana on the reverse (or possibly Shiva's symbol for Nandi, the Nandipada), together with Hindu representations of Shiva, with or without his bull. Often time, a Trishul is depicted along with Shiva. He expands the borders of his kingdom to the bordering provinces of China and Persia, and later ventures into India, where he establishes his borders as far as Punjab and parts of modern Uttar Pradesh, and is the first to introduce gold coinage there. However, he apparently dies without an heir, and the kingdom is thrown into confusion as his kshatrapas (governors) fight amongst themselves. Kanishka, the kshatrapa of the kingdom's eastern province, wins the struggle and declares himself the successor. Vima Kadphises added to the Kushan territory by his conquests in Afghanistan and north-west Pakistan. He changed the standard of the coins which had so far been of the same weight as the Indo-Greek ones by following

Roman precedent. The gold of these coins seems to have been procured by melting down Roman coins (aurei) which flooded into the Kushana empire after the discovery of the monsoon passage across the Arabian sea in the first century AD. He issued an extensive series of coins and inscriptions. He was the first to introduce gold coinage in India, in addition to the existing copper and silver coinage. His coins are of such high quality that some historians believe that they must have been made by Roman mint masters in the service of the Kushana kings.

The connection of Vima Kadphises with other Kushan rulers is described in the Rabatak inscription, which Kanishka wrote. Kanishka makes the list of the kings who ruled up to his time: Kujula Kadphises as his great-grandfather, Vima Taktu as his grandfather, Vima Kadphises as his father, and himself Kanishka:

"... for King Kujula Kadphises (his) great grandfather, and for King Vima Taktu (his) grandfather, and for King Vima Kadphises (his) father, and *also for himself, King Kanishka" (Cribb and Sims-Williams 1995/6: 80)

Kanishka I (105 AD -140 AD)

The rule of Kanishka, fifth Kushan king, who faced some resistance from his brothers and pratpals to become emperor and fight for few years for the same. He became fifth Kushana emperor by defeating his brothers and Shaka Prantpalas. The Kushan dynasty was at the peak of its power during the ruling of Kaniska (Christian:213). Kaniska, like his predecessors, continued to expand the empire. His expansion continued into regions that include modern Tajikistan, parts of Turkmenistan, Kyrgystan, Afghanistan, Pakistan, and north and east parts of India. Kaniska also moved the capital of the empire from Bactra to Purushapura (Christian: 213). The new capital was a guarded city, situated along the main road from the Afghan to the Indian plains (Smith: 261). Later on Kaniska moved the capital city again, to Mathura on the river Yamuna. During the rule of Kanishka, Kushan turned into one of the strongest states of the antiquity. Along with the Roman Empire, Parthia and China it formed the G-4 of the ancient world, which spread its influence from the Atlantic to the Pacific Ocean. It was during that period of time that the Silk Road, the longest ever

caravan route leading from China across the Kushan kingdom and Parthia to Roman Syria, came to exist. Upon his accession, Kanishka ruled a huge territory (virtually all of northern India), south to Ujjain and Kundina and east beyond Pataliputra, according to the Rabatak inscription:

"In the year one, it has been proclaimed unto India, unto the whole realm of the governing class, including Koonadeano (Kaundiny, Kundina) and the city of Ozeno (Ozene, Ujjain) and the city of Zageda (Saketa) and the city of Kozambo (Kausambi) and the city of Palabotro (Pataliputra) and so long unto (i.e. as far as) the city of Ziri-tambo (Sri-Champa)."

—Rabatak inscription, Lines 4–6

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The Qila Mubarak fort at Bathinda, India was built by Kanishka.

As we know that his territory was administered from two capitals: Purushapura (now Peshawar in northern Pakistan) and Mathura, in northern India. In Purushapura he built an enormous stupa, nearly 700 feet high and 300 feet in diameter, for Buddhist pilgrims and travelers crossing the empire. He is also credited (along with Raja Dab) for building the massive, ancient Fort at Bathinda (Qila

Mubarak), in the modern city of Bathinda, Indian Punjab. The Kanishka also had a summer capital in Bagram (then known as Kapisa), where the "Begram Treasure", comprising works of art from Greece to China, has been found. According to the Rabatak inscription, Kanishka was the son of Vima Kadphises, the grandson of Sadashkana, and the great-grandson of Kujula Kadphises.

The first references to Kanishka are found in the eastern parts of the Kushana empire in the Ganga-Yamuna Doab, which was probably under the control of rather autonomous viceroys. In two inscriptions of the second and third year of his reign which have been found at Kausambi and Sarnath in the east, he merely calls himself Maharaja Kanishka. Yet in an inscription of the seventh year of his reign at Mathura he gives his title as Maharaja Rajatiraja Devaputra Shahi, a designation which is repeated in an inscription of the eleventh year of his reign in the central Indus valley. All this would indicate that Kanishka first came to power in the east and, after he had seized the centre of the empire which was probably at Mathura, he adopted the full titles of his predecessors.

The vast extension of Kanishka's empire cannot be adequately outlined. It probably reached from the Oxus in the west to Varanasi in the east and from Kashmir in the north via Malwa right down to the coast of Gujarat in the south. Not much is known about his hold on Central Asia, but there is a reference to the defeat of a Kushana army by the Chinese general, Pan- Chao, at Khotan in the year AD 90. A special aim of both Kadphises II and Kanishka (probably governer under his father) seems to have been to control the trade routes connecting India with Rome, i.e. those land and sea routes which would enable this trade to bypass the Parthians' routes. This trade must have been very profitable to the Kushanas. Pliny (VI, 10) laments in those days: 'There is no year in which India does not attract at least 50 million sesterces Roman coins.'

Yet though fifty-seven out of the sixty-eight finds of Roman coins in the whole of Southern Asia were found in south India, none at all were found in the area of the Kushana empire. This must be due to the fact that the Kushanas as a matter of policy melted down and reissued them. After the debasement of Roman silver coins in AD 63 in the reign of Nero, gold became the most important medium of exchange for the Roman trade with India, and this must have greatly contributed to the rise of the Kushanas to prosperity and power.

Kanishka's fame is not only based on his military and political success but also on his spiritual merit. The Buddhists rank him together with Ashoka, Menander and Harsha as one of the great Buddhist rulers of India. The great stupa at Peshawar is rated as his greatest contribution to Buddhist monumental

architecture. Several Chinese pilgrims have left us descriptions of this stupa and have stated that it was about 600 to 700 feet high. When archaeologists excavated the foundations of this stupa at the beginning of the twentieth century they found that it was 286 feet in diameter. Therefore it must have been one of the great miracles of the ancient world.

For the development of Indian art it was of great importance that Kanishka not only favoured the Gandhara school of Buddhist art which had grown out of Greek influences but also provided his patronage to the Mathura school of art which set the style of Indian art. This school produced the famous statue of Kanishka of which, unfortunately, only the headless trunk has survived. His dress here shows the typical Central Asian style.

He was a great conqueror and an even greater administrator, a man who ruled over a vast region of North India as well as parts of Central Asia. His generosity of spirit, and the graceful personality of one of his opponents, can best be illustrated in the following account of his battle for the kingdom of Pataliputra. He rode out of the northwest across central India, conquering everything in his path, in the pursuit of a new Indian unity. When he came to the gates of the beautiful capital city, the king resisted furiously, but the citadel fell. Kanishka demanded nine hundred million gold pieces as indemnity for the war. The king did not possess even a small fraction of the sum, but he appeared before the emperor like a defeated monarch, much in the manner that King Porus confronted Alexander in Eastern Punjab, preparing to come to dignified terms. He offered Kanishka three symbolic treasures, each one worth a third of the sum demanded. The first was a fowl which symbolized compassion, and the second was a begging bowl which had belonged to the Buddha. The third offering was Ashvaghosha, the great playwright, poet and master of Buddhist philosophy. Kanishka magnanimously accepted the three offerings as full payment, and took the sage back with him to Purushapura/Peshawar, where he was appointed the court's spiritual counsellor. Kanishka then became a devout student of Ashvaghosha's teachings.

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Kanishka's era

Kanishka's era was used as a calendar reference by the Kushans and later by the Guptas in Mathura for about three centuries. Kanishka's era is now by many believed to have begun in 78 AD, started on the occasion of Rajyarthan of Kanishka. . two possible scenarios are proposed for the Kanishka's era "Scenario A," with Year 1 of the era of Kanishka the Great beginning in 78 CE

(Fussmann 1974, Senior 2001, Senior 2005/2006), and "Scenario B," with Year 1 of the Kanishka era beginning in 127/8 CE (Falk 2001). There is a high likelihood that the Kanishka era is the same as the Shaka era, which began April 1, 78 CE (Falk 2012), also an era still used in present-day India as "National Era". In recent researches, it has cleared that Shaka Era started on the occasion of Shaka defeat by Kanishka and he was governor under his father's kingdom during this series of wars with Shaka Chhatrapas.

Rabatak inscription

The Rabatak inscription is an inscription written on a rock in the Bactrian language and the Greek script, which was found in 1993 at the site of Rabatak, near Surkh Kotal in Afghanistan. The inscription relates to the rule of the Kushan emperor Kanishka, and gives remarkable clues on the genealogy of the Kushan dynasty.

Discovery of Rabatak inscription

The Rabatak inscription was found near the top of an artificial hill (actually a Kushan site) along the main Kabul-Mazar highway, to the southeast of the Rabatak pass which is currently the border between Baghlan and Samangan provinces. It was found by Afghan mujahideen digging a trench at the top of the site, along with several other stone sculptural elements such as the paws of a giant stone lion, which have disappeared since. An English relief worker of the Halo Trust demining organization working in this province reported the discovery and photographed the inscription. This photograph was sent to the British Museum, where its significance as an official document of the Kushan kings, naming four of these kings, was recognised by Joe Cribb. He determined it was a probably an inscription similar to the famous one found at Surkh Kotal by the Delegation Archeologique Francaise en Afghanistan in the 1950s. He shared the photograph with one of the few people able to read the Bactrian language, Professor Nicholas Sims-Williams from the School of Oriental and African Studies. More photographs arrived from the charity workers of the Halo Trust and a first translation was made and published by Cribb and Sims-Williams in 1996.

(Translation by Nicholas Sims-Williams) 1 . . . of the great salvation, Kanishka the Kushan, the righteous, the just, the autocrat, the god 2

- worthy of worship, who has obtained the kingship from Nana and from all the gods, who has
- Inaugurated the year one 3 as the gods pleased. And he *issued a Greek *edict (and) then he put it into Aryan.

4 In the year one it has been proclaimed unto India, unto the *whole of the realm of the *kshatriyas, that (as for) 5 them - both the (city of) . . . and the (city of) Saketa, and the (city of) Kausambi, and the (city of) Pataliputra, as far as the (city of) Sri-Campa 6 - whatever rulers and other *important persons (they might have) he had submitted to (his) will, and he had submitted all 7 India to (his) will Then King Kanishka gave orders to Shafar the karalrang 8 *at this . . . to make the sanctuary which is called B . . . ab, in the *plain of Ka . . . , for these 9 gods, (of) whom the . . . *glorious Umma leads the *service here, (namely:) the *lady Nana and the 10 lady Umma, Aumuzd, the gracious one, Sroshard, Narasa, (and) Mihr. interlinear text . . . and he is called Maaseno, and he is called Bizago And he likewise 11 gave orders to make images of these gods who are written above, and 12 he gave orders to make (them) for these kings: for King Kujula Kadphises (his) great 13 grandfather, and for King Vima Taktu, (his) grandfather, and for King Vima Kadphises 14 (his) father, and *also for himself, King Kanishka. Then, as the king of kings, the devaputra 15 . . . had given orders to do, Shafar the karalrang made this sanctuary. 16 Then . . . the karalrang, and Shafar the karalrang, and Nukunzuk led the worship 17 according to the (king's) command. (As for) *these gods who are written here - may they keep the 18 king of kings, Kanishka the Kushan, for ever healthy, *secure, (and) victorious. 19 And when the devaputra, the *ruler of all India from the year one to the year *one *thousand, 20 had *founded the sanctuary in the year one, then *also to the . . . year. . . 21 according to the king's command . . . (and) it was given also to the . . . , (and) it was given also to the . . . , (and) also to 22 . . . the king gave an *endowment to the gods, and . . . (1996)

Because of the civil war in Afghanistan years passed before further examination could be accomplished. In April 2000 the English historian Dr. Jonathan Lee, a specialist on Afghan history, travelled with Robert Kluijver, the director of the Society for the Preservation of Afghanistan's Cultural Heritage, from Mazar-i Sharif to Pul-i Khumri, the provincial capital of Baghlan, to locate the stone. It was eventually found in a store at the Department of Mines and Industry. Dr. Lee took photographs which allowed Prof. Sims-Williams to publish a more

accurate translation, which was followed by another translation once Professor Sims-Williams had examined the stone in person (2008).

In July 2000 Robert Kluijver travelled with a delegation of the Kabul Museum to Pul-i Khumri to retrieve the stone inscription (weighing between 500 and 600 kilograms). It was brought by car to Mazar-i Sharif and flown from there to Kabul. At the time the Taliban had a favorable policy toward the preservation of Afghan cultural heritage, including pre-Islamic heritage. The inscription, whose historical value had meanwhile been determined by Prof. Sims-Williams, became the centrepiece of the exhibition of the (few) remaining artifacts in the Kabul Museum, leading to a short-lived inauguration of the museum on 17 August 2000. Senior Taliban objected to the display of pre-Islamic heritage, which led to the closing of the museum (and the transfer of the Rabatak inscription to safety), a reversal of the cultural heritage policy and eventually the destruction of the Buddhas of Bamyan and other pre-Islamic statuary (from February 2001 onwards).

Today the Rabatak inscription is again on display in the reopened Afghan National Museum or Kabul Museum.

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The Rabatak site, again visited by Robert Kluijver in March 2002, has been looted and destroyed (the looting was performed with bulldozers), reportedly by the local commander at Rabatak.

Religion under Kanishka's kingdom:

The first lines of the inscription describe Kanishka as:

"the great salvation, the righteous, just autocrat, worthy of divine worship, who has obtained the kingship from Nana and from all the gods, who has inaugurated the year one as the gods pleased" (Trans. Professor Sims-Williams)

Main findings of Rabatak inscription The "Arya language"

Follows a statement regarding the writing of the inscription itself, indicating that the language used by Kanishka in his inscription was self-described as the "Aryan language".

"It was he who laid out (i.e. discontinued the use of) the Ionian ("ἰωνά", Yona, Greek) speech and then placed the Arya ("ἄρια", Aryan) speech."

Territorial extent

Lines 4 to 7 describe the cities which were under the rule of Kanishka, among which four names are identifiable: Saketa, Kausambi, Pataliputra, and Champa (although the text is not clear whether Champa was a possession of Kanishka or just beyond it). The Rabatak inscription is significant in suggesting the actual extent of Kushan rule under Kanishka, which would go significantly beyond traditionally held boundaries:¹

Succession

Finally, Kanishka makes the list of the kings who ruled up to his time: Kujula Kadphises as his great-grandfather, Vima Taktu as his grandfather, Vima Kadphises as his father, and himself Kanishka:

"for King Kujula Kadphises (his) great grandfather, and for King Vima Taktu (his) grandfather, and for King Vima Kadphises (his) father, and *also for himself, King Kanishka" (Cribb and Sims-Williams 1995/6: 80)

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Another translation by Prof. B.N. Mukherjee has been given much currency, but it lacks the accuracy and authority of Sims-Williams' translation.

Kanishka, however, was more than a soldier and conventional emperor. Although personally 'cruel and temperamental', he provided the framework of a firm and fair rule of law based on Buddhist precepts. He was also a great compromiser and synthesiser of different ideas.

Full text of Rabatak inscription

Translation by Mukherjee, B.N., "The Great Kushana Testament", Indian Museum Bulletin, Calcutta, 1995:²³

1-3

"The year one of Kanishka, the great deliverer, the righteous, the just, the autocrat, the god, worthy of worship, who has obtained the kingship from Nana and from all the gods, who has laid down (i.e. established) the year one as the gods pleased."

3-4

"And it was he who laid out (i.e. discontinued the use of) the Ionian speech and then placed the Arya (or Aryan) speech (i.e. replaced the use of Greek by the Aryan or Bactrian language)."

4-6

"In the year one, it has been proclaimed unto India, unto the whole realm of the governing class including Koonadeano (Kaundinya<Kundina) and the city of Ozeno (Ozene, Ujjain) and the city of Zageda (Saketa) and the city of Kozambo (Kausambi) and the city of Palabotro (Pataliputra) and so long unto (i.e. as far as) the city of Ziri-tambo (Sri-Champa)."

60

6-7

"Whichever rulers and the great householders there might have been, they submitted to the will of the king and all India submitted to the will of the king."

7-9

"The king Kanishka commanded Shapara (Shaphar), the master of the city, to make the Nana Sanctuary, which is called (i.e. known for having the availability of) external water (or water on the exterior or surface of the ground), in the plain of Kaeypa, for these deities - of whom are Ziri (Sri) Pharo (Farrah) and Omma."

9-9A

"To lead are the Lady Nana and the Lady Omma, Ahura Mazda, Mazdooana, Srosharda, who is called ... and Komaro (Kumara)and called

Maaseno (Mahasena) and called Bizago (Visakha), Narasao and Miro (Mihara)."

10-11

"And he gave same (or likewise) order to make images of these deities who have been written above."

11-14

"And he ordered to make images and likenesses of these kings: for king Kujula Kadphises, for the great grandfather, and for this grandfather Saddashkana (Sadashkana), the Soma sacrificer, and for king V'ima Kadphises, for the father, and for himself , king Kanishka."

14-15

"Then, as the king of kings, the son of god, had commanded to do, Shaphara, the master of the city, made this sanctuary."

61

16-17

"Then, the master of the city, Shapara, and Nokonzoka led worship according to the royal command."

17-20

"These gods who are written here, then may ensure for the king of kings, Kanishka, the Kushana, for remaining for eternal time healthy , secure and victorious... and further ensure for the son of god also having authority over the whole of India from the year one to the year thousand and thousand."

20

"Until the sanctuary was founded in the year one, to (i.e. till) then the Great Arya year had been the fashion."

21

"...According to the royal command, Abimo, who is dear to the emperor, gave capital to Pophisho."

22

"...The great king gave (i.e. offered worship) to the deities."

23

" ... "

Note: Nicholas Sims-Williams gives "Vima Taktu" as the grandfather of Kanishka in lines 11-14. Further, he never sees "Saddashkana" or anything about "Soma" anywhere in this inscription.

As Kaniska aged he became a devote Buddhist and during his reign, Kaniska erected an enormous relic (Smith: 261). The relic was believe to be carved out of wood and reached approximately 400ft high and was surrounded by an iron pinnacle (Smith: 261). This relic was burned down three times and was repaired after each time and stood until about the 8 century (Smith: 262). Kaniska also built a great monastery next to this relic. The monastery served as a flourishing place for Buddhist education (Smith: 262).

62

Kanishka stupa

The stupa was described by Chinese pilgrims in the 7th century as the tallest stupa in all India. Archaeologists have examined the remains of the structure and determined that it had a diameter of 286 feet. Ancient Chinese manuscripts tell of Buddhist pilgrims reporting that the stupa had a height of 591–689 feet (The measurements they stated were in Chinese units, which were 600–700. This height was equal to about 180–210 meters or 591–689 feet.

Three Chinese reports are known (by Faxian, who travelled between 399–412 CE, Sung Yun who arrived in India in 518 CE, Xuanzang who went to India in 630 CE). Sung Yun describes the stupa in the following terms:

"The king proceeded to widen the foundation of the Great Tower 300 paces and more. To crown all, he placed a roof-pole upright and even. Throughout the building he used ornamental wood, he constructed stairs to lead to the top there was an iron-pillar, 3-feet high with thirteen gilded circlets. Altogether the height from the ground was 700 feet."

The stupa was discovered and excavated in 1908-1909 by a British archaeological mission, and led to the discovery in its base of the Kanishka casket, a six-sided rock crystal reliquary containing three small fragments of bone, relics of the Buddha (which were transferred to Mandalay, Burma for safekeeping, where they still remain), and a dedication in Kharoshthi involving Kanishka.

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According to Buddhist the building of the stupa was foretold by the Buddha:

"The Buddha, pointing to a small boy making a mud tope....[said] that on that spot Kanishka would erect a tope by his name." Vinaya sutra

The same story is repeated in a Khotanese scroll found at Dunhuang, which first described how Kanishka would arrive 400 years after the death of the Buddha. The account also describes how Kanishka came to raise his stupa:

"A desire thus arose in [Kanishka to build a vast stupa]....at that time the four world-regents learnt the mind of the king. So for his sake they took the form of young boys....[and] began a stupa of mud...the boys said to [Kanishka] 'We are making the Kanishka-stupa.'....At that time the boys changed their form....[and] said to him, 'Great king, by you according to the

Buddha's prophecy is a Sangharama to be built wholly with a large stupa and hither relics must be invited which the meritorious good beings...will bring."

Current status of the site

The site has not been preserved and is now a slum. The location was re-identified in 2011. It is located outside the Gunj Gate of the old Walled City of Peshawar and is called Akhunabad.

Architecture

The plinth of this tower stupa had a square plan which was 272 feet wide if the stairs are included. It had been suggested by Le Huu Phuothat it may have appeared similar to stupa A11 reliquary model from the Jaulian monastery. Hans Loeschner suggests that it might have appeared similar to the stone relief from Butkara III in Swat valley with four pillars in the corners.

Vāsishka (127AD - 147 AD)

Vāsishka was a Kushan emperor who seems to have a 20 year reign following Kanishka. Actually, he was a good administrator and Kanishka deputed him as king for eastern part of his region. After Kanishka's death, he became emperor of great Kushana kingdom. His initial rule is recorded as far south as Sanchi (near Vidisa), where several inscriptions in his name have been found, dated to the year 22 (The Sanchi inscription of "Vaksushana" – i. e. Vasishka Kushana) and year 28 (The Sanchi inscription of Vasaska – i. e. Vasishka) of the Kanishka era.

Huvishka (147 AD - 190 AD):

Huvishka (Kushan: *Ooishki*, "Ooishki") was the emperor of the Kushan Empire from the death of Kanishka until the succession of Vasudeva I about forty years later. His rule was a period of retrenchment and consolidation for the Empire. In particular he devoted time and effort early in his reign to the exertion of greater control over the city of Mathura. Mathura represented the southernmost extent of the Empire and, like much of the Indian Subcontinent, had been ruled via a series of subordinate rulers. These rulers, the ksatrapas, maintained a certain amount of autonomy up under Kanishka, but they vanish from records in Huvishka's reign, while Huvishka patronised both Buddhist and Brahmin institutions in the town. Huvishka was the son of Kanishka. His reign is also known as the golden age of Kushan rule. The reign of Huvishka corresponds to the first known epigraphic evidence of the Buddha Amitabha, on the bottom part of a 2nd-century statue which has been found in Govindo-Nagar, and now at the Mathura Museum. The statue is dated to "the 28th year of the reign of Huvishka", and dedicated to "Amitabha Buddha" by a family of merchants. There is also some evidence that Huvishka himself was a follower of Mahāyāna Buddhism. A Sanskrit manuscript fragment in the Schøyen Collection describes Huvishka as one who has "set forth in the Mahāyāna."

Compared to his predecessor Kanishka, Huvishka seems to rely less on Iranian deities (which are much less numerous in his coinage), and more on India ones, such as war divinities of Shivaism. He also incorporates in his coins for the first and unique time in Kushan coinage the Hellenistic-Egyptian Serapis (under the name *Σαραππο*, "Sarapo"), and the Goddess Roma (thought to represent "Roma aeterna"), under the name "Riom" (Greek: ΡΙΟΜ). One of the great remaining puzzles of Huvishka's reign is the devaluation of his coinage. Early in his reign the copper coinage plunged in weight from a standard of 16g to about 10-11g. The quality and weight then continued to decline throughout the reign until at the start of the reign of Vasudeva the standard coin (a tetradrachm) weighed only 9g. The devaluation led to a massive production of imitations, and an economic demand for the older, pre-devaluation coins in the Gangetic valley. However, the motivation (and even some of the details) of this devaluation are still unknown. Decorated coins of Huvishka were found at Bodh Gaya together with other gold offerings under the "Enlightenment Throne" of the Buddha. This

would tend to suggest direct Kushan influence in the area during the 3rd century CE

Vasudeva I (191AD – 232 AD)

Vasudeva I (Kushan: ΒΑΖΟΔΗΟ "Bazodeo", Chinese: 波調 "Bodiao") was a Kushan emperor, last of the "Great Kushans." Named inscriptions dating from year 64 to 98 of Kanishka's era suggest his reign extended from at least 191 to 232 CE. The last named inscription of his predecessor, Huvishka, was in the year 60 = 187 CE, and the Chinese evidence suggests he was still ruling as late as 229 CE. He was the last great Kushan emperor, and the end of his rule coincides with the invasion of the Sassanians as far as northwestern India, and the establishment of the Indo-Sassanians or Kushanshahs from around 240 CE. It is possible that Vasudeva was the son (presumably of Huvishka) by a Hindu mother. This would account for his Hindu name and also for the fact that his coinage almost entirely eliminates the pantheon of deities featured on the coins of Kanishka and Huvishka. Other than a few very rare coins with Mao and Nana, Vasudeva's coins all feature Oesho on the reverse, who most see as a form of Shiva. Recall that Vima Kadphises also featured only Oesho on his coins, so Shaivism was not new to Kushan royalty. It is conceivable, however, that this religious break with the more catholic environment that held sway during the 65 years of Kanishka's and Huvishka's reigns may have created a less stable political environment. There may well have been nobles, particularly in the far western, presumably more heavily Iranian, provinces who chafed under the less tolerant environment and may even have welcomed (dare we speculate, aided and abetted?) the Sasanian invasion. Vasudeva issued coins in gold (dinars and quarter dinars) and copper (single denomination declining in weight over time). The designs were the same, regardless of metal. The obverse design was a restoration of Kanishka's coinage: the king standing, sacrificing at a fire altar at left. One difference from Kanishka's coinage was that Vasudeva is shown holding a trident, presumably a homage to Shiva, instead of the spear or standard that Kanishka held. In addition, Vasudeva always shows himself

nimbate, something Kanishka almost never did. A third difference crept in after some initial issues: Vasudeva added a trident above the fire altar. Perhaps this was to emphasize that Vasudeva's sacrifice was meant for Shiva, who is often symbolized by his trident. Recall that Vima Kadphises, who was a devotee of Shiva, placed only his trident on the reverse of his quarter dinar. The reverse design on Vasudeva's coinage clearly derives from Vima's bronze coinage, showing Shiva with his bull Nandi.

Contacts with China:

In the Chinese historical chronicle Sanguozhi (三國志), he is recorded to have sent tribute to the Chinese emperor Cao Rui of the Wei in 229 CE (3rd year of Taihe 太和), :

"The king of the Da Yuezhi, Bodiao (波調) (Vāsudeva), sent his envoy to present tribute and His Majesty granted him a title of "King of the Da Yuezhi Intimate with Wei (魏)." (Sanguozhi)

He is the last Kushan ruler to be mentioned in Chinese sources. His rule corresponds to the retreat of Chinese power from Central Asia, and it is thought that Vasudeva may have filled the power vacuum in that area. The great expansion of the Dharmaguptaka Buddhist group in Central Asia during this period has also been related to this event.

Saint Thomas Christian connection:

Vasudeva may have been the Indian king who returned the relics of Thomas the Apostle from Mylapore, India in 232 CE, on which occasion his Syriac Acts of Thomas was written. The relics were transferred triumphantly to the town of Edessa, Mesopotamia. The Indian king is named as "Mazdai" in Syriac sources, "Misdeos" and "Misdeus" in Greek and Latin sources respectively, which has been connected to the "Bazdeo" on the Kushan coinage of Vasudeva, the transition between "M" and "B" being a current one in Classical sources for Indian names.

Rabban Sliba dedicated a special day to both the Indian king, his family, and St. Thomas:

"Coronatio Thomae apostoli et Misdeus rex Indiae, Johannes eius filius huiusque mater Tertia"

"Coronation of Thomas the Apostole, and Misdeus king of India, together with his son Johannes (thought to be a Latinization of *Vizan*) and his mother Tertia

Kanishka II (232AD – 245AD)

Kanishka II was one of the emperors of the Kushan Empire from around 232–245 CE. He succeeded Vasudeva I who is considered to be the last great Kushan emperor. It is likely he lost part of his empire to the Kushano-Sassanians.

Vashishka (247AD–265AD)

Vāsishka was a Kushan emperor, who seems to have had a short reign following Kanishka II. His rule is recorded as far south as Sanchi, where several inscriptions in his name have been found, dated to the year 22 (The Sanchi inscription of "Vaskushana"-i.e. Vasishka Kushana) and year 28 (The Sanchi inscription of Vasaska-i.e. Vasishka) of a Kushan era (widely thought to be the second century of the Kanishka era). This would place his reign c. 247–265.

Kanishka III (265AD – 300AD)

Kanishka III was a Kushan emperor who reigned for a short period .. He is believed to have succeeded Vasishka and was succeeded by Vasudeva II. Kanishka III is known from only one inscription, known as the Ara inscription for the place where it was found, near the town of Attock in what is now Pakistani Punjab. The inscription is on a piece of stone and records, in Kharoshthi script, the digging of a well in the year 41, during the reign of Maharaja Rajatiraja Devaputra Kaisara Kanishka, son of Vajheshka. he qualifies himself as a Kaisara ("Caesar"), suggesting some awareness of the Roman Empire, and names himself as the son of Vashishka. This Vajheshka is taken to be the same as Vasishka, who we know was ruling just prior to this time.

No coins have as yet been definitively attributed to Kanishka III.

Vasudeva II (275AD – 300AD)

Vasudeva II was a Kushan emperor who ruled c. 275–300 AD. He was probably the successor of Kanishka III and may have been succeeded by a king named Shaka Kushan

Vasudeva III reported son of Vasudeva II, a King, uncertain.

Vasudeva IV reported possible child of Vasudeva III, ruling in Kandahar.

Vasudeva V of Kabul reported possible child of Vasudeva IV, ruling in Kabul.

Chhu Chhu (310AD – 324AD)

Shaka I (325AD – 345AD)

Shaka was a Kushan emperor who succeeded Vasudeva II. There is a group of Kushan gold coins that all carry the Brahmi legend *Shaka* in the right field, in the same place where Vasudeva II's coins read *Vasu*, so it is natural to suppose that perhaps Shaka was the name of the king who issued these coins. A further support for this idea is that there is a mention of one "Devaputra Shahi Shahanshahi Shaka Murunda" in Samudragupta's famous Allahabad inscription, as one of the rulers who paid him homage. In this context, Shaka could be a title, it could refer to a tribe, or it could be a personal name. In any case, it seems to be related to the Shaka coins. Unfortunately, we don't know the date of the Allahabad inscription, so the best guess on dating Shaka is c. mid-4th century. There is a group of Kushan gold coins that all carry the Brahmi legend *Shaka* in the right field, in the same place where Vasudeva II's coins read *Vasu*, so it is natural to suppose that perhaps Shaka was the name of the king who issued these coins. A further support for this idea is that there is a mention of one "Devaputra Shahi Shahanshahi Shaka Murunda" in Samudragupta's famous Allahabad inscription, as one of the rulers who paid him homage. In this context, Shaka could be a title, it could refer to a tribe, or it could be a personal name. In any case, it seems to be related to the Shaka coins. Unfortunately, we don't know the date of the Allahabad inscription, so the best guess on dating Shaka is c. mid-4th century. Robert Göbl did not think Shaka was the name of a ruler; rather, he thought the coins were tribal issues, but Michael Mitchiner and many other authors do think Shaka was a personal name.

Kipunada (345AD – 375AD)

Kipunada was one of the last rulers of the Kushan Empire around 345-375. He is known for his gold coinage. He succeeded Shaka I. He accepted the suzerainty of Samudragupta and offered him their services. Samudragupta's conquests brought him the gold and also the coin-making expertise from his acquaintance with the Kushana.

Territorial expansion of Kushana Kingdom

Archaeological evidence of a Kushan rule of long duration in an area stretching from Surkh Kotal, Begram, the summer capital of the Kushans, Peshawar the capital under Kanishka I, Taxila and Mathura, the winter capital of the Kushans has been discovered. Other areas of rule may include Khwarezm (Russian archaeological findings) Kausambi (excavations of the Allahabad University), Sanchi and Samath (inscriptions with names and dates of Kushan kings), Malwa and Maharashtra, Orissa (imitation of Kushan coins, and large Kushan hoards).⁷

The recently discovered Rabatak inscription tends to confirm large Kushan dominions in the heartland of India. The lines 4 to 7 of the inscription describe six identifiable cities under the rule of Kanishka: Ujjain, Kundina, Saketa, Kausambi, Pataliputra, and Champa (although the obscure text leaves in doubt whether Champa had been a possession of Kanishka or just beyond it).⁹ Northward, in the second century C.E., the Kushans under Kanishka made various forays into the Tarim Basin, seemingly the original ground of their ancestors the Yuezhi, where they had contacts with the Chinese. Both archaeological findings and literary evidence suggest Kushan rule, in Kashgar, Yarkand and Khotan.¹⁰ As late as the third century C.E., decorated coins of Huvishka had been dedicated at Bodhi Gaya together with other gold offerings under the "Enlightenment Throne" of the Buddha, suggesting direct Kushan influence in the area during that period.

Contacts with Rome

Roman trade with India started around 1 CE, during the reign of Augustus and following his conquest of Egypt, which had been India's biggest trade partner in the West.

The trade started by Eudoxus of Cyzicus in 130 BCE kept increasing, and according to Strabo, by the time of Augustus, up to 120 ships set sail every year from Myos Hormos on the Red Sea to India. So much gold was used for this trade, and apparently recycled by the Kushans for their own coinage, that Pliny the Elder (NH VI.101) complained about the drain of specie to India:

"India, China and the Arabian peninsula take one hundred million sesterces from our empire per annum at a conservative estimate: that is what our luxuries and women cost us. For what percentage of these imports is intended for sacrifices to the gods or the spirits of the dead?"

—Pliny, *Historia Naturae* 12.41.84

Several Roman sources describe the visit of ambassadors from the Kings of Bactria and India during the second century, probably referring to the Kushans. Historia Augusta, speaking of Emperor Hadrian (117–138) tells:

"Reges Bactrianorum legatos ad eum, amicitiae petendae causa, supplices miserunt"

"The kings of the Bactrians sent supplicant ambassadors to him, to seek his friendship."

Also in 138, according to Aurelius Victor (*Epitome*, XV, 4), and Appian (*Praef.*, 7), Antoninus Pius, successor to Hadrian, received some Indian, Bactrian (Kushan) and Hyrcanian ambassadors.

The Chinese Historical Chronicle of the Hou Hanshu also describes the exchange of goods between northwestern India and the Roman Empire at that time: "To the west (Tiazhu, northwestern India) communicates with Da Qin (the Roman Empire). Precious things from Da Qin can be found there, as well as fine cotton cloths, excellent wool carpets, perfumes of all sorts, sugar loaves, pepper, ginger, and black salt." The summer capital of the Kushan in Begram has yielded a considerable amount of goods imported from the Roman Empire, in particular various types of glassware.

Contacts with China

During the first and second century, the Kushan Empire expanded militarily to the north and occupied parts of the Tarim Basin, their original grounds, putting them at the center of the profitable Central Asian commerce with the Roman Empire. They collaborated militarily with the Chinese against nomadic incursion, particularly with the Chinese general Ban Chao against the Sogdians in 84 C.E., who supported a revolt by the king of Kashgar. Around 85 C.E., they also assisted the Chinese general in an attack on Turfan, east of the Tarim Basin.

In recognition for their support to the Chinese, the Kushans requested, but were denied, a Han princess, even after they had sent presents to the Chinese court. In retaliation, they marched on Ban Chao in 86 with a force of 70,000, but, exhausted by the expedition, fell in defeat to smaller Chinese force. The Yuezhi retreated and paid tribute to the Chinese Empire during the reign of the Chinese emperor Han He (89–106).

Around 116, the Kushans under Kanishka established a kingdom centered on Kashgar, also taking control of Khotan and Yarkand, Chinese dependencies in the Tarim Basin, modern Xinjiang. They introduced the Brahmi script, the Indian Prakrit language for administration, and expanded the influence of Greco-Buddhist art which developed into Serindian art. According to records, the Kushans again sent presents to the Chinese court in 158–159 during the reign of the Chinese emperor Han Huan.

Following those interactions, cultural exchanges increased, and Kushan Buddhist missionaries, such as Lokaksema, became active in the Chinese capital cities of Loyang and sometimes Nanjing, where they particularly distinguished themselves by their translation work. They were the first recorded promoters of Hinayana and Mahayana scriptures in China, greatly contributing to the Silk Road transmission of Buddhism.

Social Structure during Kushana

Kushana kingdom was being acculturated into the caste hierarchy. There is also evidence that the principle of caste endogamy was not as rigidly applied as in Kushan period. Both anuloma and pratiloma marriage conventions were

approved and socially recognised, despite the various strictures in the Dharmashastras. There was also a certain weakening of the links between a caste and its vocation, as instances of the brahmins and the kshatriyas following the occupations of lower classes and of vaishyas and the shudras adopting the occupations of superior classes have been recorded.

Religions under the Kushans

The Kushan Empire is famous for the many religious art works, especially sculptures. Even sculptures of kings and princes were found in religious settings. Thus one may say that the dynastic art was a part of religious art. Meanwhile, religious cults appeared on the coins—the dynastic symbol—to indicate religious devotion of a particular king. A variety of gods and cults were documented on Kushan coins - the Sumerian goddess Nana on her lion, Persian gods Oado and Atash, Indian cults of Buddha and Shiva. Zoroastrian fire worship left many remains. When the Kushans entered South Asia, they encountered both Brahmanism and Buddhism, and cults of both religions appeared on Kushan coins. It seems that the leaders of the steppe did not hold any particular religion as their state religion. Various leaders favored different religions as shown on the coins bosses leaders. Yet religious institutions have performed a crucial function in the Kushan rule. The Kushan rulers patronized religious cults to assert their legitimacy in power of the conquered sedentary societies - the territory of Central Asia

so far, one in Surkh Kotal in southern Bactria (Afghanistan) and another Mat near Mathura in northern India influenced by Persian religions, Hellenistic Bactria, and Brahmanical and Buddhist Southeast Asia. The main source of their legitimacy was no doubt the divinity of claim to their kingdom. Rulers of Kushans were called "Son of God" or the "Son of Heaven". Its translation into Chinese was the same as the name of a Chinese emperor, causing speculation about the relationship of Yuezhi-Kushan with the Chinese. However, the worship of heaven, prevailed in many tribes of the steppe. Kushan probably, like other tribes, claim the legitimacy of the chief deity of the sky. While the faith of the divine origin of their kingdom was never shaken, the Kushan rulers have

changed the name of their divine father. The family temple (Devakula Sanskrit) of the Kushan royal family was where protective deity or deities Kushan should be worshiped.

Two devakulas discovered. The devakulas contained masters of Kanishka Kushan sculptures and others. The statues of Kanishka Mat and Surkh Kotal are very similar. The temple of Surkh Kotal was built by Kanishka, as evidenced by an inscription (sk 4). Two other statues were not identified, but registration (SK2) refers to an earlier king Vima Kadphises. Among Mat statues, there was probably a statue of Vima Kadphises and one of Huvishka a king Kanishka later, so that the two devakulas would have existed in the same time frame. No details of the architecture is available from the excavations of Mat. The Surkh Kotal Bactrian Hellenistic temple is in style. Six of the seven entries are written with Greek letters, but a local Prakrit dialogue. Mat of the entries were in the Karoshthi script and language of the Prakrit Mathura region. With statues of Kushan rulers in the temples, the question is whether they were objects of worship or rather represented the owners of the temple, which was a common religious practice in Central Asia and South Asia. Based on excavations Fussman argued that the deities were worshiped in the temple Surkh Kotal not the Kushan rulers themselves. The temples were called Devakula because they serve the Kushan royal family. A more recently discovered inscription of the Kushan ruler Kanishka can shed light on the function of Devakula. The inscription was found in Rabatak, not far from Surkh Kotal. He was on the construction of a temple housing the gods and kings. The deities in this case were two Zoroastrian gods and Sroshard Narasa, and kings were the three ancestors and Kanishka himself. The presence of Kushan rulers of statues in the temple emphasizes the close relationship between the gods, whoever they are, and the clan in power. Wima Kadphises and Huvishka were closer to Shiva as shown by the images on their coins. Huvishka's coins provide a regular almanac of the iconography of the early Shiva cult. The deification of the ruler which was so prevalent in the Roman and Hellenistic world as well as among the Iranians was thus introduced into India and left a mark on the future development of Hindu kingship.

Kushana deities:

The Kushan religious pantheon is extremely varied, as revealed by their coins that were made in gold, silver, and copper. These coins contained more than thirty different gods, belonging mainly to their own Iranian, Greek, and Indo-Aryan worlds as well. Kushan coins had images of Kushan Kings, Buddha, and figures from the Indo-Aryan and Iranian pantheons. Greek deities, with Greek names are represented on early coins. During Kanishka's reign, the language of the coinage changes to Bactrian (though it remained in Greek script for all kings). After Huvishka, only two divinities appear on the coins: Ardoxsho and Oesho (see details below).

The Iranian entities depicted on coinage include:

- Αρδοxφο (ardoxsho, Ashi Vanghuhi)
- Αραιοxφο (ashaeixsho, Asha Vahishta)
- Αθφο (athsho, Atar)
- Φαρρο (pharro, Khwarenah)
- Λροοασπο (lrooaspa, Drvaspa)
- Μαναοβαγο, (manaobago, Vohu Manah)
- Μαιο (mao, Mah)
- Μιθρο, Μιρο, Μιορο, Μιυρο (mithro and variants, Mithra)
- Μοζδοοανο (mozdooano, Mazda *vana "Mazda the victorious")
- Νανα, Ναναια, Ναναραο (variations of pan-Asiatic nana, Sogdian nny, Nana)
- Οαδο (oado Vata)
- Οαxφο (oaxsho, "Oxus")
- Οορομοζδο (ooromozdo, Ahura Mazda)
- Οραλαγνο (orlagno, Verethragna)
- Τιερο (tiero, Tir)

Representation of entities from Greek mythology and Hellenistic syncretism are:

- Ηλιος (Helios), Ηφαηστος (Hephaistos), Σαληνη (Selene), Ανημος (Anemos).
Further, the coins of Huvishka also portray the demi-god erakilo Heracles, and the Egyptian god sarapo Sarapis

The Indic entities represented on coinage include:

- Βοδδο (boddo, Buddha)
- Μετραγο Βοδδο (metrago boddo, bodhisattava Maitreya)
- Μασσηνο (maaseno, Mahasena)
- Σκανδο कुमारο (skando komaro, Skanda Kumara) They also bear the title of Devaputra, probably as a mark of the king's divine origin and his identification with Skanda.
- Πακαμανο Βοδδο (shakamano boddho, Shakyamuni Buddha)

Additionally,

- Οησο (oesho), long considered to represent Indic Shiva, but also identified as Avestan Vayu conflated with Shiva.
- Two copper coins of Huvishka bear a 'Ganesa' legend, but instead of depicting the typical theriomorphic figure of Ganesha, have a figure of an archer holding a full-length bow with string inwards and an arrow. This is typically a depiction of Rudra, but in the case of these two coins is generally assumed to represent Shiva.

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Details of Religious mythology during Kushana period

Heracles:

The Greek god 'Heracles' is found extensively on the coins of the early Da Yuezhi coins and on the coins of Kujula Kadphises and Huvishka.

- Heracles is the Greek demi-god known for the paragon of masculinity and considered as the champion of the Olympian order. He generally represents the transition from mortality to immortality. He is shown with a club and lion skin.
- In Rome and the modern West, he is known as 'Hercules', and he is also identified with the Iranian god of victory and protector of royalty, 'Verethragna', the giver of victory.

Zeus:

Zeus is found on the coins of the early Da Yuezhi coins and on the coins of Kujula Kadphises and Vima Takto (Soter Megas).

- 'Zeus', the chief of the gods was the sky and thunder god in ancient Greek religion. He is attributed with a thunderbolt and a sceptre (adoption of an Ancient Near East iconographic attribute). As the king of gods and humanity, he is generally depicted as seated on a throne in the coins of Kujula Kadphises.
- Zeus is often linked with his roman equivalent 'Jupiter', the Roman god of sky and thunder and 'Ahura Mazda' of Iran.

Nike:

'Nike' is the winged goddess of speed, strength and victory which appears on the coins of Kujula Kadphises.

- Nike was the divine charioteer and is often linked in the Greek mythology with 'Athena' and Zeus.
- The goddess of victory 'Victoria' is her Roman equivalent.

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In the Kushan coins, Nike is mostly shown flying behind the king's head with a diadem held in her right hand.

Helios:

'Helios' is the Sun god in the Greek mythology and he appears on the coins of Kanishka I.

- Helios is closely associated with, and identified with, Apollo, a god of music, the sun and light, and etc.
- Helios was also linked with Parthian 'Mithra'.

Selene:

Selene in Greek mythology is the goddess of the moon. She is depicted on the coins of Kanishka I and Huvishka.

- She is linked with 'Mah' (Mao) the Zoroastrian god of moon.

- Selene is also identified with 'Artemis' and 'Hecate' all three were regarded as lunar goddesses, Selene being the personification of the moon itself.
- 'Luna' is her Roman equivalent.

Dioscuri:

The Dioscuri, the twins of Zeus, Castor and Pollux, are worshipped by the Greeks and Romans (5th century BC onwards) alike. They can be recognized by the skull-cap they wear and they can be seen in the early Da Yuezhi coinage of the Kushan dynasty. Both Dioscuri were excellent horsemen and hunters. Castor and Pollux are the twins of the Gemini constellation and are regarded as the patrons of the sailors.

Nanaia:

'Nanaia' is a moon goddess which appears on the early coins of Kushans and is depicted wearing a crescent and holding the wand in left-hand seating on a lion. Nanaia is linked with a variety of deities like:

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- Nanaia may refer to a pagan mother goddess 'Nane' worshipped in Armenia. Nane was a goddess of war and wisdom.
- The Mesopotamian goddess 'Ishtar' (Sumerian) or 'Inanna' (Akkadian) the Goddess of love, war, fertility and sexuality. She was particularly worshipped in northern Mesopotamia, at the Assyrian cities of Nineveh, Ashur and Arbela (Erbil). Inanna is associated with the city of Uruk early as the Uruk period (ca. 4000–3100 BCE).
- 'Astarte' (Hellenized form of Ishtar) chief female divinity or regarded as the masculine form of Ishtar in Akkadian cult. Often worshipped in Syria through the Bronze Age. Her cult was mostly found in the Mesopotamian cultures of Assyria and Babylonia.
- The cult of Nanaia is also linked with Old Persian goddess 'Anahita' who herself is often linked with goddess 'Anahit' of Armenia.

All the above-mentioned goddesses have the lion and a star as their symbol.

Nana:

Nana was a Kushan female divinity from ancient Bactria, a variation of pan-Asiatic *Nana*, a conflation of Sumero-Babylonian Inanna-Ishtar with a local divinity, in her Kushan form with either the indigenous (Zoroastrian) Harahvati Aredvi Sura Anahita, or the Indic Durga-Saraswati, or both. Such syncretism was common among the Kushan deities.

Nana is first attested by name on a coin of Sapadbizes, a 1st century BCE king of Bactria who preceded the Kushans. In this singular case, Nana is depicted as a lion. Nana then reappears two centuries later on the coins and seals of the Kushan kings, in particular of the mid-2nd century CE Kanishka I. The Rabatak inscription of Kanishka I invokes her as well. Her characteristics are martial in these depictions, and she was typically depicted as a seated martial goddess, escorted by a lion.^[1] Whether she was also associated with fertility, wisdom and as a goddess of the waters (in particular of the Helmand River, which was known as Haravati in antiquity, and of which Haravati Aredvi Sura Anahita was the patron, or of the Saraswati-Yamuna, associated with Saraswati-Durga) is unknown.

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The Kushan territories encompassed the Iranian-language speaking regions of Sogdiana, Ferghana, Bactria, Arachosia, as well as the Indian-language speaking provinces of Gandhara, Taxila, and Mathura. These provinces now lie in Afghanistan, Turkmenistan, Pakistan and Northwest India. Depictions of Nana are known from Afghanistan as late as the 5-6th century CE.^[2] In Afghanistan she continues to be known as "Bibi Nanni" ("Lady Nana") or "Hinglaj Mata".^[1] Both are local names for Durga.

Nanashao:

'Nanashao' appears in Huvishka's coins. She too is linked with the Sumerian mother goddess 'Nana'.

- The cult of Nanashao (Nana, Nanaia) can be said to be prevalent in Baluchistan (Pakistan) worshipping 'Bibi Nani' and in the Kullu valley worshipping a similar goddess 'Naina Devi'.

Scholars regard all the three Nana, Nanaia and Nanashao as one mother goddess of Sumerian origins. The cult following seems wide spread with votive images appearing in Palmyra, Susa and Assur.

Sarapo:

Serapis, Sarapis and Sarapo is a Graeco-Egyptian god whose cult can be traced back to 3rd century BC on the orders of Ptolemy I of Egypt. The cult of Serapis was introduced by Ptolemy I in hope to unify the Greeks and Egyptians in his realm. Serapis derived from the worship of the Egyptian Osiris and Apis (Osiris + Apis = Oserapis/Sarapis). The cult continued to spread even during the Roman times and with some cultural migrations sipped into the Kushan pantheon also.

Buddhism during Kushana Period

There is no doubt that the Kushan era was the Golden Age of Buddhist art, and under Kanishka, Gandhara became a holy land, a jewel of Buddhist civilization. Its art included the earliest known oil paintings, and the first sculptural depictions of Bodhisattvas and the Buddha himself. Gandhara artists sculpted and painted the Buddha in realistic detail, with a serene face, hands posed in symbolic gestures. His hair was short, curled and knotted at the top, and his robes were gracefully draped and folded. His smile is unforgettable in its hypnotic beauty. Another aspect of his personality can be observed in the unique statue of the Fasting Buddha which is a part of the Lahore Museum's collection of Gandharan art. This school of Kushan art is superior in every way to the Mathura school, although this contains the only sculpted depiction of Kanishka, giant-size, sword in hand, with its head missing. To describe the beautiful coinage of Kanishka is a story unto itself, and many of these coins carry images of the ruler. The jewellery and other artifacts of his time were fabulous in their exquisite variety. I am fortunate to possess a black stone carved ring of Kanishka's era which my husband was able to purchase from an antique dealer in Europe. In every possible way this mesmerizing ruler was a man who brought mystic beauty and a generous humanity to Northern India, but he left no viable successor, and after his death the empire broke up and became fragmented. That syncretic world vanished with his departure.

Though there was not an official state religion, Buddhism was no doubt the dominant one and received greatest patronage from the Kushan rulers. Several Buddhist monasteries were named after Kushan rulers, such as "Kanishka's monastery", "Huvishka's Monastery" etc. Kushan rulers were famous for their patronage of Buddhism not only India. Buddhist literature eulogized Kanishka as a royal patron second to the Mauryan king Ashoka. Though the legend of Kanishka sponsored the fourth conference of the Buddhist sangha could not be verified by royal inscriptions, Buddhism and Buddhist art flourished under the Kushan regime demonstrates the popularity of the religion. Under the Kushan rule the center of Buddhist activities moved from the mid and lower Ganges plain to the northwest region of South Asian subcontinent. The legend of the begging bowl of the Buddha and numerous other objects attracting pilgrims appeared in the northwest during the Kushan period. The Kushans brought fortune to northwest region of South Asia, not only through trade, but also by promoting religious activities.

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The Kushan Empire was also responsible for the spread of Buddhism to China. It was also under the Kushan period Buddhist preachers with the surname "Zhi" appeared in Luoyang and other major cities of China. The images of the Buddha and Buddhist patrons, with strong Bactrian-nomadic Kushan flavor, were executed on boulders at Kongwangshan on the east coast of China around the end of the second century CE. The connections to the steppe people, and the tolerance and patronage of multiple religions made the Kushan Empire the most efficient agent of propagating Buddhism.

Fourth Buddhist Council

During his reign, the famous Fourth Buddhist Council was convened at Kundalavana Vihara in Kashmir. A select body of five hundred scholars participated in this council, including Ashvaghosha, as well as Vasumitra of the Sarvastivadin sect. This Buddhist Council comprising of over 500 monks and scholars. At this meeting the previously uncodified portions of Buddha's discourses and the theoretical portions of the canon were codified. The entire canon (the Tripitaka) was inscribed on copper plates and deposited in a stupa. The Buddhist schools of Sarvastivada, Mahayana, Madhyamika, and Yogachara

were all well developed in Kashmir. It also produced famous Buddhist logicians such as Dinnaga, Dharmakirti, Vinitadeva, and Dharmottara. The main fruit of this Council was the vast commentary, the Mahavibhasha, which was an extensive compendium and reference work on a portion of the above-mentioned sect. The language used for these texts was mainly Sanskrit.

Lokakṣema:

Lokakṣema born around 147 CE, was the earliest known Buddhist monk to have translated Mahayana sutras into the Chinese language and as such was an important figure in Buddhism in China. The name Lokakṣema means 'welfare of the world' in Sanskrit. Lokakṣema was the first Indian Monk who went to China to propagate Mahāyāna teachings. Lokakṣema was a Kushan of Yuezhi ethnicity from Gandhara. His ethnicity is described in his adopted Chinese name by the prefix Zhi abbreviation of Yuezhi. As a Yuezhi, his native tongue was one of the Tocharian languages, an Indo-European language group. He was born in Gandhara (presently known as a center of Greco-Buddhist art) at a time when Buddhism was actively sponsored by the Kushan Emperor Kanishka, who convened the Fourth Buddhist Council. The proceedings of this Council actually oversaw the formal split of Nikaya Buddhism and Mahayana Buddhism. It would seem that Kanishka was not ill-disposed towards Mahayana Buddhism, opening the way for missionary activities in China by monks such as Lokakṣema. Lokakṣema came from Gandhara to the court of the Han dynasty at the capital Loyang as early as 150 and worked there between 178 and 189. A prolific scholar-monk, many early translations of important Mahāyāna texts in China are attributed to him, including the very early Prajñāpāramitā Sutra known as the "Practice of the Path" (Dào Xíng Bānrùò Jīng), Pratyutpanna Sutra (Bān Zhōu Sānmèi Jīng), ādushì Wáng Jīng , Za biyu jing , Shou lengyan jing, Wuliang qingjing pingdeng jue jing, and the Baoji jing . The Sanskrit names of the sutras he translated are as follows: Astasahasrika, Aksobhyatathagatasyavyuha, Surangamasamadhisutra, an early version of a sutra connected to the Avatamsakasutra, Drumakinnararajapariprccha, Bhadrपालasutra, Ajatasatrukaukrtyavinodana, and the Kasyapaparivarta, which were probably composed in the north of India in the first century CE. Activity in

China. Lokaksema's work includes the translation of the Pratyutpanna Sutra, containing the first known mentions of the Buddha Amitabha and his Pure Land, said to be at the origin of Pure Land practice in China, and the first known translations of the Prajñāpāramitā Sutra (The "Astasahasrika-prajnaparamita Sutras", or "Perfection of Wisdom Sutras of the practice of the Way", which later became known as the "Perfection of Wisdom in 8000 lines"), a founding text of Mahayana Buddhism. Lokaksema's translation activities, as well as those of the Parthians An Shih Kao and An Hsuan slightly earlier, or the Yuezhi Dharmaraksa (around 286 CE) illustrate the key role Wikipedia:Central Asian|Central Asians had in propagating the Buddhist faith to the countries of East Asia. Another Yuezhi monk and one of Lokaksema's students named Zhi Yao, translated Mahayana Buddhist texts from Central Asia around 185 CE, such as the "Sutra on the Completion of Brightness".

Cosmopolitanism of the Kushan Regime

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While the modern world of sedentary societies often look down upon nomads as inferior, a nomadic people some two thousand years ago not only indulged themselves in the high cultures of silk, wine, fragrances and other exotics from the Chinese, Greeks, Romans, Persians and Indians, but also imposed the equestrian culture, the high culture from the steppe, to the sedentary societies under their rule. It is worthwhile to ponder how the Kushans could reach the political cohesion that made the cultural achievements under their regime possible. The Kushan period left little records of the administration of the empire but numerous religious inscriptions. Those inscriptions recorded donations and patronage of religious institutions -Buddhism, Brahmanism, Jainism etc. - by the Kushan rulers and nobles, and more often, by their subjects. Whether voluntarily or obligatory, the donors and patrons of the ruled society referred the dates of the reigns and offered to share the religious merits gained from the donations with the rulers. As little as we know, there is no evidence of religious conflicts or rebellions against the rulers. In stead, there are abundant evidences of religious prosperity and expansion, of flourishing commerce and urban life. One may

speculate that Kushan subjects did attribute some of their fortune to the rulers who ruled with a cosmopolitan vision.

Military Campaigns

Quite different from the failed Bactrian and Saka attempts at empire-building in northwest India was the Kushan Empire, it actually covered a part of northern India for almost a hundred years. The Kushan Empire's relative success was due, in part, to the absence of any empire or strong kingdom in North India at that time. But, as described elsewhere, the Satvahan Empire in the Deccan delivered at least one major defeat to the Kushans at the height of their power in India.

After consolidating his hold on the core Kushan lands in northwestern Punjab, Afghanistan, and Bactria, Kanishka also received the submission of Kushan governors in eastern Iran (Khorasan) and Central Asia (Khotan). The Chinese author Fu fa-tsang yin yuan chuan (470 CE), writing on Kanishka's wars in Iran states, "The two armies joined battle, and the daggers and swords were raised incessantly. Thereupon king Kanishka gained the victory, and he killed altogether 900,000 parthians."

Kanishka was probably present at the conquest of Ujjain from the Malavs, on which occasion a new era called Varsha (78 CE) was established by these foreigners. It was done to erase all memories of the Samvat era (57 BCE) of the Malavs....a memory of an Indian victory over the foreigners. But as described here this region was left semi-independent under the Kshaharat Sakas. Kanishka returned to his capital and, sometime later, began a campaign against the eastern Indian lands. Before becoming the emperor, Kanishka had been the Kushan governor of western UP, from where he led raids into the east to acquire the wealth that financed his fight for the throne. He certainly had a good knowledge of the conditions in eastern India, the heartland of the ancient

Maurya, Shunga, and Kanva Empires, but now in a state of political confusion. Kanishka's military campaign in this region is mentioned by Chinese and Tibetan texts—although some of his coins have been found here, the quantity is too minute to suggest conquest. What is more likely is that these were temporary raids since no governor was appointed and no epigraphs inscribed by any vassal king.... Indian texts mention that the Buddhist philosopher Asvaghosa was carried off by Kanishka from Pataliputra, which would not be necessary if that important city was included in his empire. While Kanishka was consolidating the Kushan Empire, the Chinese general Pan Chao was leading a campaign west (73-94 CE) against the tribes far away from the Chinese frontier. Skirting the Tibetan Plateau and crossing the Pamirs, Pan Chao claimed to have subdued the rulers of Khotan and Kashghar in Central Asia. This challenged Kushan rule in the region and Kanishka sent an army against the Chinese....suffering greatly in crossing the mountain ranges the Kushan army was badly defeated.

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But some years later another campaign against China brought better results and a Chinese prince was taken hostage and kept in the Kushan dominions. No major campaigns are known for the successors of Kanishka—it seems that the empire's hold on northern India was effective only in his reign. This will become clear in the history of the contemporary Indian warrior clans to be described later. As the Kushan Empire suffered its biggest defeat at the hands of the Satvahan Empire, in the loss of lands and the killing of its Saka viceroy in Gujarat-Malwa. But the Emperor Kanishka II recovered the territory within a few years. The long reign of the next ruler Vasudeva (145-176 CE) saw the unmistakable decline of the empire....new states grew in the Ganga-Yamuna plains, the traditional opponents of the foreigners in Punjab, Haryana and Rajasthan gained territory and power. It is quite striking that of all the Kushan and Saka governors in the former empire, only one, the Mahakshatrapas of Gujarat emerged as an independent power. This suggests that the other foreign governors were overthrown by the Indian warrior clans in different parts of the empire.

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without leaving a son. His mother directed the government of the kingdom. She agreed with the people of the country to put Yifu (lit. "posthumous child"), who was the son of a full younger brother of Chenpan on the throne as king of Shule (Kashgar). Chenpan heard of this and appealed to the Yuezhi (Kushan) king, saying:

"Anguo had no son. His relative (Yifu) is weak. If one wants to put on the throne a member of (Anguo's) mother's family, I am Yifu's paternal uncle, it is I who should be king."

The Yuezhi (Kushans) then sent soldiers to escort him back to Shule (Kashgar). The people had previously respected and been fond of Chenpan. Besides, they dreaded the Yuezhi (Kushans). They immediately took the seal and ribbon from Yifu and went to Chenpan, and made him king. Yifu was given the title of Marquis of the town of Pangao [90 li, or 37 km, from Shule].

Then Suoju (Yarkand) continued to resist Yutian (Khotan), and put themselves under Shule (Kashgar). Thus Shule (Kashgar), became powerful and a rival to Qiuci (Kucha) and Yutian (Khotan)."

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However, it was not very long before the Chinese began to reassert their authority in the region:

"In the second Yongjian year (127), during Emperor Shun's reign, Chenpan sent an envoy to respectfully present offerings. The Emperor bestowed on Chenpan the title of Great Commandant-in-Chief for the Han. Chenxun, who was the son of his elder brother, was appointed Temporary Major of the Kingdom.

In the fifth year (130), Chenpan sent his son to serve the Emperor and, along with envoys from Dayuan (Ferghana) and Suoju (Yarkand), brought tribute and offerings." From an earlier part of the same text comes the following addition:

"In the first Yangjia year (132), Xu You sent the king of Shule (Kashgar), Chenpan, who with 20,000 men, attacked and defeated Yutian (Khotan). He beheaded several hundred people, and released his soldiers to plunder freely. He replaced the king [of Jumi] by installing Chengguo from the family of [the previous king] Xing, and then he returned."

Then the first passage continues:

"In the second Yangjia year (133), Chenpan again made offerings (including) a lion and zebu cattle.

Then, during Emperor Ling's reign, in the first Jianning year, the king of Shule (Kashgar) and Commandant-in-Chief for the Han (i.e. presumably Chenpan), was shot while hunting by the youngest of his paternal uncles, Hede. Hede named himself king.

In the third year (170), Meng Tuo, the Inspector of Liangzhou, sent the Provincial Officer Ren She, commanding five hundred soldiers from Dunhuang, with the Wuji Major Cao Kuan, and Chief Clerk of the Western Regions, Zhang Yan, brought troops from Yanqi (Karashahr), Qiuci (Kucha), and the Nearer and Further States of Jushi (Turpan and Jimasa), altogether numbering more than 30,000, to punish Shule (Kashgar). They attacked the town of Zhenzhong [Arach – near Maralbashi] but, having stayed for more than forty days without being able to subdue it, they withdrew. Following this, the kings of Shule (Kashgar) killed one another repeatedly while the Imperial Government was unable to prevent it.

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Kucha:

Kucha or Kuche was an ancient Buddhist kingdom located on the branch of the Silk Road that ran along the northern edge of the Taklamakan Desert in the Tarim Basin and south of the Muzat River. Chinese transcriptions of the Han or the Tang also infer an original form Kūchī, but the form Guzan, representing [Kūsan], is attested in seventh century Old Tibetan (in the Old Tibetan Annals, s.v. year 687). Mongol Empire-period Uighur and Chinese transcriptions support the form Kūsān/Gūsān/Kuxian/Quxian rather than Kūshān or Kushan (Yuanshi, chap. 12, fol 5a, 7a). (The form Kūsān is still attested in the early-modern work, Tarikh-i-Rashidi, Cf. ELIAS and ROSS, Tarikh-i-Rashidi, in the index, s. v. Kuchar and Kusan: "One MS. [of the Tarikh-i-Rashidi] reads Kus/Kusan. Both names were used for the same place, as also Kos, Kucha, Kujar, etc., and all appear to stand for the modern Kuchar of the Turki-speaking inhabitants, and Kuché of the Chinese. An earlier Chinese name, however, was Ku-sien." Elias

(1895), p. 124, n. 1.) However, transcriptions of the name 'Kushan' in Indic scripts from late Antiquity include the spelling Guṣān, and are apparently reflected in at least one Khotanese-Tibetan transcription. The history of the toponyms corresponding to modern 'Kushan' and 'Kucha' remain somewhat problematic. According to the Book of Han, Kucha was the largest of the 'Thirty-six kingdoms of the Western Regions', with a population of 81,317, including 21,076 persons able to bear arms.

Kangju :

Kangju was the Chinese name of an ancient kingdom in Central Asia which became for a couple of centuries the second greatest power in Transoxiana after the Yuezhi. Its people, the Kang were an Indo-European semi-nomadic people probably identical to (or closely related to) the Iranian Sogdians.

According to 2nd century BC Chinese sources, Kangju lay north of the Dayuan and west of the Wusun, bordering the Yuezhi in the south. Their territory covered the region of the Ferghana Valley and the area between the Amu Darya and Syr Darya rivers, with the core territory along the middle Syr Darya. Since historians of Alexander the Great do not mention the existence of any political power in the area except the Khwarezmians, the Kangju must have appeared a little later. It is likely that the state of the Kangju emerged during the great upheaval in Central Asia following the withdrawal of the Yuezhi from Gansu and then the Ili Valley after their defeat by the Xiongnu and Wusun respectively. Chinese sources state that the Kangju were tributaries of the Yuezhi in the south and the Xiongnu in the east. Kangju was mentioned by the Chinese traveller and diplomat Zhang Qian who visited the area c. 128 BCE, whose travels are documented in Chapter 123 of the Shiji (whose author, Sima Qian, died c. 90 BC):

"Kangju is situated some 2,000 li [832 kilometers] northwest of Dayuan. Its people are nomads and resemble the Yuezhi in their customs. They have 80,000 or 90,000 skilled archers. The country is small, and borders Dayuan (Ferghana). It acknowledges sovereignty to the Yuezhi people in the South and the Xiongnu in the East. Qian also visited the land of Yancai 奄蔡 (Vast Steppe),

who resided north-west of the Kangju and were said to resemble them in their customs:

Yancai lies some 2,000 li (832 km) northwest of Kangju (centered on Turkestan at Beitian). The people are nomads and their customs are generally similar to those of the people of Kangju. The country has over 100,000 archer warriors, and borders a great shoreless lake, perhaps what is now known as the Northern Sea (Aral Sea, distance between Tashkent to Aralsk is about 866 km

By the time of the Hanshu (which covers the period from 125 BCE to 23 CE), Kangju had expanded considerably to a nation of some 600,000 individuals, with 120,000 men able to bear arms. Kangju was clearly now a major power in its own right. By this time it had gained control of Dayuan and Sogdiana in which it controlled "five lesser kings" (小王五).

In 101 BCE, the Kangju allied themselves with the Dayuan, helping them preserve their independence against the Han.

The account on the 'Western Regions' in the Han Dynasty Chinese chronicle, the Hou Hanshu, 88 (covering the period 25–220 and completed in the 5th century), based on a report to the Chinese emperor c. 125 CE, mentions that, at that time, Liyi 栗弋 (= Suyi 粟弋) = Sogdiana, and both the "old" Yancai (which had changed its name to Alanliao and seems here to have expanded its territory to the Caspian Sea), and Yan, a country to Yancai's north, as well as the strategic city of "Northern Wuyi" 北烏伊 (Alexandria Eschate, or modern Khujand), were all dependent on Kangju.

Y. A. Zadneprovskiy suggests that the Kangju subjection of Yancai occurred in the 1st century BC. Yancai is identified with the Aorsi of Roman records. Scholars have connected name Alanliao to Alans. The Yan people of the Urals, paid tribute to the Kangju in furs. The Kangju established close connections with the Sarmatians, their western neighbors. The westward expansion of the Kangju obliged many of the Sarmatians to migrate further west, and it may therefore be concluded that the Kangju played a major role in the great migrations of the time, which played a major role in world history. Through this expansion the Kangju gained control over key parts of the Silk Route. The Kangju state came to unite a number of regions which had sedentary, agricultural and nomadic populations. Although their territory was small, the fertility of the land and their sophisticated

civilization enabled the Kangju to maintain a large population, becoming a major military power.

The Kangju were in frequent struggles with the Wusun, during which they in the mid 1st century BCE allied themselves with the northern Xiongnu. The Kangju ruler gave his daughter in marriage to the northern Xiongnu ruler Chih-Chih while Chih-Chih married the daughter of the Kangju ruler. The Xiongnu and Kangju were initially successful, besieging the Wusun in 42 BCE. The Han however intervened, defeating and killing the northern Xiongnu ruler in at Talas in 36 BCE. The Kangju ruler was subsequently forced to send his son as a hostage to the Han court. Nevertheless, the Kangju continued to send embassies to the Han court and pursued an independent policy, which they were able to maintain until the 3rd century AD. Evidence of Kangju independence can be seen in the coinage issued in the 2nd and 3rd centuries AD, during which they issued their own currency which was similar to that of Khwarezm.

The biography of the Chinese General Ban Chao in the Hou Hanshu says in 94 CE that the Yuezhi were arranging a marriage of their king with a Kangju princess. The Chinese then sent "considerable presents of silks" to the Yuezhi successfully gaining their help in pressuring the Kangju to stop supporting the king of Kashgar against them.

The 3rd century Weilüe states that Kangju was among a number of countries that "had existed previously and neither grown nor shrunk," but by then the kingdoms of Liu, Yan and Yancai/Alan were no longer vassals of Kangju. The Kangju subsequently declined. Around 270 AD they were subdued by the Xionites. Like other Central Asian peoples, the Kangju probably became subsumed into the Hephthalites

Khotan:

Khotan was located on the branch of the Silk Road that ran along the southern edge of the Taklamakan Desert in the Tarim Basin (modern Xinjiang, China). The ancient capital was originally located to the west of modern-day Hotan (Chinese: 和田) at Yotkan. From the Han dynasty until at least the Tang dynasty it was known in Chinese as Yutian (Chinese: 于阗, 于寔, or 於闐).

According to legend, Kushtana, said to be a son of Ashoka, the Mauryan emperor, founded Khotan when he settled there about 224 BCE. The first inhabitants of the region appear to have been Tibetans and Indians from South Asia.

An unnamed Prakrit dialect in Kharoshthi script: An Indian Prakrit dialect written in the Kharoshthi script found in Khotan, which indicate that Kushana conquest of Khotan .In 1901, hundreds of administrative documents written on wooden tablets found from this khotan. Many were wedge-shaped from seven to thirty inches long, with some rectangular ones up to seven and a half feet in length. All the variant tablet forms were named in the ancient writing using bureaucratic categories , scholars compared to those of modern India. Some tablets were originally fastened in pairs to make an enclosed envelope. Sunken sockets filled with clay seals of Greek figures next to an address written in Kharoshthi marked the outside of the joined wooden pieces. In a few instances, wooden tablets with double seals displayed one in Hellenistic style and the other in Chinese characters. This directly ties early Khotan influences to the Kushan dynasty.

In the second century BCE a Khotanese king helped the famous Kushan emperor Kanishka to conquer the key town of Saket in the Middle kingdoms of India:

Afterwards king Vijaya Krīti, for whom a manifestation of the Ārya Mañjuśrī, the Arhat called Spyī-pri who was propagating the religion (dharma) in Kam-śeñ [a district of Khotan] was acting as pious friend, through being inspired with faith, built the vihāra of Sru-ño. Originally, King Kanika, the king of Gu-zar [Kucha] and the Li [Khotanese] ruler, King Vijaya Krīti, and others led an army into India, and when they captured the city called So-ked [Saketa], King Vijaya Krīti obtained many relics and put them in the stūpa of Sru-ño.

— The Prophecy of the Li Country.

According to Chapter 96A of the Book of Han, covering the period from 125 BCE to 23 CE, Khotan had 3,300 households, 19,300 individuals and 2,400 people able to bear arms.

Karasahr:

The earliest known inhabitants of the area were an Indo-European people who apparently referred to themselves and the city as Ārśi (pronounced "Arshi"). Their language, since it was rediscovered in the early 20th century, has been known as "Tocharian A" (a misnomer resulting from an assumed relationship to the Tokharoi of Bactria). The people and city were also known as Agni, although this may have been an exonym, derived from the word for "fire" in an Indo-Iranian language. The 7th century. The Buddhist monk Xuanzang transliterated Agni into Chinese as O-ki-ni.

Ārśi was bordered by related Tocharian cultures, many of which also spoke related languages: Kuča (or Kucha), Gumo (later Aksu) to the west, Turfan (Turpan) to the east and to the south, Loulan (Krorān /Korla).

In China, Han dynasty sources describe Yanqi (Ārśi/Agni) as a relatively large and important neighboring kingdom. According to Book of Han, the various states of the "Western Regions", including Yanqi, were controlled by the nomadic Xiongnu, but later came under the influence of the Han dynasty, following a Han show of force against Dayuan (Fergana) in the late 2nd century BC.

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From the 1st Century BCE onwards, many populations in the Tarim Basin, including the Ārśi underwent conversion to Buddhism and, consequently, linguistic influence from India. The city of Ārśi became commonly known by the name Agnideśa (अग्निदेश or "city of fire" in Sanskrit).

According to the Book of the Later Han, General Ban Chao went on a punitive campaign against Yanqi in 94 AD after they attacked and killed the Protector General Chen Mu and Vice Commandant Guo Xun in 75 AD. The king of Yanqi was decapitated and his head displayed in the capital. Later rebellions were subdued by Ban Chao's son Ban Yong in 127.

It has "15,000 households, 52,000 individuals, and more than 20,000 men able to bear arms. It has high mountains on all four sides. There are hazardous passes on the route to Qiuci (Kucha) that are easy to defend. The water of a lake winds between the four mountains, and surrounds the town for more than 30 li [12.5 km]."(Book of the Later Han, 5th Century CE.)

Ruins of Kushana Kingdom

The Kushana empire stretching from the banks of river Oxus to the Ganges, united parts of Central Asia, Afghanistan, Pakistan and north India into a single state formation. This political unification of land and people with diverse ethnic backgrounds, languages, cultures and religions, provided a fertile ground for the fusion of different cultural elements giving rise to a distinctive Kushana culture of an international character. The Kushana civilization as a whole was marked by many common features, giving an impression of unity and yet there were regional variations and distinctiveness. We can discern multiple microcosms within the macro-Kushana civilization with their own regional characters.

Archaeology provides a tool for studying cultures and civilizations of the past. Apart from numismatic and epigraphic testimonies discussed in the previous chapter, the material culture from the excavated and explored sites throws valuable light on various aspects of Kushana history. Explorations or surface collections are the common techniques used for locating ancient sites of archaeological importance and on the basis of explored remains the potentiality of a site can be judged. Both archaeological excavations and explorations over this vast territory from Central Asia to north India have brought to light numerous sites with rich Kushana antiquities. Apart from Kushana coins and inscriptions, presence of large size bricks (approximately 37-35 23-24 7-5 cm, sometimes with three finger marks), baked tiles for flooring, monumental brick structures, coin moulds, votive tanks, brick stupas adorned with sculptures, red ware, red polished ware, etc., are some deciding features for identifying sites of Kushana period. Mud constructions of Northern Black Polished Ware (hence NBPW) phase were mostly replaced by well planned structures of large sized baked bricks in the Kushana phase.

Pottery is considered to be the alphabets of archaeology. It helps in the identification of cultures, rebuilding their sequence and reconstructing the material life of the inhabitants of a site. The archaeological levels of the Kushana period in India, corresponding to the first three centuries of the Christian era, are marked by the absence of both NBPW and Black and Red Ware (BRW) and predominance of Red Ware and Red Polished ware.

The typical Kushana pottery shapes are sprinklers, bowls with incurved sharp edged rims, carinated handis and vases, bottle-necked jars, incense burners, knobbed lids, inkpot type lids, dishes with vertical sides and flat bases, etc. The fabric of the Red Ware ranges from medium to coarse and the sections from thin

to thick. Except for large storage jars, the whole range of pottery is wheel made and only in certain cases ill-fired. It is usually treated with a wash but sometimes with bright-red slip. The red polished ware found in a limited quantity is made of well legivated clay and is fired perfectly. Its fabric is fine to medium and the slip vary from orange to light red. The pottery of this early historical period is almost unpainted but mostly decorated with incised designs or stamped motifs on the exterior of the rim or at shoulders. Even a cursory look at the archaeological materials, brings out a picture of economic prosperity during the Kushana period, when existing urban centres expanded and new ones came up. We can discern a marked increase in settlements, both rural and urban, as new habitational pockets were formed. The levels, contemporary to the Kushana rule at various sites, which for the sake of brevity may be called the Kushana levels, are one of the most prosperous levels in terms of money circulation, size, cultural thickness, habitational deposits, structural activity, sculptures, etc. Cities were as a rule more affluent than villages, with the concentration of money, precious and semi precious stones, metal objects, ivory objects and other luxury products.

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In the Kushan period the most of the evidences comes from Mathura location , both from the Kankali Tila(jain site), and another site , which is known for Buddhist sites. There are also figures from Ahichhhatra of the Indian style Sanghol. These sites shared a common set of proportions. The face was round in shape. Not as round as the faces at Nagurjunikonda, but sufficiently round than in Gandharan images. The eyes were placed two-thirds of the way up the face . Using the head as a measure, the bottom of the lady's breasts were placed one heads height below the chin. The crotch was pictured in middle of the top and bottom of the figure. In addition the female figures assume a particular posture called the tribangha or 'pose of the three bends', bent at the hips, waist, and breasts (sometimes with the head cocked), to provide an S like shape. There are many other aspects, such as the ornaments they wear (necklaces, earrings, bangles about the legs and wrists), the tied back hair, the girdles and the nudity, which combine to give these figures their sensual quality. We shall now tum to one of those qualities, the one which is most striking to a modern audience.

Kushana ruins in North region of Kushana Kingdom:

At the beginning of our era, the powerful Kushan Empire appeared on the historical stage. Although this empire ruled a significant part of the southern Central Asia, Khorezm remained an independent kingdom. The cities and towns of Khorezm during the Kushan period were fortified settlements made with squared blocks and featured a citadel for the city ruler. Powerfully fortified walls, enhanced with round or squared towers were made of adobe. The second and third cultural layers in the excavation of Khiva, when the development of the Ichan-kala probably took place, date from this time. The town was already surrounded with double walls. Above the walls was an adobe corridor-like construction about two meters wide, and there were square towers every 22-27 meters. There are tamgas on some of ancient bricks. The discovery of powerful fortifications and various other architectural features indicate that Khiva was an important administrative center during this period, with suburbs that utilized the waters of the Kheikan (Palvan-yab) canal.

In the Kushan period, the peoples of Central Asia, including the Khorezmians, adopted a number of the achievements of Greek-Roman and Indo-Iran cultures into their local way of life. Their economy was based on farming, with the use of ploughing and irrigation, and cattle breeding. During this period, their irrigation system was significantly improved; they opened new lands for farming, and developed handicrafts and trade. During this period, the economic and cultural life of Central Asia reached new levels of advancement.

The most outstanding remains from the Kushan time are found at Topraq-Kala (first century B.C. — fourth century A.D.), which was the first capital of ancient Khorezm. This city was located on of the Amu-Darya near the modern Ellik-kala district of Karakalpakstan.

Toprak-Kala is an archaeological site in the autonomous republic of Qaralpakstan in eastern Uzbekistan. Toprak Kale is an excavated town dating back to the 1st to 5th cent. AD and is considered as the most important monument on Choresm from the Kushan time. Its ground plan is 500m x 300m and it was surrounded by a wall made of bricks, 10 to 15 m high. The King's Palace in the north western part of the town was built on an elevated base rising about 15 m above the rest of the town. Three monumental towers, 25 m high, still exist. In front of the palace was the temple area with the holy fire. The town was divided by streets into several districts with blocks of dwellings with 150 to

200 rooms. The Kings's Hall covered an area of 280 square meters. The wall paintings and monumental clay sculptures were the works of a school of arts which could develop a particular Choresmian style under the influence of Graeco-Bactrian art. The rooms of the palace had colourful wall paintings. The fortress is considered as the palace of the shah of Choresm. In the ruins of Toprak Kale a great number of Kushana and Choresm coins dating from the 2nd to the 5th cent. and small copper discs with portraits of the rulers of Choresm and written documents on wooden plates or on skins, the most ancient documents in this area, were found. In the territory of Khwarezm about 60 Kushana coins were retrieved including 6 of Wema Kadphises, 8 of Kanishka, 9 of Huvishka and 18 of Vasudeva.

The excavations at Toprak-Kala revealed fortified residence, 128 palatial halls with wall paintings, sculptures, numerous documents in Khoresmian script written on leather and wood and at least twenty-two Kushana coins including four coins of Wema Kadphises, three of Kanishka, three of Huvishka and six of Vasudeva. The ancient settlement Toprak-Kala is an outstanding monument of culture of Khoresm in 1-6th centuries A.D. The capital of Khoresm was here in the 3rd century A.D. Toprak-kala was discovered by the Khoresm expedition under the guidance of S.P.Tolstov in 1938. According to the plan, the city had a form of a correct rectangle. The palace of the governor - a huge castle with three towers- was located in a northwest corner. The fire temple was in the south east from the castle. A long street dividing the city into two parts led from the fire temple to south direction. Lanes departing from it separated massive houses-blocks, forming the capital of the late slave-owning Khoresm.



Built in the 3rd century, the fortress was used as the residence of khorezmshakhs - governors of the country- up to 305 A.D. Numerous aggressive wars forced the governors to leave the residence, and the city gradually fell into decay.

Coins, fragments of ossuaries (Zoroastrian's canopic jars), magnificent samples of art culture were found during archeological excavations: thin manufactured ceramics, wool, silk fabrics, gold ornaments and a necklace of 300 glass beads, paste, amber, corals, bowls.



Archeologists also discovered workshops manufacturing bows that made Khorezm famous. The architecture of the monument is a remarkable sample of town-planning and fortification art of ancient Khorezm. The governor's palace with three towers is of particular interest. Three grandiose towers with rooms inside mounted 30 metres up, their height of 25 metres today is an evidence of advanced level of architecture development in Khoresm. However the Toprak-Kala is famous not only with its unusual architecture but also with unique finds in ancient Khorezmian language, discovered at four building in the south-eastern part of the palace. Archeologists found 116 documents written with black ink on wooden plates and on leather rolls. Eighteen wooden documents remained in a very good state. Though documents are not completely read yet, their nature is already defined. These are economic documents from the palace archive. Three of the found documents had precise dates - 207, 231 and 232 AD. Along with the archive, sculptures and painting also attract interest. It is not without reason that Toprak-Kala is named a museum of the fine arts of Ancient Khorezm. It is the unique completely dug out monument of architecture of Khoresm. The sizes

and genius of an architectural design make Toprak-Kala one of the most unique monuments of Khoresm.



The excavation of the estate near the fortress of Ayax-Kala also yielded Kushana coins in a stratified layer.

In Kirghizia, Kara-Bulak and Batken have revealed tombs of 2nd centuries A.D. with Indian and Chinese objects.

Ajas Kale is situated 20 km north east of Toprak Kale. Ajas Kale was settled in the 1st cent. AD. The settlement demonstrates the social change in the Kushan time, when clans desintegrated into individual families. The fortress was erected on a rock. Below were several unfortified farmsteads, each having a dwelling-house with 10 to 15 rooms, in which only one family lived. Instead of the temple the fortress of the ruler formed the center of the settlement, underlining the power of the central government.

The Iron Gates and the frontier of the Kushan Empire:

The Kushans appear to have been more deeply hellenized as a consequence of their location in the heart of Central Asian hellenism, while the Kangju remained

at the northern periphery of a territory which the Graeco-Bactrian power never controlled for long periods, as shown by the excavations at Samarkand.

Termez (in Uzbekistan) was another old town of Kushana Bactria where two large monasteries have been found on the mound of Kara-Tepe and near Chinghiz-Tepe. The excavations at Kara Tepe revealed a 2ND century A.D. Buddhist monastery hewn out of rock, along with "bronze". "Kara - tepa : Karatepa is a Buddhist place of worship built on three hills situated in the north-west part of Old Termez.. It includes a number of temples and monasteries that appeared in the beginning of the 2nd century A.D. The architecture of Karatepa is characterized by a combination of caves made of palsa and unbaked brick. Interiors of the shrines were decorated with topical and ornamental paintings on stucco plaster and sculptures made of loess and clay. In the architectural decor marble-like limestone and carved stucco were widely used.

During the Kushan period, as witness dedicatory inscriptions on ceramics, the Buddhist centre in Karatepa (or part of it) could have had the name of Khadevakavihara, or King's Monastery (according to V.V. Vertogradova). Thanks to support from the Kushan administration, the Karatepa centre achieved the peak of flourishing in the 2nd-3rd centuries. In the 4th-5th centuries a considerable part of the shrines stopped functioning. During that period caves were used as burial places, and entranceways were usually bricked up. However, it is highly probable that some shrines, or at least their surface parts continued to exist as Buddhist places of worship till the 6th century. In the 9th-12th centuries hermits called "sufi" settled in semi-destroyed caves. The walls of Karatepa caves still carry numerous graffiti drawings and visitors inscriptions (Bactrian, Middle Persian, Brahmi, Soghdian, Syrian , Arabic), made both when the Buddhist centre was functioning and in the period of its decline when caves were still accessible."

"While Begram was the summer capital, Kara-tepe presents a group of caves, stupas and monasteries [...] The Buddhist complex of Kara-tepe was also deserted at some moment when the Kushano-Sasanians occupied it, but the discovery of Kushano-Sasanian coins and later construction provides evidence of its subsequent continuity as a religious centre." Dani and Litvinsky (1999:111)

Termez is usually associated with the high relief, Buddhist sculptures of Airtam which are compared to the analogous monuments of Gandhara art. These reliefs clearly show that the Bactrians were familiar with both Graeco-Roman and Indian sculptures. Apart from an inscription of Huvishka's reign The report

on the excavations at AirtamTermez site reveals that coins of Vasudeva-I were discovered in an 8 feet 4 inches deep stratum.

A peculiar square masoleum of Kushana period built of square unbaked bricks was discovered, 16 km. to the north of Termez. The external length of the walls of this structure is about 18 metre, with a round room of 4 metre in diameter, in the centre, from which 140 centimetre wide 4 passages are radiating. Some typical Kushana pottery was found on the passage floors alongwith a large number of bones.

The archaeological expedition of the Institute of History and Archaeology of the Uzbek Academy of Sciences, brought to light three Kushana towns in the Surkhan Darya region viz. Dalverzin Tepe (in Angor district of Uzbekistan), Hairabad-Tepe and Zara-Tepe, of which Dalverzin Tepe is the largest. Dalverzin Tepe is an ancient archaeological site located in the northern part of the region of Bactria, southern modern Uzbekistan, about 120 km north-east of Termez. It is the location of Hellenistic constructions made during the time of the Greco-Bactrians, perhaps a small fortress. In the first century BC it grew to a substantial city. The place flourished especially under the Kushan Empire. The city was well organised with quarters for the administration, for religious buildings, living quarters and industrial areas. In one of the houses was found a treasure hoard of many golden objects. After the 3rd century the city declined. . This one kilometer long site revealed Buddhist buildings with remarkable sculptures of the Kushana period, terracotta statuettes and poorly preserved copper coins typologically related to the period between 1st century A.D. The population of Dalverzin Tepe was estimated to have 10,000 to 5,000 inhabitants. From the archaeological viewpoint, Dalverzin-tepe is an almost "sterile" antique town, whose excavations permit to study town-planning peculiarities , fortifications, architecture, arts and artefacts of Northern Baktria, especially during the time of the Great Kushan Empire. In the opinion of G. Pugachenkova, a comparison of historical and archaeological data permits to believe that it was the original Kushan capital situated north of the Amudarya River and known as Khodjo from ancient Chinese from ancient Chinese chronicles.

Systematic studies of Dalverzin-tepe began in 1967. The site of the ancient settlement with an area of about 47 hectares unearthed by archaeologists was a temple of a Bactrian goddess where sculptures of deities and unique samples of murals depicting and infants were found. In the centre of the settlement there was a Buddhist temple of the 2nd-3rd cc. A.D. in the outskirts of the settlement, archaeologists found the ruins of another Buddhist sanctuary built, judging by

the coins found there, even earlier – about 1st century A.D. Both ritual ensembles used to be decorated with clay and gypsum sculptures. Archaeologists found over thirty splendid sculptures of various sizes, from half a metre to 3 or 4 metres high. Among them, there were numerous statues of Buddha, bodhisattvas and other Buddhist characters, and sculptural representations of the ruler, his heir, a noblewoman and noblemen. A selection of objects forming the archaeological collection from Dalverzin-tepe was exhibited in Japan, Switzerland, Germany, France, the USA, Malaysia and the Republic of Korea.

The central part of the settlement was occupied by residential quarters of well-to-do townfolk who lived in houses with spacious verandas, staterooms and outbuildings. In many houses the number of rooms exceeded two or even three dozen. It was in one of such houses that the famous Dalverzin-tepe treasure was found. Excavations have also revealed numerous ivory and polished-stone articles, copper coins, beads from gems, and fine ceramics dating back to the Greco-Bactrian epoch.

In the southern part of the settlement there was a large residential neighbourhood of ceramists (with more than a dozen kilns) who provided town and suburb residents with ceramic table- and kitchenware of various sizes and shapes. The importance of the finding of archaeological excavations in Dalverzin-tepe can only be appreciated if one knows the history of that region.

there were some accidental archaeological finds of copper and gold coins featuring ferocious bearded kings and deities, whose diversity perplexed scholars- the Iranian god of the Sun Mitra, the Central Asian goddess of fertility Ardohsho, an Indian god Shiva, the Middle-Eastern mother-goddess Nana, a Greek god Helios and goddess Selena, an Egyptian god Serapes and, finally Buddha... When and in what country could such an odd pantheon have existed. Equally strange were the legends on coins: Greek and Indian, but mostly made in an unknown language using Greek characters. Scholars first came by such coins in 1820s. Their Greek and Indian legends repeated the titles and names of some mysterious kings- Kadfiz, Kanishka... Sometimes, along with the title of "the kind of kings" the name of a country – Kushan – was mentioned. Only one name that of Kanishka, was familiar to scholars. Buddhist texts of India, Tibet and China related about that ancient ruler. Abu Raikhon al-Beruni, an outstanding Central Asian encyclopaedist, knew that name. But no one has ever mentioned that the famous ancient king was the ruler of Kushan. And what kind of a country was it? Gradually, the great ancient empire began to rise from non-

existence. It turned out that ancient texts retained quite a lot of scattered information about it. Chinese analysts, travelers and itinerant monks used to write about the powerful Kushan kingdom. Roman geographers and historians also knew about it. The name of the country, or rather its Persian version – Kushanshahr – is mentioned in the legends pertaining to the Sassanid kings of Iran, while Armenian and Syrian authors related about the wars of the Sassanids with the Kushans. However, the great state has left neither any epics nor tales, only some scattered brief texts and legends on coins. Yet, in the middle of the middle of the 20th century French archaeologists, who unearthed a large Kushan temple in Surh-Kotal (North Afghanistan) found a text carved on a stone dating back to the rule of King Kanishka. The text consisted of clear-cut capital Greek characters, and it was not so simple to decipher it. The text lacked any punctuation marks and even spaces between words. One of the best experts on ancient Central Asian languages Vladimir Livshits succeeded in deciphering it most accurately. The text permitted to identify that it was the language of Bactria, which formed the close to the Sogdian and Khorezmian languages. The scientific value of the Dalverzin treasure is as great as that of the famous Amudarya treasure kept in the British Museum. For the first time in the Middle East, a treasure of precious Kushan objects was discovered and placed historically thanks to the fact that it was found in an archaeological layer. One of the significant achievements of the Kushan epoch was a high level of culture, which incorporated the achievements of the local ancient Oriental civilization, the best traditions of Hellenism, the refined Indian art and a peculiar style introduced by nomadic Asian tribes. The findings of excavations in Dalverzintepe, which was once the capital city of the powerful Kushan Empire, permit to understand how the Kushan culture absorbed and processed various traditions.

The excavations of Hairabad-Tepe and ZaraTepe marked out citadels built in the southeast corners of the towns. The Hairabad-Tepe town site (150 m □ 100 metre) is situated 30 kilometre to the north of Termez. The excavation at the citadel revealed that though the city developed in the 3rd century B.C., the main fortifications of the town site were constructed under the Kushanas.

The site also revealed coins of Kujula Kadphises, Kanishka and Huvishka from its flourishing levels, after which a period of decline and neglect set in. Some repair work of the fortification was done in the period of 3rd and 4th century A.D., which was characterized by discoveries of coins of Vasudeva and early Sassanian ruler Hormizd II. The excavation of Zara-Tepe town site (400 m □ 400 metre), situated 4 kilometre to the south of Hairabad Tepe, revealed as

many as two hundred Kushana coins, terracotta statuettes, fragments of gypsum sculpture and Kushana pottery. Base of columns and other fragments of architectural décor made of marl limestone were discovered on the surface of the town site. Karaul-Tepe in Angor district of Uzbekistan is another site which sprang in the Kushana period. The site of Tali-Barzu, south of Samarkand has yielded numerous figurines of the early Kushana period, reflecting different forms of worship. Khalchayan in upper Surkhan Darya yielded remnants of an old palace and dwelling houses of pre-Kushana and Kushana period, along with ossuaries, coins, figurines, pottery and remarkable sculptures, including the clay bust of a king, whose face resembles the portrait on the earliest coins of Miaoos or Heraeus.

Kampyrtepa is a systematically excavated city-site, situated 30 kilometre west of Termez, on the northern bank of Amu Darya in the Surkhandarya region of Uzbekistan. A joint archaeological fieldwork by scientists from the Moscow Museum of Oriental Art, the Institute of Archaeology of the Russian Academy of Sciences, from Japan and France, led to the unearthing of an almost full city-site, along the upper cultural horizon dating from the reign of Kushana ruler Kanishka. During the excavations of 2007, nine periods of habitation (KT-1 – KT-9) were identified dating from the end of the 4th century B.C. upto the middle of the 2nd century A.D., of which KT-7 – KT-9 relate to the early Kushana and Kushana periods. In the general periodization, Period VII (1st half of the 1st century B.C. – mid 1st century A.D.) relates to the conquest of Kampyrtepa under Soter Megas. In Period VIII (end of the 1st century A.D. – beginning of the 2nd century A.D.) a rich layer of human occupation was discovered and Period IX corresponds to the Kushana period. Kampyrtepa was seized by the Kushanas in the reign of Soter Megas (Wema Takto) and became a big population centre with an area of more than 20 hectares. The city-site expanded considerably under the Kushanas extending 700-750 metre from east to west and 200-250 metre from north to south. On the steep bank of the Amu Darya River, 30 kilometers west of Termez are the ruins of the ancient city Kampyrtepa, identified by scientists as the legendary Alexandria Oxiana (Amu Darya). The total area of the preserved part of the fortress is about 4 hectares. Kampyrtepa is a citadel, surrounded by a moat, and the "lower city", walled with towers. Citadel, which has multimeter layers of the Hellenistic period, began to adapt themselves to the end of the IV c. BC. Building the "lower city" made on a single plan in the beginning I c. BC and lasted until the reign of the Kushan king Kanishka I (the first third of the II c. BC). The monument, opened by

Academician E.V.Rtveladze in 1972, he studied for 30 years. Today, studied more than 70% of its territory. The Kampyrtepa fortress has a number of bright characteristics. Open this array is a one-time Kushan residential development dated from the reign of the kings Soter Megas to Kanishka I (second half of the I century BC - the first half of the II c. AD). The complex material culture of these neighborhoods is the reference period for the emergence and flourishing of the Kushan Empire. Bactrian Detachment of the Central Asian Archaeological Expedition of the Archaeology Institute under the direction of N.D. Dvurechenskaya began excavations east of "downtown" Kampyrtepa in 2004. Until that time it was thought that throughout the "lower city" that housed living quarters, built on a single plan in Early Kushan time (I c. BC), and older buildings do not exist. However, in the first work season in the study of the monument under the Kushan layers were able to identify three construction periods: Early Hellenistic, Greece-Bactrian and Kushan-Yuechzhan. An important feature of the monument is its pronounced functional significance. The settlement was located on the edge of the floodplain terrace of the right high bank of the Amu Darya (in ancient times - Oxus), and was founded to serve the ferry across it. Terrace length of about 2 km grid is cut with gentle mouths of the ravines, and has natural circuses, convenient device crossings. It was used in this capacity since Achaemenid times, as evidenced by the Shortepa fortress on the western edge of the terrace. Later, at the end of the IV c. BC ferry transferred to Kampyrtepa and from the early Middle Ages it performs the function Shurobkurgan. In the port of Kampyrtepa a carried transshipment a large amount of different products that were on the way here from Afrasiab - the capital of Sogdiana to the capital of Bactria, located 70 km south of the fort, and then go to the south-east, to India.

During the study Kampyrtepa made some interesting discoveries in the field of material and artistic culture of Kushan Bactria. In particular, it was a sensational discovery of the Uzbek archaeologists near the city gates, ruins of Buddhist shrines. And from the base of one of its walls was recovered terracotta sculpture of a seated Buddha first half of II century AD. It is noteworthy that it is virtually the only facility of its kind in this ancient city. So far, almost entirely excavated building its present places of worship related as previously thought, with only local and Zoroastrian faiths. The found sculpture of the Buddha is unique, though, and displays the classic iconography of the image of the deity - crossed in a pose of yoga legs, lying on my feet hands, hands that touch under the belly, elongated earlobes, hair gathered into a chignon at the nape - "ushnisha". The closest analogy to this image can be the relief of the Buddha on the "Triad" of

Fayaztepa, as well as "Buddha-Mazda" from the wall paintings in a cave temples Karatepa (I century AD). This is an image that conveys the image of a syncretic, bringing together the features of the supreme deities of the then two world religions - Buddhism, Zoroastrianism, respectively, of the Buddha and Ahura Mazda (translated as "Lord Wisdom"). Studies on the Kampyrtepa citadel found that in the Hellenistic and Greece-Baktrian time (late IV – late II cent. BC) from the outside - just north of before-gate facilities and ramp were building arsenal or port type. In the following it Kushan (late II - I c. BC) period in the guardhouse (guard house), found ceramic matrix for the replication of terra cotta designs depicting Athena with a spear. As we know, this is also considered the patron goddess of warriors.

Kampyrtepa - this is next ancient port town on the Amu Darya, the third in a row after Ayrtam and metropolitan Tarmita (fort Old Termez), in the twenty-mile district where they reside. The first - above the river, and east, the second - below and to the west. Moreover, researchers have previously found that Kampyrtepa, located on the the ancient ferry Burdaguy, served as the hotel and customs. Incidentally, the name of it comes from the Greek word Pandoki-Pandoheon, which means "House of hospitality." At Kampyrtepa held a unique work of conservation projects. The experience of conservation and reconstruction Kampyrtepa is the most successful in the region. Restoration of the outer city wall and one quarter of the Kushan, conducted under the sponsorship of the American Congress, with maximum use made of the ancient building techniques. For forming adobe bricks used loess, which was taken at the foot of the ramparts, dried on the ground and was placed on a clay solution.

Kara-Kamar

Kara-Kamar - unique cave complex carved into the rocky ridges of the vast Sherabad ridge on the border of Uzbekistan and Turkmenistan, which is almost two thousand years. For the first time this cave was discovered in 1875 by the famous geographer and traveler N. Maiev during the reconnaissance of the roads in Eastern Bukhara. Layout of the premises of Kara-Kamar has no analogues among the man-made caves in the East. This is a cave town: three large halls and many smaller buildings framed on three sides by the cut in the rock mass a huge rectangular "courtyard" area of about two hundred square meters and a height of ten meters. Its open end hanging over the ledge steeper. Noticeable tendency of builders to link architecture with the natural cave

environment. Inside the cave inscriptions are found on the Bactrian, Greek, Arabic and other languages. A three-line found there are two Latin inscriptions have become a sensation in the scientific world, as Bactria was in the many thousands of kilometers away from the Roman Empire. The inscriptions may recognize the name - "Rex Gaius" and, probably, the name of the 15th Roman Legion "Apolinaris." 15th Pannonian Legion was formed in 53 BC by Julius Caesar, and in 37 BC this Legion took part in the Parthian campaign by Antony ended a complete defeat and surrender of the entire Roman army. The Parthian king Orod II settled Romans war prisoners in Margiana on the border of Sogdiana and Bactria, but in 20 BC King Phraat IV returned them to August. It was the only return Roman captives by the enemy. It is noteworthy that the Legion and later often took an active part in the Roman-Parthian wars. But there is another version: Gaius Rex could be a member of one of the Roman trade or diplomatic missions sent to the Kushan Bactria. The cave complex is a complete analogy with the so-called "mitreums" - a kind of temple structures fans Mitra - syncretic religion that arose in the beginning of our era. It originated among the legions, and then spread throughout the Roman Empire, a vast territory stretching from England to Iran.

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In Tajikistan, excavation at the town sites of Kalai-Mir and Key-Kobad Shah (Kobadian) show an ascendancy of the Kushana power. The archaeological stratum Kobadian IV has been called Kushana and its ceramics have been compared to the last period of Begram I and Begram II which are characterized by the coins of early Kushana and Kanishka and his successors respectively. To the north from the Gissar ridge the fortifications and settlements of this age remained unknowns until the discovery of the Nurtepa fortification in 1980 (Negmatov - Belyaeva - Mirbabaev, 1982) in the locality of Khavatak (the region of Ura-Thbin). It located in the middle part of the low bank of yellow ochre and gravel, which encroached on the Golodni steppe from the south-east, Nurtepa fortification, semi-oval in the plan (area 18 ha), was fastened by walls and it is skillfully fitted to the natural undulating. Numerous springs supplied water to the small river of Nijhonisay (it flows along the eastern foot of bank), and falling into a stream, which passes in the middle part of the fortification. Thus, the horseshoe-shaped citadel of Nurtepa was protected from the enemy not only by walls, but also by the water: along the eastern front of River Nijhonisay, along south - by its branch, along west - by ditch.

Excavations showed that Nurtepa fortification - monument, which had the complex history with the earliest tracks of becoming accustomed to its territory,

relate to the epoch of late Bronze. Layers of 6C - 4C, BC are recorded over the entire area of Nurtepa. The basic type of dwelling at this time was a semi basement, in which rectangular adobes were sometimes used for strengthening of loess wall-edges. Ceramics was manufactured by hand (sometimes with the application of a cloth template), also, with the aid of a potter's wheel; Iron was found together with the bronze articles. In 3C -1C, BC on the fortification ground-based buildings was built. A quantity of machine tool of dish increases and its quality improved. In the first centuries of our era, apparently, springs dried up, and life ceased at this place. In the epoch of early-Middle Ages the southeastern part of the fortification was used as cemetery (jars of burials with the bones and the dishes).

Excavations 1980 - 1983 on Nurtepa fortification - these are, of course, only first steps in its study. The stratigraphic level of monument and the chronological scale of ceramics expect detailed study. It is necessary to continue the study of the nature of the building of fortification and degree of its wealth in the different periods. Findings of "imported" articles could introduce important amendments into the preliminary dating of layers. Rough dating of ancient layer by middle of 1st millennium BC is established sufficiently solidly, but in the future among the materials of this period, undoubtedly, it will be possible to distinguish between somewhat earlier and later. A problem about the connections of the inhabitants of this settlement with the neighbors expects its answer, although already on the preliminary result it is necessary to establish very close contacts with the cattle-breeding inhabitants, which dwelled in immediate proximity - in the foothills area of the Valley Syrdari.

One of such monuments - tumulus of Dashti Asht, located on the foot of Karamazar mountains (Ashtskiy region), was investigated by E. D. Caltovskiy in 1966 - 1976 and gave materials of 8C - 3C BC. In all this tumulus counts more than 500 rounded stone with the sand mounds (height from 0.4 to 1.5 m, diameter from 4 to 12 m), of them are excavated more than 250 grave (including of 48 cenotaph). Various burials are distinguished by the structure of graves. Earliest group (8C - 7C, BC) comprise single burials in the "rock boxes". Collective burials in the shallow ground graves relate to 6C - 3C, BC. And finally the third group - collective and single burials in the rock above-ground structures (kurumakh) - can be dated very widely: from the boundary of 3C BC - 7C AD, although for some burials of this group are succeeded in establishing narrower dates.

In 1st millennium BC the Yuezhi (Gurjar)tribes occupied important place, with study of which in the territory of Tajikistan (and of adjacent Central-Asian

republics) dealt from 1946 through 1956 (with the interruptions) expedition of A. N. Bernshtam. From the new materials it is necessary to note random findings from the Valley Isfary, undoubtedly, connected with the Yuezhi (Gurjar) traditions, and also materials from the tumuli of 6C - 3C BC, investigated in 1958 - 1961 on the eastern Pamirs by expedition of B. A. Litvinskiy. The majority of Yuezhi (Gurjar) tumuli on the eastern Pamirs (in all dug out about 320 tumuli, covered with stones and cult places) have low mounds or rock covers, frequently with one-two rock rings, unusually - with rectangular fence and provided high stones along the angles. Majorities of burials were in the shallow (0.5 - 1 m) ground pits, in the bent position. As a rule, burials are single; paired, plural or stairs are rare. The funeral equipment is not numerous and frugal in the common tumuli: cult objects, adomments, weapons are found only in the separate tumuli. The objects of "beast style", ritual pots and imported things present the greatest interest (Litvinskiy, 1972). But the Yuezhi (Gurjar) tribes not only lived in the almost inaccessible mountain regions: apparently, they populated the valleys, which were remained not mastered by agricultural.

Takht-i-Kobad in Kafirnigan valley, Parkhar in Vakhsh valley and Yavan have revealed artifacts and architectural remnants related to Kushana period. The coin circulation of Northern Tokharistan in the ancient times was for centuries under the significant influence of the Kushan monetary system (golden coins with a value of 2 denarii, 1 denarius and $\frac{1}{4}$ denarius, and copper "tetradrachmas" and "drachmas"), but towards the end of the IV c. there were in circulation not so many Kushan coppers but their imitations in numerous quantities. There was a short period (last quarter of the IV c. – the beginning of the V c.) of penetration on right bank of Amu Darja (especially in the areas next to the river) of coins of the Sassanian Kushanshahs, who temporarily occupied this region [Zejmal', 1983. pp. 257-268]. The mass influx in Northern Tokharistan of these coins marks the transitional period between the ancient and early medieval coin circulation.

Kurgans of the late Kushan period have been identified in Chatkal valley and over 100,000 rock engravings of various periods have been located in Saimaly-Tash which seems to include Kushana period as well. Great quantities of Kushana coins have been discovered from different parts of Sogdiana including cities like Samarkand, Talibarzu and Bokhara. The enormous hill-fort of ancient Samarkand yielded cultural remains of many periods including pottery and terracotta statuettes of Kushana period.

Khakha Fortress:

Khakha or Qah Qaha fortress is a 4th century AD monument left from Kushan era. It is the second notable fortification built in Wakhan to secure Western Pamirs after Yamchun fort. Kaahka fortress is named after legendary hero and the king of Siahpushes- Qanqaha. Siahpushes are known to be fire worshippers and worn black gowns following this Zoroastrian cult.



The walls were built of clay and stones and fortified by 56 towers with gun slots. Though the fortress is partly destroyed by time, water and winds the remnants still give a clear understanding of the size and its military might. Inner layout is the same as at Yamchun fort: citadel plus 3 grounds. The total length of rampart is 750 meters and its maximum width is 280m. (Photo: Alamy)

Talibarzu: the site of an ancient settlement approximately 5 hectares in area that existed from the early Common Era to the eighth century A.D.; the site is located 6 km south of Samarkand in the Uzbek SSR. Tali-Barzu was excavated between 1936 and 1940 by G. V. Grigor'ev. The settlement's inhabitants engaged mainly in land cultivation and stock raising, as well as in such handicrafts as pottery-making. During the early Common Era, Tali-Barzu was a fortified settlement. In the fifth and sixth centuries, a castle made of pisé, with a citadel in its center, was built at Tali-Barzu. Archaeologists have surmised that during the period between the fifth and seventh centuries, Tali-Barzu was the city of Rivdad, mentioned in written sources and destroyed during the Arab conquest of Middle Asia. Examples of Sogdian writing and sculpture were found at Tali-Barzu. The

excavation at the fortified town of Talibarzu established the presence of six cultural layers of which the complexes of Talibarzu I, II and III (partially) belong to the Kushana period. The Kurgan burial sites of the Kushana epoch in the Bukhara Oasis examined by scholars like O.V. Obelchenko, have been divided into two major groups, according to their dating, i.e. those of the period ranging from the end of the 2nd century B.C. to the 1st century A.D., and those belonging to the period from the 2nd to the 4th century A.D. These tombs yielded a large number of antiquities such as ceramics, jewellery, metal objects iron, bones and bronze weapons, etc. In ancient Ustrushana, the town site of Munchaq-Tepe and the adjacent burial ground Shirin-Sai was excavated. The finding of Chinese coins, pebbles with Chinese inscriptions and bronze mirrors attest to eastern contacts on one hand, while the find of Roman denarii of the 1st- 2nd AD suggest trade links with Europe.

The Kushanas acted as intermediaries between the eastern and western world, thus amassing huge profits from this transit trade. At Tudai Kalan remains of a small fortified settlement with square towers at the corners and arrow shaped loopholes were revealed, along with several building complexes, the earliest of which relate to the 3rd century A.D. A castle and an estate standing high on a stylobate of unbaked bricks, with three basic construction stages related to the 1st century A.D. have been unearthed at Tudai Khurd. Other settlements traced in Ustrushana and Western Fergana region are Mugh-tepe, the Somgor settlement, the settlements in the Isfana-Sai, Khodzha Baryrgan-Sai basins and the fortresses on the cliffs in the Isfara Darya basin. In the Fergana valley, all the household utensils and monuments of art bear traces of direct cultural impact of the Kushana state. This area is also noted for an extreme abundance of Kushana coins suggesting its inclusion in the Kushana domain. Ancient Naksheb in the lower reaches of the Kashka Darya, is situated at the junction of Sognd and Tukharistan. The material culture of this area indicates pronounced socio-economic development around 1st century A.D. with numerous large settlements following different architectural patterns. Some settlements have a castle in the centre, like Kalai-Zakhaki-Moran, while in others like Mudin-tepe, the castle is located in a corner. At Pirmattepe, a multiroomed castle in a maze of processional corridors and fortified entrance towers were built by successive Kushana nobility. In the region of Chach (Tashkent), the Kaunchi II culture and Djun cultures belonging to the period between the early centuries before Christ and first century A.D. have been identified with the Kushana period.

Kushana Ruins in Afganistan and Pakistan

British explorer Charles Masson discovered the site of Begram in 1833, which proved to be a veritable mine of ancient coins. Begram (ancient Kapisa) is situated at the confluence of the Panjsher and Ghorband rivers, about 80.5 kilometre north of Kabul and 8 kilometre west of the modern town of Charikar. By the end of 1837, Masson had collected nearly thirty thousand coins in all, including the coins of 'Soter Megas' and other Kushana rulers. About one thousand six hundred and forty seven coins, both of the Kadphises and the Kanishka group were reported in the Journal of the Asiatic Society of Bengal by Masson. It appears that there was a mint at Begram close to the rich copper deposits of the Ghorband valley.

A Foucher identified Begram with Kapisa, the capital of several Indo-Greek kings and the summer residence of the Kushana emperors. It was located at the juncture of two main trade routes cutting off from the major silk route; one from Balkh to Bamiyan to Peshawar to Taxila; the other leading down the Panjsher valley from Badakhshan, Turkistan and Chinese Sinkiang. The French Archaeological Mission in Afghanistan carried out limited excavations between 1936 and 1946 under Hackin, Ghirshman and Menuie, while in 1967-68 Afghan Archaeological Department carried some further work.

Ghirshman's excavation revealed three phases of occupation at the site.

Begram I (2nd century B.C. to 2nd century A.D.) is marked by the coins of the Pahlava dynasty as well as those of "the first and second Kushana dynasties". Begram II (mid 2nd century A.D. to mid 3rd century A.D.) belongs to the Great Kushanas till the probable destruction by the Sassanian King Shapur-I in about 244 A.D. Begram III (mid 3rd century A.D. to the fifth century A.D.) is related to the Kushano-Sassanian period.

Most spectacular discovery from Begram was that of numerous profane luxury goods alongside rare Buddhist objects from Room No. 10 and 13 of the so-called palace, related to first-second century A.D. These luxury objects include plaster models for silver plaques and bas-reliefs from the Graeco-Roman world, carved ivories from India, Chinese lacquer ware of the Han period, Hellenistic bronze figurines such as a 24.1 centimetre high statue of Serapis-Hercules, Phoenician glassware from Tyre and Sidon. Begram II also yielded beautiful ornamental jewellery including a gold bracelet with sockets for 46 rubies, gold earrings inlaid with turquoise and undecorated bronze ear rings. These objects

testify to the international trade in luxury items reflecting the cosmopolitanism and wealth of this important Kushana commercial centre.

Importance of Begram Site:

The ruins of Begram constituted a substantial urban settlement incorporating two fortified enclosures: to the north, what was called the «Old Royal City» by Foucher (Foucher 1925: 266) and was locally known as the «Burj-i Abdullah»; and to the south, what has been referred to as the «New Royal City», where most excavations have taken place. The site was initially identified by A. Foucher in the 1920s as the ancient Kápisī, summer capital of the Kushan emperors (Foucher 1925: 259, 266; 1931: 342). Although subsequent research, in this writer's opinion⁵, has failed to confirm this identification, it gave early impetus to archaeological investigations of the site which were carried out by the French Archaeological Delegation between 1936 and 1946 (Hackin 1939, 1954; Ghirshman 1946; Hackin, Carl & Meunié 1959). Architectural investigations by Roman Ghirshman indicated to him that the lowest levels of that part of the site called the «New Royal City» are to be dated in the Graeco-Bactrian/Early Kushan period, that is, the 2nd century BCE to the 1st century CE; that the subsequent two strata correspond to the period of the Great Kushans, up to the 3rd century CE; and the topmost stratum to the 3rd to 4th/5th centuries CE, the later Kushan period (Ghirshman 1946: 99-108). Ghirshman's assertions were based on analysis of the architectural levels and the numismatic evidence. It should be noted that several scholars⁶ have questioned his theories concerning dating of the strata, and one should thus be cautioned against accepting them, standing alone, as precise. The Begram site is most famous for the discovery during the 1937 and 1939 campaigns (Hackin 1939, 1954), under the direction of Joseph Hackin, of a large number of extraordinary objects neatly stored in two, apparently anciently sealed-off, rooms in that part of the «New Royal City» which the excavators came to refer to as the «Palace». As will be discussed shortly, however, the appellation «Palace» for this structure, and the excavators' reference to the finds as a royal «treasure» or «hoard», may result from a misapprehension by these early researchers concerning the nature and the dating of the finds.

The objects found in these sealed-off rooms consisted of numerous pieces which evinced a high degree of artisanship and which, fascinatingly, had their origins in various and distant parts of the world: among them, an Indianesque piece of earthenware referred to as the «Kinnari» pot⁷, Graeco-Roman objects

such as a bronze satyr head, painted glass beakers with analogies to Roman Alexandria, pillar-moulded bowls found also in several sites of the Arabian peninsula and in Arikamedu in India, and plaster medallions. Also found were fragments of Chinese lacquer objects the decoration of which is similar to ones found in Noin-ula, Mongolia and in Lo-lang, Korea, as well as numerous carved ivory and bone objects generally thought to originate either from north-central or southern India. Since their discovery in 1937 and 1939, the ivory and bone objects in particular have been the subject of extensive stylistic analyses (Auboyer 1948, 1954, 1971; Kurz 1954; Stern 1954; Davidson 1971, 1972; Rogers 1952) in an attempt both to indicate their place or places of origin within India and to date the pieces. Since the archaeological evidence seems to indicate that the stratum of the finds corresponds to the broad period of the Great Kushans, initial efforts at stylistically dating the objects permitted placing several pieces two or three centuries apart. This led some scholars to believe that the objects probably had been gathered over several centuries, a hypothesis which simultaneously supported and was confirmed by the assertion that the artifacts as a whole were a royal «treasure» or «hoard», and the particular portion of the site a summer Kushan imperial «palace». This writer's own research⁹ into the finds and the nature of the settlement, however, has suggested something somewhat different: that the ivory and bone finds could all be dated in approximately the same first century CE time period, and that, consistent with this thesis, the so-called Begram «treasure» could well have been merchants' commercial stock deposited at the site along established trade routes. For example, stylistic comparisons of the ivory and bone objects with ivories found at Pompeii, at Taxila and in Bactria support this proposed date; similarly, analogous pillar-moulded bowls found on the Arabian peninsula (Haerinck 1988; 1-27) and in India date exclusively from the mid-first century CE; and comparative stylistic dating yields the same results for the Chinese lacquers (Elisseeff 1954).

When the finds are viewed as first century merchants' stock awaiting further distribution, they provide an opportunity to examine the region's official commodities trade during that era and the nature of the settlement of Begram and its relation to other trading partners. The fact, if established, that the goods at Begram traveled from diverse places in the same era and were stored together in one place suggests that the site was a point of consumption, of collection for further distribution, of active trading, or a combination thereof. Considering Begram as a commercial storage and distribution site may help to

explain why the rooms in which the objects were found were sealed-off: because of the length of time required for ancient trade to make its way between distant points, there was a need for long-term protection of goods while awaiting further movement.

In addition to matters of commodities trade, Begram presents the occasion to research elements of indirect cultural exchange between Central Asia and India through an analysis of the origin of the ivory and bone objects as suggested by various heterogeneous elements depicted on them. The ivory and bone objects discovered in the two rooms at Begram consist mainly of small plaques and bands, variously engraved or in relief and occasionally displaying traces of red and black paint, and of larger sculptures in high relief which appear almost as if carved in the round. Judging from small drilled holes in the objects, originally they formed the outer decorative layer of furniture,¹⁰ the wooden skeletons of which had long since disintegrated due to burial in humid soil. On the reverse sides of some of the ivory and bone objects were marks in the Kharoshthi and Brāhmī scripts of the Kushan period, which may have indicated the place of each piece in the various ensembles.

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Begram seems to have been an important nuclear centre for urbanization during the Kushana period. Many sites in the vicinity of Begram such as Topdarra with a stupa and two monasteries, Khwaja Seh Yaran, with a stupa-monastery complex and Paitava, with a stupa and a monastery, have been assigned to the Kushana period on the basis of architectural style. Kuh-i-Bacha and Kafir Qala, with a stupa and a large rectangular platform seem to be a part of the Begram urban complex. Qand-i-Pir, a village-town site that came up in the Kushana period, yielded plain red Kushana pottery with no evidence of earlier occupation and a fairly large stupa of around 10 metre height and considerable horizontal expanse. Chai Khanjar and Deh-i-Qazi also yielded Kushana pottery and are thus identified as Kushana settlements along with Tepe Tup where a Kushana building was discovered.

The above mentioned sites fall in Parwan or Kapisa districts and seem to be a part of Begram complex of urbanization. The royal sanctuary of Surkh Kotal in the vicinity of Baghlan, 15 kilometre north of Pul-i-khumri, was excavated by the French Archaeological Mission in Afghanistan, under Daniel Schlumberger from 1952-63.

This purely Kushana site consists of a hilltop complex containing a main temple and a square cella marked by four stone column bases, surrounded by an

ambulatory on three sides. This secondary temple, leaning against the exterior wall of the main temple, has been identified as a fire temple by Schlumberger, on the basis of a platform in the centre of the cella accessible by a flight of steps, the cavity of which was filled with grey ash. A staircase of massive proportions is laid from top to bottom of the hilltop complex and connects four terraced embankments. Schlumberger dated the temple to the "Grand Kushana period" or the 2nd century A.D. Archaeological excavation at the site yielded fourteen Kushana coins including two of Huvishka. An inscription at the entrance of the staircase in Greek script and the Bactrian language, of the year 31 describes the repair of a temple called Kaneshko Oanindo Bagolaggo (Kanishka victorious sanctuary) by Nobonzokom (Nokonzoka), who seems to be the district superintendent. According to the inscription, he got the building surrounded by a wall, a well was dug and appointed an overseer for the sanctuary. The use of large sized mud bricks along with stone at Surkh Kotal, as well as the plan of the temple reflects the influence of Iranian tradition of architecture as is seen in the Achaemenid period.

116 Topdara, one of a series of Buddhist sites along the edge of the Koh e Daman plain, is situated 5km south-west of Charikar, provincial capital of Parwan. The complex is believed to have been commissioned by the Kushan ruler Kanishka between 1st and 3rd century AD. The stupa, which is nearly 30 metres in diameter, retains a characteristic decorative frieze formed from small schist components. It was 'opened' by the British traveller Charles Masson in 1833 and, despite having been neglected since, is one of the best-preserved Buddhist structures in the region.

Surkh Kotal also called Chashma-i Shir or Sari Chashma, is an ancient archaeological site located in the southern part of the region of Bactria, about 18 km north of the city of Puli Khumri, the capital of Baghlan Province of Afghanistan. It is the location of monumental constructions made during the rule of the Kushans. Huge temples, statues of Kushan rulers and the Surkh Kotal inscription, which revealed part of the chronology of early Kushan emperors (also called Great Kushans) were all found there. The Rabatak inscription which gives remarkable clues on the genealogy of the Kushan dynasty was also found in the Rabatak village just outside the site. The site of Surkh Kotal, excavated between 1952 and 1966 by Prof. Schlumberger of the Délégation Archéologique Française en Afghanistan, is the main site excavated of the Kushan Empire. Some of the site's sculptures were transferred

to the National Museum of Afghanistan (also known as the 'Kabul Museum'), the rest of the site was completely looted during the Afghan Civil War. The most famous artifacts of this site are the Surkh Kotal inscriptions, the statue of King Kanishka and the fire altar. The statue of the king was destroyed during the Taliban wave of iconoclasm in February–March 2001, but has been restored by French conservationists. The three artifacts are currently on display in the Afghan National Museum.



The terraces of Surkh Kotal (Photo: Alamy)

The Inscription:

Here are translations of the inscriptions from Surkh Kotal by J. Harmatta. They were originally in the Bactrian language and written in Greek script. For possible interpretations of their meanings, see Harmatta's article.:

The "unfinished inscription" (SK2) has been translated as:

"Era-year 299, on the 9th [day] of [month] Dios, King of Kings Ooëmo Takpiso, the majesty, the Kuṣāṇa, had the canal d[ug here]."

Unfortunately, the fragments of an inscription from the period of Kanishka's reign contain only about one fifth (124 letters altogether) of the original inscription. They have been translated as:

the lord, K[ing of Kings], the mighty Kanesko . . .]

[in the] first [era ye]ar T [an officer of the king] c[ame] here.

Then [this stronghold and the sanctuary] were built by him in four years.

[And] when the st[rongho]ld was com[pleted], then this façade [and] the stairs l[eading th]ere [were built by him. Moreover, the canal was wh]olly bu[tressed with stones so that p[ure water was [provid]ed [by him in the can]al for the ab[ode of the gods. Thus he] to[ok care of the sanctuary].

[Moreover, this stronghold and the canal were built by So-and-So by the order of the king]. Then So-and-So inscribed this façade and the stairs leading there.

This stronghold is the 'Kanesko' Oanindo sanctuary which the lord king made the namebearer of Kanesko.

At that time when the stronghold was first completed, then its inner water to drink was missing, therefore the stronghold was without water. And when the water-flow disappeared from the canal, then the gods wished themselves away from the abode. Then they were led to Lrafo, [namely] to Andēzo. Afterwards the stronghold became abandoned.

Then, when Nokonzoko, the karalrango, the king's favourite who is much devoted towards the king, Son of God, the patron, the benefactor, the merciful as well, who wishes glory, all-winning strength from pure heart, came here to the sanctuary in the 31st Era-year, in the month Nīsān, then he took care of the stronghold. Then he had a well dug, thus he provided water. Thereafter he buttressed [the well] with stones so that the fine, pure water should not be missing for the stronghold. And when for them the water-flow would disappear from the canal, even then the gods, should not wish themselves away from their abode, thus the stronghold should not become abandoned for them.

Moreover, he appointed an inspector over the well, he placed a helper there, so that a separate [inspector] took good care of the well and a separate inspector of the whole stronghold.

Moreover, this well and the façade were made by Xirgomano, the karalrango, by the order of the king. [B: Moreover, this well was made by Borzomiro, son of Kozgasko, citizen of Hastilogan, attendant of Nokonziko, the karalrango, by order of the king.]

Moreover, Eiiomano inscribed [this] together with Mihramano, the son of Bozomihro

Two sculptures were recovered from the building. One of these, a badly weathered headless, standing male figure with heavy drapery and jewellery, in local sand-stone, has been compared with the well-known Kanishka figure, by Schlumberger. Other notable decorations in the building include stepped merlons of oriental tradition, a stone frieze of Gandhara style and a series of unbaked and painted clay figures. One of the statues in the merlon appear to be that of the sun-god of the Mathura tradition. The establishment of the Kushana dynastic shrine suggests that Surkh Kotal was an important centre during the Kushana period. The Rabatak inscription that sheds valuable light on the

genealogy and chronology of the Kushanas, was also found near Surkh Kotal. According to the inscription King Kanishka in year 1 of his reign, commanded Shapara, the master of the city, to make a Nana sanctuary at the site, for the deities-Sri, Pharo and Omma.

A cluster of settlement-sites numbered 148, 1232, 1123 and 169 can be noticed in and around Baghlam. Kunduz in north Afghanistan, probably continued to be an important town during the Kushana rule. A hoard of tetradrachms of Attic weight conforming to the Bactrian-Greek style near Kunduz confirms that it was a flourishing Greek enclave. Remains of Graeco-Buddhist art with Indian influence, of 4th centuries A.D. have found around Kunduz. Durman Tepe, lying about 12 kilometre southwest of Kunduz, yielded a small tepe measuring about 60 metre in diameter and 20 metre in height. The Kyoto University Archaeological Mission excavated several rooms made of mud brick and six stone pillar bases of Hellenistic style. Several Kanishka and Vasudeva coins were recovered along with Kushano-Sassanian gold coins. Chagalaq Tepe, situated south of Durman Tepe, is a large tepe, 150 120 metre in diameter and 20 metre in height, with three archaeological strata.

The lower one seems to have been a Buddhist monument of Kushana period. The enclosure wall was made of mud-blocks about 5 metre in height and the eastern gate had an arched ceiling, outside which two groups of buildings for guard-rooms were found. The buildings of Kushana period were made of mud bricks and were plastered. The Kyoto University Archaeological Mission found store rooms, living-rooms, cooking rooms, store pits, bakery ovens, a blacksmith's work room, a central staircase and a big room with twenty big jars and two detached pillar bases. Other antiquities of this site include a stone lid of a big jar with a design of lotus, lions and makara along the edge, similar to the Mathura and Amaravati Schools, a square stone block with reliefs of a Bodhisattva and a standing man on both sides, representing the Kushana style; a Buddha head, one seated Buddha and several stone fragments of a stupa.

Kirghiz tepe is another Kushana site in Kunduz, with a fortified rectangular settlement and a citadel. Qunduz Province. At the edge of a terrance of the Oxus (present-day Amu Darya) River, two kilometers northeast of the village of Khatun Qal'a, situated a dozen kilometers to the east of Imam Sahib. A fortified rectangular site, oriented East-West, comprising a citadel (80 x 65 meters), surrounded by a rampart (110 x 90 meters). These two works were run-down during the most recent inspection, but their slopes, still rigid, were elevated up to nine meters (Citadel) and six meters (rampart) above the plain of Imam Sahib; they are separated by a narrow flat stretch of earth (25 x 30 meters), where the traces of ancient constructions shows signs of recent disturbance.

Qush Tepe has a very large mound with a square structure characteristic of the Kushana period. Other villagetown settlement sites in Kunduz include Chim Qurghan, Kafir Qala, Qunjugh and settlement number 943, 931, 309, 172, 472, 83, 210 and 28 in Ball's Gazetteer.

In Badakhshan, Gauhar and Ghurdarama are ceramically identified as single culture Kushana settlements. Ghurdarama is a fortified settlement with two mounds containing mud bricks measuring 38 □ 38 centimetre. The fortification walls are of stone with square towers. A tower measuring 560 metre is in the south direction. The antiquities include Kushana ceramics and an unworked piece of lapis. Gauhar is a settlement with a citadel in a naturally defensible position. Badakhshan has also yielded a large number of Later Kushana coins.

The town sites of Bolar and Andarab situated at the southern limit of Bactria with an unexcavated Buddhist ruins have been traced. In north Afghanistan, Takhar and Samangan are the other provinces where villagetown sites multiplied in the Kushana period. Sish Kaik, Kafir Qala and Gugari in Takhar province form a cluster of settlements which came up during the Graeco-Bactrian period but continued in the Kushana age. Other Kushana settlements in Takhar are Kalafgan, Kalafgan South, Asmti, Khwaza-Hafiz, Kabul and the settlements

numbered 122, 583, 579, 909, 139, 160, 791, 515, 447, 197, 31, 6, 136 and 30 in Ball's Gazetteer. In Samangan province, Tepe Shahidan is a village mound site which provides valuable information about the daily life of the peasant farmers who were the backbone of the Kushana economy. Samangan has a cluster of settlement sites numbered 1101, 1063, 289, 1061, 1212, 1181, 65 and 1034. Shahr-i- Banu is another Kushana site in this area. Thus the process of urbanization that was initiated by the Graeco-Bactrians in north Afghanistan, continued at a greater pace during the Kushana times.

The Buddhist Shrine Complex at Hadda

Ningrahar province, near Jalalabad is one of the richest archaeological sites of the Kushana period, in terms of Buddhist art. It has an extensive area of stupas, monasteries and caves, covering about 15 square kilometre. The Hadda complex contains famous sites such as Tepe Shotur, Tepe Kafriha, Tepe Kalan, Tepe Zargaran, Bagh Gai, Gar Nau, etc. Explored between 1923 to 1928 and 1930-33 by the French Archaeological Mission in Afghanistan, more than 1000 stupas were identified along with Gandharan stucco sculptures in large quantity, limestone and schist bas-reliefs and Buddhist wall paintings. Hadda was one of the largest Buddhist temple and pilgrimage complexes in the world during the 1st through 3rd centuries AD. A key location on the 2,000-mile path that pilgrims followed in the transmission of Buddhism from India to China, Hadda was an active center for manuscript translation and duplication as well as sculpture. Sculptures from Hadda combine elements of Buddhism and Hellenism, in an almost perfect uniquely identifiable Hellenistic style. Although the style itself is suggested by experts to date from the late Hellenistic 2nd or 1st century BC, the sculptures from Hadda are usually dated, tentatively, to the 1st century AD or later. Given the early date, superb quality, technical refinement, variety and

stupendous quantity of sculptures, Hadda must have been a "factory town" where Greek or Greek-trained artists familiar with all the aspects of Hellenistic sculpture, lived and worked in, what scholar John Boardman described as "the cradle of incipient Buddhist sculpture in Indo-Greek style." The transference of Greek heroes to Buddhism (e.g., Herakles being the inspiration and model for the Buddhist Bodhisattva) is fully on display at Hadda. A sculptural group excavated at the Hadda temple known as Tapa-i-Shotor, for example, represents a Buddha flanked by a perfectly Hellenistic figure of Tyche holding her cornucopia and Herakles holding not his usual club, but the thunderbolt associated with the Bodhisattva figure Vajrapani. In addition to sculpture, Hadda contained some of the the oldest surviving Buddhist manuscripts in the world, which are perhaps the oldest surviving Indian manuscripts of any kind, the long-lost canon of the Sarvastivadin Sect that dominated Gandhara and was instrumental in Buddhism's spread from India to China. Probably dating from around the 1st century AD, looted from Hadda during the 1990s and smuggled to Pakistan, these Buddhist manuscripts were written on birch bark in the Gandhari language. Discovered in a clay pot bearing an inscription in the same language eventually passed to the British Library in London and the University of Washington in Seattle. The legal ownership of these priceless manuscripts remains in dispute. More than 1000 of the vast assemblage of sculptures found at Hadda during the 1930s and 1970s were secured at the Kabul Museum and the Musée Guimet in Paris. The temples and row upon row of burial stupas at Hadda became an open air museum — accessible to yet extremely vulnerable.

At and around Tepe Kalan as many as 23000 limestone and stucco heads were recovered including Buddhas, Bodhisattvas, demons, donors, monks, helmeted soldiers and men of different groups. The excavation of Tepe Shotor by the Afghan Department of Archaeology between 1965 to 1973 and afterwards, revealed a Buddhist stupa- onastery complex with chapels,

decorative votive stupas, clay statuary, bas-reliefs, wall paintings, large number of coins, many gold, silver and steatite reliquaries, etc. A unique 'fish porch' (2.40 m x 2.20 metre) in stucco, dated to the 2nd or 3rd century A.D. elaborately depicts the conversion of a snake-king to Buddhism along with many real and imaginary sea-creatures. Hadda in Ningrahar province appears to have been an important nuclear centre around which many village-towns came up. It was surrounded by settlements which all appear to be stupa-monastery complexes, like Ghunda Chasma, Chakhil-i-Ghundi, Barabad, Kuhna Deh, Qala-i-Shahi, Deh-i-Rahman, Shalatak, Bimaran, Filkhana and Ahin Posh Tepe. The stupa at Ghunda Chasma stands on two platforms, the first 1.07 metre high and c. 25 Metre square, the second c. 22 metre square with 10 pilasters on each side. It has a stairway on the north side and a monastery to the south. It is a single culture site which is dated to the Kushana period on stylistic grounds.

Chakhil-i-Ghundi, situated around 1.5 kilometre northeast of Hadda complex, is a stupa-monastery complex with an associated habitation area on a nearby small hill. Stucco statuary and reliefs and elaborate facades on the votive stupas have been reported from this site. It was occupied for the first time during the Kushana period and continued till the Kushano-Sassanian period. Barabad is also a stupa-monastery complex of 1st -2nd century A.D., with a frieze of pilasters, blind arches, a steatite reliquary and series of caves nearby. Kuhna Deh contains a small, perfect stupa, monastery, aqueducts and number of artificial caves that are dated to the Kushana period. Filkhana has an artificial cave complex of 32 caves, two stupas and a gold and silver reliquary which are architecturally and stylistically dated to the Kushana period. Sultanpur is another Kushana site with a stupa having a pyramid shaped reliquary. The Ahin Posh stupa has a large stupa-monastery complex which yielded rich numismatic records including three Roman aurei each of Domitian, Trajan and Sabina, and seventeen Kushana gold coins (10 of Wema Kadphises, 6 of Kanishka and 1 of

Huvishka). On account of these gold coins and the largeness of the stupa-monastery complex, we can infer that Ahin Posh was an important village-town site in the Kushana period. All the above mentioned sites are in Ningrahar province and appear to have been a part of the Hadda urban complex.

Deh-i-Rahman with three stupas and Shalatak with Kushana ceramics, both in Laghman province are other Kushana settlements around Hadda. Bimaran in Laghman province, is a rich Kushana site, with four major stupas, Kharoshthi inscriptions, coins, gold jewellery, gold reliquary inset with rubies and a complex of six artificial caves. The representations on the reliquary include two sets of three figures – a standing Buddha flanked by the gods Indra and Brahma. This is believed to be one of the earliest examples of the Buddha image.

Qala-i-Shahi in Kunar province, with a stupa-monastery complex also appear to be a part of the Hadda complex. The Kyoto University Archaeological Mission excavated sites like Basawal caves and Lalma near Jalalabad that yielded antiquities of Kushana period. It is interesting to note that all these sites were connected with the Buddhist ideology in Kushana period which seems to have played an important role in the development of these urban complexes. Nagara identified with Jalalabad also finds mention in a number of inscriptions including two Bharhut inscriptions, the Mathura lion capital pillar inscription of Mahakshatrapa Rajula and in the inscription found at Jaulian near Taxila, which mentions the gift of the monk Dharmamitra.

Thus Jalalabad/Hadda seems to have been important centres of Sarvastivada Buddhism in the Kushana period. According to Hou-Han-Shu, the Yueh Chi conqueror Ch'iu-Chiu-Chuen, identified with Kujula Kadphises, occupied Kao-Fu or the Kabul area of Afghanistan. The discovery of Hermaeus-Herakles coins of Kujula Kadphises in this area attest to the association of Kujula with Kabul, which was the last stronghold of the Bactrian-Greeks and their ruler Hermaeus.

Kabul appears to have been another urban settlement around which a cluster of village-town sites developed. Khwaja Mussaffar having an artificial mound ceramically seems to be a Kushana settlement. Quishlaq-i-Sufla with a small ruined fort similar to a Shaka fort and a rectangular building was a Kushana village-town site. Yakh dara has two stupas and associated monastery enclosures which can be architecturally assigned to the Kushana period and later. Kammani also appears to be a Kushana site ceramically and has yielded remains of two stupas one of which is approx. 17 metre high and a gold medal of Kadphises. Minar-i-Chakri again has Kushana ceramic tradition, a monastery complex and a pillar. Shiwaki seems to be an important town of Kushana period as it has yielded Kushana gold coins and a Roman coin of Trajan. Its stupa-monastery complex covers a wide area. The stupa has a well-preserved frieze of alternating pilasters and blind arches and Kut-i-Sitara yielded a steatite base with a Kharoshthi inscription, apart from coins. Baikut also appears to be Kushana settlements with Buddhist complexes. Thus, Buddhist ideology, state power and trade seems to have given an impetus to habitational expansion and urbanization in this area.

At Wardak, on the Kabul-Ghazni road, a large fortified urban site of the Kushana period has been reported. The town site was laid in accordance with a regular grid street plan and has an inner and outer enclosures. There is only one entrance and the outer enclosure is strengthened by round towers at regular interval and a ditch on two sides. Outside the walled city, remains of five or six stupas, a fortified monastery complex, a dam and a canal system are noticed.

The canal must have supplied water to the settlement. One of the stupa contained several Kushana coins, metal bases and a steatite base with a Kharoshthi inscription dated to the year 51, during the reign of Kushana emperor Huvishka. The Kushana pottery collected from this site has been compared with that of Begram-II by Fussman. Although the plan of the site resembles Bactrian

style, it was definitely a Kushana site which must have developed as an important Kushana town lying on the Kandahar-Kapisa trade route.

Tepe Yemshi, in the Shibarghan province, is a city-mound site with a round plan. The excavations conducted by the joint Afghan-Soviet Mission established continuous occupation from the Bactrian times till the Sassanian period when it was destroyed. The site yielded evidence of massive circular fortifications along with numerous antiquities such as terracottas, human and animal figurines, painted and stamped pottery, incised stone plates, drainage pipes, alabaster spindle whorls, limestone coloured bases and silver altars. Tepe Yemshi seems to be the living area of the Kushanas whose burial ground is reported from the nearby site of Tillya Tepe.

The material difference in the graves of Tillya Tepe shows social and economic differentiation with the division of society into rich and common classes. Excavations at Shahr-i-Kona in Kandahar by the British Mission in 1975, revealed continuous cultural sequence from the protohistoric period of which the Kushana occupation appears to be the most extensive, apart from the 'late Islamic occupation'. There is some evidence of round arch from the Kushana phase along with bricks of 45 x 45 x 8 centimetre. The cave settlements of Shamshir Ghar and Aq Kupruk provide evidence of the nomadic population of Afghanistan which still have symbiotic relations with the sedentary farmers. The most striking Buddhist remains of Afghanistan were the two colossal images of Buddha from Bamiyan, 55 metre and 38 metre high, carved in deep niches. The site, lying on the silk route, about 250 kilometre northwest of Kabul offered a natural camping place to the merchandise-laden caravans and encouraged Buddhist devotees to carve out shrines and images. With two towering images of Buddha and thousands of rock-cut shrines in vicinity, Bamiyan seems to have developed into a vast monastic establishment during the later Kushana period.

Several rock-cut caves carved in the three walls of a gorge, have been noticed at the site of Homay Qala. These are irregularly situated caves at different levels, with a corridor running along all the three walls. The complex has been identified as a Buddhist cave monastery consisting of monastic cells with parabolic "vault" and rectangular or arched entrance and small chapels connected by corridors and stairways. The caves of Fil-Khana also have a similar plan where several cells, at the same level, connected by a corridor were carved out in rock. K. Nishikawa and S. Mizuno who studied the Fil-Khana caves have dated this complex to the period of the 'Great Kushans' on the basis of a Kharoshthi inscription discovered in cave no. 28. They concluded that Fil-Khana caves were one of the earliest Buddhist caves in Afghanistan. Several other rock-cut monasteries have been reported from Afghanistan of which the caves of Haibak are very imposing. The Hazar Sum urban nucleus of 200 plus multiroom-multistoreyed rock cave-dwellings have also been dated to the Kushana period. We can thus gauge a marked increase in the number of settlement sites, both urban and rural, during the Kushana period, which went up from 79 in Graeco-Bactrian to 167 in the Kushana period. Of the Kushana sites only 33 are old sites of the Graeco-Bactrian and Shaka period which continued to be occupied, while the remaining 134 are new settlements that developed in the Kushana period itself.

Gandhara was a pivotal region in the Kushana Empire and Pushkalavati, the traditional metropolis of Gandhara, was one of the earliest Kushana cities in Pakistan. Identified with modern Charsada, 17 miles northeast of Peshawar on the east bank of Swat river, this ancient city stood on two important trade routes, viz. the one running from Bactria to Barygaza and the other, the great northwest-southeast route which terminated at Patliputra. Pushkalavati stood at the very gate to India from the northwest. Of the several mounds, some were excavated in 1902-03. Some Kushana coins were revealed at Mir Ziyarat, of which one

belonged to Wema Kadphises and three to Kanishka. Other, the great northwest-southeast route which terminated at Patliputra. Trial excavations at the highest mound Bala Hisar (60-70 feet high) were conducted in 1903 and later it was excavated by Mortimer Wheeler in 1958. Apart from a hoard of 57 copper coins of the later Kushana rulers, four inscribed jars, three of which bear Kharoshthi inscriptions in Kushana characters, suggest Kushana occupation of this city. A copper coin belonging to one of Kadphises was discovered at Palatu Dheri. Mortimer Wheeler's excavation, revealed intensive occupation of Bala Hisar from the 6th century to 2nd or 1st century B.C. after which reduced occupation continued till the 'Muslim period'. The main habitational area of Charsada was shifted to a nearby site Shaikhan Dheri during the Kushana period which represents the rebuilding of the city of Pushkalavati under the Kushanas. The stratigraphy of Shaikhan Dheri runs from the middle of the 2nd century B.C. to the close of the 2nd or the middle of 3rd century A.D. The excavations at the 1045 feet high mound above sea level in 1963-64 by A.H. Dani brought to light three occupational layers belonging to the Kushana (Phase A), Scytho-Parthian (Phase B) and Greek times (Phase C) which are further subdivided into three periods on the basis of coins.

The Kushana phase is divided into Period I – late Kushana, belonging to the time of Vasudeva; Period II – middle Kushana to the time of Kanishka and Huvishka and Period III – early Kushana marked by the coins of Soter Megas, Wema Kadphises and Kujula Kadphises. As many as 475 coins were found in the Kushana layers (Phase A) of which only 291 could be identified, including 219 Kushana coins. These include 5 coins of Kujula Kadphises, 38 of Soter Megas, 60 of Wema Kadphises, 77 of Kanishka, 31 of Huvishka and 8 of Vasudeva. One of the gold coins of Wema Kadphises (Shiva with bull type) has a hole and was used as a button. This grid-patterned city was founded by Menander and it declined after the Kushanas. Several structures of burnt bricks,

drains, refuse pits and cess pools were exposed during the excavation, which mostly belong to the Kushana period. The city plan, of which three parallel streets and a side street crossing at a right angle have been excavated, belongs to the Kushana period. On the street we notice refuse pits of several shapes, full of ashes, bones and charcoal. All drains were uncovered and built of stone except one which was built of burnt bricks. In the excavation a bathing place, a fire place and a drain were also discovered from the Kushana phase. Other antiquities from the Kushana layers include red ware and grey ware, lamps, weights, terracotta figurines, sculptural pieces, beads of semi-precious stones, iron objects, antimony rods, various items of toilets, etc. Kushana level yielded more than three-fourth of the total number of terracotta beads. The excavations at Shaikhani Dheri also brought to light 37 Kharoshthi inscriptions in Prakrit language, almost all belonging to the Kushana phase. All these inscriptions are private records of religious nature. A.H. Dani suggests the existence of another important Kushana city at Rajar (Rajagadha) near Charsada. On the basis of Chinese sources, it is generally believed that Purushapura (modern Peshawar) was the capital of the Kushanas. According to Fa-hsien, Purushapur was famous for the splendid stupa built by Kanishka and Buddha's alms bowl which was brought by Kanishka from Pataliputra.

Two large mounds, known as Shah-ji-ki-dheri near the Peshawar city have been identified with Kanishka's stupa and a monastery. The core or the dome of this gigantic stupa rested on a 180 square feet plinth which had on each side a 43 feet deep central projection, itself endowed with a 7 feet deep central projection. The plinth also had four circular towers at four corners. The façade of the plinth was covered both with bricks and roughly dressed stone blocks and had stucco figures of the Buddha between corinthian pilasters. The core of the stupa was made of walls which radiated from the centre Purushapur. The centre of the stupa below ground level yielded an inscribed cylindrical casket and its lid of

copper alloy (7.75 inch high and 5 inch in diameter). It has the figure of a seated Buddha on the centre of the lid and two figures of Brahma and Indra with folded hands standing on the left and the right side respectively.



1899 engraving showing the remnants of the Kanishka Stupa in Shah-Ji-Ki-Dheri.(SOURCE : WIKI)

The stupa was described by Chinese pilgrims in the 7th century as the tallest stupa in all India. Archaeologists have examined the remains of the structure and determined that it had a diameter of 266 feet. Ancient Chinese manuscripts tell of Buddhist pilgrims reporting that the stupa had a height of 591–689 feet

(The measurements they stated were in Chinese units, which were 600–700. This height was equal to about 180–210 meters or 591–689 feet.

Three Chinese reports are known (by Faxian, who travelled between 399–412 CE, Sung Yun who arrived in India in 518 CE, Xuanzang who went to India in 630 CE). Sung Yun describes the stupa in the following terms:

"The king proceeded to widen the foundation of the Great Tower 300 paces and more. To crown all, he placed a roof-pole upright and even. Throughout the building he used ornamental wood, he constructed stairs to lead to the top....there was an iron-pillar, 3-feet high with thirteen gilded circlets. Altogether the height from the ground was 700 feet."

The stupa was discovered and excavated in 1908–1909 by a British archaeological mission, and led to the discovery in its base of the Kanishka casket, a six-sided rock crystal reliquary containing three small fragments of bone, relics of the Buddha (which were transferred to Mandalay, Burma for safekeeping, where they still remain), and a dedication in Kharoshthi involving Kanishka.

According to Buddhist the building of the stupa was foretold by the Buddha:

"The Buddha, pointing to a small boy making a mud tope...[said] that on that spot Kanishka would erect a tope by his name." Vinaya sutra

The same story is repeated in a Khotanese scroll found at Dunhuang, which first described how Kanishka would arrive 400 years after the death of the Buddha. The account also describes how Kanishka came to raise his stupa:

"A desire thus arose in [Kanishka to build a vast stupa]...at that time the four world-regents learnt the mind of the king. So for his sake they took the form of young boys...[and] began a stupa of mud...the boys said to [Kanishka] 'We are making the Kanishka-stupa.'...At that time the boys changed their form...[and] said to him, "Great king, by you according to the Buddha's prophecy is a Sangharama to be built wholly with a large stupa and hither relics must be invited which the meritorious good beings...will bring."

The Kyoto University Archaeological Mission carried out several excavations at sites of the Kushana period in Pakistan, such as Chanaka Dheri, Mekhasanda and Threli near Peshawar. The excavation at Chanaka Dheri, situated about 70 kilometre east-northeast of Peshawar, near Shahbazgarhi, revealed two periods. While Period I is a small village of a later date, Period II is a sort of a palace site of the Kushana period, composed of four buildings of which three were excavated. The central building (57 × 35 metre) has several rooms and corridors erected on a massive stone underground basement. One large room still has six round bases (4 metre in diameter) of stone blocks in two rows. This building had an attached staircase on the west wall of this large room. The walls and floors were originally coated with plaster and the underground stone masonry reaches a depth of 5 metre. The north building (72 × 47 metre) was a square court, paved with slabs and enclosed by a higher terrace with small rooms on every side. On the northwest building there remained only a square basement (36 × 19m.), the upper part of which was completely destroyed. Coins of Wema Kadphises, Kanishka and Huvishka were found alongside gold coins of post-Kidarite rulers. Typical Kushana pottery such as spouted jars, knobbed lids, lamps, glass bangles, etc. were also discovered.

The site of Mekhasanda on the slope of the mountain, east of Chanaka-Dheri was first excavated by A. Foucher. The Kyoto University Archaeological Mission excavated many buildings of stone on several ridges including a main stupa in the centre of a court, standing on the main ridge and many votive stupas around it. The two storeyed square base of the main stupa has been preserved and some stucco figurines of Buddha along the edge of this stupa-court in low

enclosure walls and pilasters on the side walls can be observed. To the south of the courtyard is an entrance approached by a flight of stone stairs. Several small shrines were noticed along the edges of the stairway and an assembly hall and a kitchen room to the east. This site yielded a great number of Buddhist sculptures, stucco figurines, pottery, iron objects and coins of Vasudeva, later Kushana coins of Vasudeva type, etc. On the other ridges several rooms of viharas were unearthed. The Threli Buddhist temple is in a mountain valley, 14 kilometre north of Mardan. More than one hundred stone building remains can be noticed on the northern slope of this valley of which three groups were excavated by the Kyoto University Archaeological Mission. One group, located on the top of one of the ridges has a stupa-court, viharas and a square hall with three big stupas adjacent to one another in the centre. The second group, near the bottom of this valley consists of three terraces adding to an eastern wing, with a stupa court on the uppermost terrace. The rear part of this stupa court is large and has a main stupa in the centre and several votive stupas around it. The front part of it is narrow with small stupas and shrines. On the middle terrace, there stood a pillared veranda while the lowest terrace was a flat plane with no buildings. The third groups of buildings were mostly viharas. About three thousand pieces of stone Buddhist sculptures and building fragments, one thousand stucco figurines, pottery, iron objects and coins including copper coins of Huvishka (from the stupa-court) were recovered from this site.

In the Peshawar valley, a number of other stupa sites were also excavated. Shahri Bahlol, about 7 miles to the north of Mardan was excavated by D.B. Spooner in 1906-07. Seri Bahlol (or Sehri Bahlol) is located near Takht Bhai, about 70 kilometres north-west of Peshawar, Khyber Pakhtoonkhwa, Pakistan. Seri Bahlol is a historical place. It is an ancient town site with a stupacum-monastery, where the sculptural finds are singularly rich and numerous, and it has been included in the UNESCO World Heritage List since 1980. It contains the remains of Buddha, which have not been properly excavated. Antiques such as statues, coins, utensils and jewellery are commonly found. The local people continue illegal excavation in their homes and land, damaging the historical monuments. Some of the local dealers of antiques misguide the local population and instigate them to involve them in illegal excavation. It requires national and international attention in order to reserve the remnants at Seri Bahlol.

The excavations at Shahri Bahlol yielded one copper coin of Soter Megas (Bust and Horseman type), one silver Sassanian coin and a unique silver coin of the Kidara Kushanas. The excavation also brought to light many statues of donors in Kushana type tunic and a portrait of the so-called Kushana king, probably Huvishka.

Takht-i-Bahi

Takht-i-Bhai (also spelled Takht Bahi, Takht Bhai or Takh Bay) is a Parthian archaeological site in Mardan, Khyber-Pakhtunkhwa, Pakistan. It was first a Zoroastrian complex which, after the later arrival of Buddhism, was then converted into a Buddhist monastic complex. It is dated to the 1st century BCE. The complex is regarded by archaeologists as being particularly representative of the architecture of Buddhist monastic centers from its era. It was listed as a UNESCO World Heritage Site in 1980. The ruins are located about 15 kilometers from Mardan in Pakistan's Khyber-Pakhtunkhwa Province. A small fortified city, dating from the same era, sits nearby. The ruins also sit near a modern village known by the same name. It is located around 500 feet atop the small hill and around 2 km from village bazar. The surrounding area is famous for sugar cane, wheat, maize, vegetable, and orchard cultivation.

There are four main areas of the Takht Bahi complex:

- The Stupa Court, a cluster of stupas located in a central courtyard.
- The monastic chambers, consisting of individual cells arranged around a courtyard, assembly halls, and a dining area.
- A temple complex, consisting of stupas and similar to the Stupa Court, but of later construction.
- The Tantric monastic complex, which consists of small, dark cells with low openings, which may have been used for certain forms of Tantric meditation.

Additional structures on the site may have served as residences or meeting halls, or for secular purposes. All of the buildings on the site are constructed from local stone, and are mortared with lime and mud.



Public park below the buddhist monastic relics, Takht-e-bhai (Photo : Ch. Haft A8)

Archaeologists have divided the history of the complex into four periods, beginning in the 1st Century BCE.

The monastic complex was likely founded in the early 1st Century BCE. It is proven by an inscriptions found bearing the name of Gondophares (20-46 CE). After Gondophares, the place fell under control of Kujula Kadphises, the first Kushan king. This first era continued until the 2nd Century CE, and is associated with another Kushan king Kanishka, as well as early Parthian and later Kushan kings. The second construction period, which included the creation of the Stupa Court and assembly hall, took place during the 3rd and 4th Centuries CE. A third construction period, associated with the later Kushan dynasty and the Kidara Kushana rulers, occurred during the 4th and 5th centuries. The final construction period, which saw the creation of the so-called Tantric complex, took place in the 6th and 7th Centuries CE, and was overseen by invading Hun rulers. Despite numerous invasions into the area, Takht-i-Bahi's hilltop location seems to have protected it from destruction, unlike many

comparable early Buddhist monastic complexes. The complex was occupied continuously until Late Antiquity (7th century CE), when charitable funding for the site ended. The first modern historical reference to these ruins was made in 1836 by the French Officer, the Buddhist remains are in a village named Mazdoorabad. Explorations and excavations on this site began in 1864. A significant number of objects from the site can be found in the British Museum. The site underwent a major restoration in the 1920s.

The stupa and monastery site of Jamalgarhi :

Following Alexander Cunningham's survey of 1848 and the resultant identification of a Buddhist site above the village of Jamal Garhi near Mardan, another military officer-turned-archaeologist came around in 1852 to make a cursory excavation. Though his work was inconclusive, he uncovered an array of damaged sculptures of very fine workmanship. Word was the site was periodically robbed of its reliquary, someone even removing 12 camel-loads of sculpture only a decade earlier. The site was then mapped and most of the debris cleared to reveal a beautiful monastery constructed in large diaper masonry of stone quarried from the surrounding hills. The site, an elongated hill, offered sufficient space for the main stupa, a number of votive stupas and the various buildings of the monastery to be spread out instead of being packed close together as we see in Takht Bahi or most other Taxila monasteries. The most remarkable find in Jamal Garhi is the circular stupa situated on high ground to the west of the main clump of edifices. The stupa is surrounded by a ring of cubicles that may have either served as shrines housing images of Buddha or prayer chambers for the devout. The superior stonework and symmetry of the stupa are notable. Below the main shrine, the archaeologist's team mapped a quadrangle with a number of votive stupas and shrines along three sides. To the north was a large rectangular assembly hall. The British team collected some broken statuary, surveyed and mapped the site and went their way. And the ruins of Jamal Garhi were soon forgotten.

It took more than 150 years for the site to be re-evaluated. In 2011, Dr. Zain-ul-Wahab led a team of young apprentices to Jamal Garhi, becoming the first expert to unearth, among other things, a number of coins attributed to the Kushan king Huvishka and his successor Vasudeva spanning the third decade to the close of the 2nd century CE. Wahab's efforts lent provenance to the monastery of Jamal Garhi. This was a time when Buddhism was spreading fast

across this part of the world. The Central Asiatic Kushans, originally fire worshippers, had embraced Buddhism and followed their new faith with the customary zeal of recent converts. In fact, Huvishka's predecessor, the great Kanishka, is commemorated to this day for his ardent pursuit of ordering some of the most monumental stupas ever to be raised in northwest India. Dr. Wahab points out that every need of the masters and pupils of the monastery was met by the royal palace on Kanishka's orders. Even a layperson looking at the first-class quality of stonework of the monastery buildings can infer the presence of royal intervention in terms of finances and supervision. Kanishka's successors emulated their illustrious forebear in promoting the faith. In the nearly 200 years of Kushan rule, the country from Peshawar through the Yusufzai plain to Taxila, Sialkot and even as far away as the middle Ganges valley mushroomed with scores of Buddhist stupas and monasteries. The small picturesque hill above the modern village of Jamal Garhi, then shaded by trees, is home to a school that overlooked fertile valleys and mountains from all sides was one among them. The monastery whose name we will perhaps never learn was as conducive a place as it could ever be to achieve nirvana.

In the year 400, Fa Hian, a Chinese Buddhist pilgrim, passed through Gandhara country in his quest for translations of Buddhist texts. Though his route lay through the Yusufzai plain, he does not mention a monastery corresponding with Jamal Garhi. That said, one cannot but be uplifted by his exuberance as he notes the widespread outreach and thriving state of his religion. But the good times did not last forever. In 630, Xuanzang, another Chinese pilgrim, also travelled through the same country and lamented the downfall of Buddhism as he saw ruined stupas, deserted monasteries and silent shrines that once rang with the hum of prayer chants. Indeed, if there was any sound of worship, he noted, it was the prayers of the Jain heretics who had taken over Buddhist temples. The Jamal Garhi monastery escaped this fate. Instead, Dr Wahab's expedition discovered a large number of arrowheads, damaged statuary and human bones among the ruins, suggesting a cataclysmic end. Rajatarangini or Chronicle of Kings, written in about 1160, contains a dirge to the cruelty of the White Huns under Mehr Gul or Mihirakula, who went on a rampage, pillaging cities of the Indus and killing young and old alike by sword, fire and drowning. Such was the scale of their savagery that a dark cloud of crows and vultures followed the Hun army to feed on cadavers left behind. And so, amid fire, smoke and the cries of the dying monks, the monastery of Jamal Garhi fell silent early in the 6th century. Save the occasional sound of the robber's digging implements, only the wind sighed through its vegetation. Even today, as a

protected monument, it has divulged just a few of its secrets. And this is only the beginning.

Early excavations in the Peshawar region revealed the base of a large stupa at Ghaz Dheri along with a large number of Gandhara sculptures. In the same Mardan tehsil in Peshawar district, a hoard of five hundred and thirty three copper coins of the Kushanas was 'discovered in a mound between Turbandi and Nandua'. The Kunnam copper casket inscription dated in Kanishka's year 20 was also found near Peshawar. In the Potwar Plateau, 20 miles to the south east of Rawalpindi, there is a huge Buddhist complex of not less than fifteen isolated stupas and fourteen attached monasteries, mostly on the sandstone ridges of Manikyala. The Manikyala tope was first excavated in 1830 by General Ventura, an army officer in the service of Maharaja Ranjit Singh, followed by General Court in 1834 and then investigated by Alexander Cunningham in 1863-64. These extensive remains cover an area of about six square miles. The Manikyala tope No. 1 is a 92 feet high gigantic stupa that yielded a reliquary containing gold and copper coins of Kanishka and Huvishka, mixed with one coin of Yashovarman of Kanauj. With these coins were found two Kharoshthi inscriptions, one on the lid of the cylindrical bronze casket and other on a plain silver disc. The main body of the stupa is a solid hemisphere of 127 feet, 9 inches in diameter. The upper and lower plinths are decorated with corinthian pilasters. At the depth of 73 feet, a small box of gold was discovered, lying inside a copper box containing one gold and five copper coins of the Kushana rulers Kanishka and Huvishka. Cunningham visited Manikyala thrice during the years 1863, 1872 and 1878. In the Manikyala tope no. 2, three cylindrical caskets of copper, silver and gold were discovered by General Court, placed one inside the other, each containing several coins of the same metal. The whole was enclosed in a stone niche which was covered by a large inscribed slate with Kharoshthi inscription. The four gold coins in the gold box belong to Kanishka, the seven silver coins are all Roman denarii of the last years of the republic (1st AD) and the eight copper coins belong to Kujula Kadphises, Wema Kadphises and Kanishka. On the authority of these coins, Cunningham dated this tope to the reign of Kanishka. The Manikyala stone inscription records the establishment of several relics of lord Buddha in the year 18 of Kanishka's reign by his General Lala. The name of Burita, an architect who repaired the edifice is also mentioned. Another outstanding find of Cunningham was a model stupa of stone (8½ inches high and 4½ inches in diameter) at the base, bearing a striking resemblance to the great stupa of Manikyala, that yielded a copper coin of Kujula Kadphises. There is copious evidence of the

presence of Kushanas in different parts of the Peshawar valley and Potwar plateau in the form of Kushana coins, inscriptions and Buddhist ruins yielding sculptures, stone reliefs, stucco heads and bronzes in enormous numbers. The Zeda inscription of 'Kaisara Kanishka' dated in the year 41 was found near Attock and the Sui Vihara copper plate inscription dated in the year 11 was found near Und, the Ara stone inscription of Kanishka dated in the year 11 was discovered near Bahawalpur in southern part of West Punjab. Cunningham collected a few coins "of Kujula Kadphises, twice as many as of Wema Kadphises and nearly equal number of Kanishka, Huvishka, Vasudeva and the nameless king (Soter Megas)" from the "Yusufzai country".

The excavation in Swat by the Italian Archaeological Mission (ISMEO) revealed Kushana coins from Mingora and Udegram apart from specimens of Gandhara art. The ISMEO published its finds in 1958, related to the urban settlements in Gogdara, Udigram 'Bazar' and Udigram castle.

At Gogdara, a spacious courtyard with a basin of water, cylindrical column foundations, wells, canals, pavements, benches and pits were excavated. The adjacent of Kanishka sites of Butkara-I and Barama, facing one another on the bank of Jambil river, revealed huge constructions, blocks of buildings separated by streets and a large defensive wall with a square ground plan at Barama and construction semblance in the settlement of Butkara-I. Several Buddhist sanctuaries, rock carvings and an image of Avalokiteshwar were noticed along the route going up the Jambil valley and reaching the Gokand pass which connects it to Buner and Indus region.

The excavation of 1990-91 by the Italian Archaeological Mission at the historic settlement of Bir-Kot-Ghwandai in Swat revealed occupation from Indo-Greek period to the Kushano-Sassanian times. The urban architecture from periods 6, 7 and 8 of the structural sequence is tentatively dated between 3rd and 5th century A.D. A small Buddhist sacred area grew up inside the town, similar to the sacred monument of Sirkap at Taxila, with a stupa and a courtyard. The stupa with a moulded base is square in plan with walls decorated on each side by two pilasters. Three viharas were discovered towards the northern wall of the courtyard. The excavations also yielded coins of Azes and an unidentified Saka king.

Another Buddhist site in the Swat region is Marjanai in Kabal tehsil that yielded a stupa, a votive stupa and three coins, one of Kanishka, another of later Kushana period and a Kushano-Sassanian coin. Numerous panels with seated Buddha and standing Bodhisattvas were also revealed during the excavations.

In the Swat region the excavation at Andandheri , about 4 miles north of Chakdara revealed three periods of occupation (Period I, II and III), a main stupa, fourteen votive stupas and a monastic area built of diaper stone masonry. The earliest coins found at the monastic area of the site are those of Wema Kadphises and Soter Megas from Period I. From Period II a coin hoard of 12 copper coins of Kanishka-III and Vasudeva-II was found. The Buddhist site of Chatpat yielded a Kharoshthi inscription showing the earliest phase of Kushana writing, stupas and a number of square votive stupas, during excavation. The floor of the main stupa is dated to the early Kushan period.

Excavation at Damkot in the Swat region revealed four periods of occupation from the first half of the first millennium B.C. onwards. Period III, yielded one coin of Wema Kadphises, seven coins of Kanishka and five coins of Vasudeva-II. This was a period of intensive occupation, suggestive of an opulent community. The associated structures of Period III show diaper masonry.

The ancient city of Taxila in Rawalpindi district of Pakistan lay on the busy highway which tapped the trans-Asiatic 'silk routes', i.e. the route running from Pataliputra to Taxila, to western Asia and the route linking it up to Central Asia via Kashmir. Taxila, indeed is one of the most-explored ancient sites of the Indian subcontinent. Several years of excavations have brought to light the remains of an extensive city with three ancient settlements, namely, the Bhir mound(c. 500 B.C. – Mauryan period), Sirkap(c. 200 B.C. – Indo Greek city) and Sirsukh(Kushana city). A large number of Buddhist stupas and monasteries were also excavated. The earliest settlement of Bhirmound is a haphazard town with narrow streets and irregularly built houses.

Sirkap, the second city of Taxila was built by Bactrian Greeks in the beginning to the 2nd century B.C., in accordance with the chess-board plan with regularly aligned blocks of buildings and streets cutting one-another at right angles. It had a suburb and a fortification wall of rubble masonry with projecting bastions at irregular intervals. The excavations at Sirkap by John Marshall (1913-34) and A. Ghosh (1944-45)

revealed structural remains as well as other antiquities which prove Kushana conquest over the city. A total number of seven occupational layers were revealed of which stratum I, i.e. the latest stratum that yielded a very large number of Kushana coins and red ware, is and forty one Kushana coins retrieved by Marshall two thousand five hundred and twenty two copper coins and four silver coins belong to Kujula Kadphises, twelve to Soter Megas, thirty

seven are issues of Wema Kadphises, thirty nine of Kanishka, four of Huvishka, twenty seven of Vasudeva and only three copper coins belong to the later Kushana rulers.

A Ghosh's excavation also yielded one coin each of Kujula Kadphises and Huvishka from Sirkap. This numismatic testimony clearly demonstrates Kushana hold over Sirkap during its last phase, in the reign of Kujula Kadphises. Thereafter the Kushana power shifted to a new city site – Sirsukh, although Sirkap seems to have remained in partial occupation even after the transfer of the city site.

Sirsukh, the third city of Taxila, was situated to the north-east of the Lundi stream. This city was established by the Kushanas in the traditional manner after the contemporary Central Asian cities. Its plan is roughly a parallelogram with a perimeter of about 3 miles. Like Sirkap, the city of Sirsukh was defended by a massive stone wall with diaper masonry and strengthened on the outside by semi-circular bastions. It also possessed a suburb on its western side and was defended by an earthen work called Tredi Ghar.

Marshall's excavation at Sirsukh revealed the remains of a large building, pottery, stone and metal objects, finger rings, beads of semi precious stones and forty copper coins. Of these coins, four belong to Kujula Kadphises, three to Wema Kadphises, twelve to Kanishka, one to Huvishka, eleven to Vasudeva and six to later Kushana rulers. Apart from these three cities, Kushana coins and antiquities have also been discovered from a large number of Buddhist stupas and monasteries at Taxila. They are the Dhama-rajika stupa, the Samgharama at Kalawan, the stupa-cum-monasteries complex of Giri, the stupas of Kunala and Ghai, the Samgharamas of Bhamala, the stupas and monasteries at Lalchak, Pippala, Mohra, Moradu, Jaulian, Badalpur and Bhallar and the Ionic temple at Jandial. Most of these religious buildings were established after the founding of the Kushana city of Sirsukh.

The excavations at various sites in Taxila yielded in total two thousand five hundred and twenty six copper coins and four silver coins of Kujula Kadphises, sixty-four copper coins of Wema Kadphises, one hundred and one coins of Soter Megas, one hundred and fifty seven copper coins of Kanishka, seventy-three of Huvishka, one thousand, nine hundred and four copper coins of Vasudeva-I, thirty copper coins of later Kushana rulers, four gold, one silver and twenty-three electron pieces of the Kidara-Kushanas and three hundred Sassanian coins.

The most remarkable find from the great stupa complex of Dharmarajikawas that of a reliquary in one of the side-chapels, containing a silver scroll with a Kharoshthi inscription dedicated to a Kushana king by a Bactrian, Urasaka in the year 136.

The best example of stucco ornamentation in this region is provided by the stupa and monastery at Jaulian, which in all probability was constructed in the Kushana period. It also yielded coins of Soter Megas, Kujula Kadphises, Kanishka, Huvishka, Vasudeva and later Kushanas.

Several Kushana coins and inscriptions have also been discovered from various other parts of Pakistan. These include coins of Kanishka from Idak-Spinwan and Shertulla plain, one copper coin of Kanishka from Sanghao cave, several coins from Balambat settlement site, copper coins of Kanishka and other Kushana rulers from Ark-Ghundai and a coin of Soter Megas from a Tulumba in Multan.

Six gold coins of Kanishka and Vasudeva were collected from Shakarkot in Sahpur district and two gold coins of "the little Yueh-Chih" from a mound near Machrata in Sheikhpur district. The Tochi valley inscriptions in Arabic, Bactrian and Sanskrit language refer to the year 38 and resemble the inscription of Kanishka from Surkh Kotal. Three rock boulders at Tor-Derai in Loralai district bear lengthy inscriptions in Kharoshthi script, depicting a bold, stylized form of Kushana writing. The top of the hillock of Tor Derai is occupied by the ruins of a Buddhist stupa, excavated by Aurel Stein in 1927, who placed the remains in the beginning of the 2nd century A.D. to Kushana period.

Shergarh, is an historic town, union council and major administrative subdivision of Depalpur Tehsil, Okara District, Punjab, Pakistan Ancient coins & artefacts have been found, proving that the town must have been inhabited in the time of the Kushan Dynasty.

As we can discern from the above discussion, the Kushana period was marked by the spread of urbanization and monetization in Pakistan. According to A.H. Dani, "The urban centres increased to a very large extent during the Kushan period."

In the main valley of Peshawar numerous cities came up to the north of Kabul river, along the old route that came from Taxila and across the Indus to Hund or Salature, onward to Pushkalavati at the confluence of the Swat and Kabul rivers. "If the city mounds that exist today on these routes are counted, it is surprising to note that urbanization even in modern Pakistan has not reached that stage in the Peshawar region."

Dani maintains that this urbanization in the Kushana period was based both on industrial development and on trade entrepots. The spread of Buddhist ideology and political unity must have added fillip to this process leading to general prosperity and rise of Gandhara art. In words of Dani "The Kushana period was a Golden Age in the ancient history of Pakistan."

Kushana Ruins in India

In Jammu & Kashmir:

According to Hiuen Tsang, the fourth Buddhist council was held under the patronage of Kanishka at Kundalavan Viharain Kashmir. The Hou Han Shu (Annals of the late Han Dynasty) records the conquest of Chi-pin, i.e. a portion of northwestern India including Kashmir, by Kujula Kadphises. The Kharoshthi inscription of Maharaja Uvima Kavthisa (Wema Kadphises) of the year 187 of the old Shaka era of 170 B.C. (A.D. 17), discovered near the Khalatse bridge.

Harwan Buddhist Ruins easily dates to 300 AD as mentioned in the chronicles. These ruins are situated towards the Northwest of Kashmir and are accessible from the eastern side of Shalimar Mughal Garden. Famous for depicting the civilization during the Kushan era, the Harwan Buddhist Ruins were first discovered after an excavation was held in these parts of Kashmir during the first quarter of the 20th Century. Excavations revealed that the Kushan period settlement area used a unique form of a large structure built in steps as their place of residence making them distinct in architecture spectacle not only in India but across the globe. This is the only ancient settlement in the entire world that depicts the habitat and living conditions of the inhabitants of the Kushan period not seen anywhere else. A European writer named Henrich also makes a mention of a Buddhist named Naq Arjun, who was born during the Kanishk era and had settled at Harwan, a probable reason how the name 'Harwan Buddhist' came about, as he had owned a position of power during those days. During the ancient times, Harwan was referred to as Shadara Hadwan which meant 'woods of six saints'. A few tiles excavated and discovered from the Harwan Buddhist ruin site are reminiscent of a bygone era and throws evidence on the existence of an early civilization that once, ruled these parts of Kashmir.



Prayer hall at Harwan (Photo: Suresh)

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Images of the ancient people bearing resemblance in their features to the people of Kashgar or Yarkand are seen exquisitely carved out on these well supported Tiles within the Harwan Buddhist Ruins. Other shapes also seen on these tiles are people dressed in Turkish caps and trousers. There are two springs that flows nearby which were probably used as a water source for household use and drinking water supply as well.

Harwan Buddhist Ruins came to light sometime between 1919 and 1929 AD, after excavations were conducted by the Archaeological Department of India. Artefacts discovered includes tiles, stones, relics, and much more that have been safely preserved by the Archaeological Survey of India within the Ramnagar Palace Museum situated at Udhampur in Jammu.

On the Indus suggests that around the first century, Ladakh was a part of the Kushana empire. The first book of Kalhana's Rajatarangini gives the names of the 'Princes of Turushka' who were 'powerful sovereigns' and faithful patrons of Buddhism, as Hushka(Huvishka), Jushka(Vasishka) and Kanishka(Kanishka I or II), each of whom founded a new city bearing his own name.

These cities are Hushkapura, identified as Ushkar, two miles to the south-east of Baramula pass; Jushkapura,i.e. Zukur, four miles to the north of Srinagar and Kanishkapura,i.e. Kanispurbetween Baramula and Srinagar.

Ushkur is an ancient Buddhist site near Baramulla in Kashmir.

Baramulla is located on the Jhelum river around 55 km from the capital city Srinagar. It was an important trading centre during British rule, as it formed the western entrance to theKashmir Valley. "The town of Hushkapura is undoubtedly the modern Uškūr, situated opposite to Varāmūl (Skr. Varāhamūla, vulgo Bāramūla) on the left bank of the Vitastā where the latter leaves the Valley of Kaçmir."

Ushkur was called Hushkapur in ancient times. Hushkapur was said to have been founded by King Huvishka of the Kushan dynasty. The Buddhist Kushans ruled parts of Afghanistanand northern India, including Kashmir, during the first three centuries CE. The Chinese monk Xuanzang spent a night here in 630 CE on his way to the main centres of Kashmir; he described Ushkur as a flourishing centre of Buddhism. It was also visited by the Chinese Buddhist monk Wukong in 759 CE.

The site has several stupas. A stupa was found and excavated in the 1870s. Henry Hardy Cole's Archaeological Survey of India report of 1869 claimed, "The locality which includes the remains of a Monastery is called the 'Jayendra Vihar', and the erection is assigned by local tradition to one 'Praverasena' in A.D. 500." Excavations have unearthed the remains of several finely-modelled terracotta heads in the Gandharan style, which are displayed in the British Museum and others.



Stupa Jayendra Vihar(Source ; Wiki)

General CUNNINGHAM, l. c., p. 100, states that Rev. G. W. Cowie who visited Uškūr on his behalf (probably in 1865), found there a 'Buddhist Stūpa quite intact' [sic - read 'intact']. It was not destined to remain so much longer. In the summer of 1891 when I first visited the spot, I found there only a mass of shapeless débris covering the site of what was once the Stūpa referred to. According to the villagers' statements the mound had been dug into years ago by some 'Sahib's' orders. He appears to have found there some relics and in the course of his excavations to have levelled the structure to the ground. I have not been able to trace any report of this "exploration".

Jushka was also the founder of Jayaswami-pura which is yet unidentified. Another settlement mentioned in Rajatarangini is Sushkaetra identified with Hukhalitorin Dunt's Pargana, by Ariel Stein. Sushkaetra seems to have been a place of importance during Kushana rule as Hushka, Jushka and Kanishka are said to have constructed monasteries, chaityas, etc., here. Thus both literary and epigraphic evidence strongly suggest Kushana rule over the Kashmir valley, right from the early phase of the Kushana empire.

Archaeological explorations show that much of the occupation in the state of Jammu and Kashmir goes back to the beginning of the Christian century, marked by the Kushana rule. Kashmir witnessed considerable prosperity under the Kushanas from the 1st to the 3rd century A.D. because the trade route to Central Asia passed through Hunza and Gilgit that were under Kushana dominion. Since the reign of Kushanas, Buddhism rose to its height in Kashmir and Kashmir became a leading centre of Sarvastivada school probably due to patronage of Kushana kings. Although very few sites have been scientifically excavated in this region, they do give us a fair idea of Kushana rule in Jammu and Kashmir. The three Kushana towns mentioned in Rajatarangini were identified by Cunningham. He observed at Kanispur, a Sarai named Kampur Sarai was a corrupt name of Kanishkapur. The excavation at Kanispur near Baramula was carried out by the Srinagar Circle of the Archaeological Survey of India in 1998-99 under the direction of B.R. Mani. It yielded five cultural periods of occupation. Period I and Period II are a ceramic and ceramic neolithic periods respectively. The site was abandoned after the neolithic period and was reoccupied in the Kushana period, i.e. Period III dated to c. 1st to 4th century A.D. Habitational deposit of the thickness of nearly 7.50 metre of Kushana period was marked, square A1, Q d2 at KNP-3 where Kushana habitational remains were overlying the natural soil. In layers 5 to 10 which belong to Period-III, the main township of Kanishkapura has been excavated. Large scale building activity in the form of structures of various types were noticed during Period-III. Parts of a huge structure were traced upto a length of 22 metre and breadth of 17 metre, constructed of diaper pebble walls with lime brick floor. A pavement attached with these walls in the inner side of the structure was also noticed.

Evidence of decorated stucco work was found in the form of a few pieces with floral designs and red paint on a chunk of lime plaster. Roof tiles with circular holes for iron nails suggest wooden super-structure. On the slopes of KNP-2, a damaged pavement of decorated terracotta tiles with the pattern of a large disc having several concentric circles was exposed.

Floral decorations, medallions with dharma-chakra motif, Kharoshthi numerals and Brahmi letters were found on these tiles. Red ware was the main ceramic industry with shapes of variety of bowls, goblets, spouted pots, basins, dishes or pans with incised or stamped decorations around the rim, lids, vases, and plates with central knob and circular base, etc. A typical Kushana lamp with horizontally flat incurved rim and a rare 8 centimetre high goblet of fine red ware are some important finds of the Kushana period. Other antiquities include a copper coin probably of Kanishka, silver pendant, terracotta figurines, pieces of blue glass bangles, iron nails, arrow heads, etc. Red ware continued in Period IV, i.e. Post Kushana period and Period V, i.e. Kashmir dynastic period also but with a change in the shapes.

Semthan (ancient Chakradara) in district Anantnag was excavated by R.S. Bisht of the Archaeological Survey of India for four seasons from 1976-79 and 1980-81, which revealed a four-fold cultural sequence. A terracotta seal depicting a Roman deity and beautiful terracottas of the Gandhara school clearly betraying a lingering classical influence are some of the other important finds of Period III. Period IV at Semthan represents the Gupta age. During the excavation at Ushkar, a stone block inscribed with the word Heskaya in the Sarada characters of the medieval period was discovered. The word has been taken to denote Heskapur or Huskapur, the ancient name of the town, which according to Rajatarangini was founded by the Kushana King Hushka or Huvishka. Some structures of Buddhist monuments, belonging to the Kushana period were also exposed at Ushkar. Remains of Buddhist art and architecture were noticed in the form of a stupa and a monastery at Harwan, two miles from the Shalimar gardens in the valley of Kashmir. R.C. Kak excavated Harwan in the early 1920's when the terraced fields, thickly packed with potsherds were excavated. The site comprises of three terraces, with lower terrace representing an important Buddhist site of the Kushana period while an apsidal stupa or temple stands on the highest terrace. The overall plan of Harwan closely takes after the fire temple at Surkh Kotal (Afghanistan) where the temple is a terraced structure with a courtyard surrounding the main temple located upon the highest level. Both originally had a stairway leading through the centre of each terrace.

The masonry style at Harwan underwent a systematic evolution. The earliest construction was in the 'pebble style', but the 'diaper pebble style' – dated to around 300 A.D. replaced it and subsequently gave way to 'diaper rubble style' as seen in the triple base of a medium sized stupa built in a rectangular courtyard and a set of rooms or chapels. Decorated tiles were found associated with the 'diaper pebble style' on the pavements of the courtyard of the apsidal stupa which was square in front and circular at back. The temple accommodation consisted of a spacious rectangular ante-chamber with a circular sanctum behind. The courtyard around the temple consisted of a 160' by 124' 6" pavement of large moulded brick tiles, having various shapes, decorations and patterns, the favorite one being a large disc consisting of several concentric circles with a central piece. Each circle is composed of a series of arc-shaped tiles, each stamped with a special motif, and each one of the tiles bears a number in Kharoshthi script.

Harwan tiles, according to Percy Brown "represent motifs suggestive of more than half a dozen alien civilizations of the ancient world, besides others which are indigenous and local". It is interesting to note that human figures on tiles have the striking peculiarity of head shown in profile and the body facing front. Indo-Sassanian and Central Asian elements, particularly those from Yarkand – Kashgar region have been traced on these tiles.

Material related to Kushana period has been found during explorations and excavations at some other early historical sites of the Kashmir valley such as Pandrethan, Hutmura, Kutbal, Ahan, etc. Remains of decorated terracotta tiles have been brought to light from Doni Pathernear Pahalgam, Hoinarin the Liddar valley, Hutmurnear Martand in the Anantnag, district, Ahannear Sumbal, Kutbalin Anantnag district, Hatmorain the Kupwara district, Kralchuknear Ganderbal, Parihaspuranear Devar Yakhmanpura and Behamanear Ganderbal township.

The trial excavation of 1988 at Hutmur revealed fantastic decorated tile pavements at three places. The largest excavated pavement contains nine concentric circle of tiles numbered in Kharoshthi and laid in a systematic plan. One representation depicts a man in a typical Kushana dress. The excavation at Ahanrevealed terracotta tiles with dignified motifs. One tile portrays a human figure holding, like the mighty Kushana Kings, a long spear in the left hand, foot

splayed outward in heavy riding boots, wearing a long top coat – hallmarks of Kushana dress, clearly pointing towards the authors of the tile.

Excavations at Guru Baba-Ka-Tibbain Jammu district revealed 6 metre of habitational deposit with sixteen layers belonging to four cultural periods namely grey ware, early historical, Kushana and medieval period respectively. Of this Period III, i.e. the Kushana period yielded mud brick walls, terracotta beads, shell bangles, copper, ivory and bone objects, apart from other antiquities. The site of Ambaran, again in Akhnur region of Jammu district, excavated under the direction of B.R. Mani during 1999-2001, yielded a Buddhist monastic establishment of Kushana period. The four-fold cultural sequence represent pre-Kushana, Kushana, post Kushana or Gupta and Post-Gupta period respectively. No structural remains of Period I (pre Kushana) were found. During the excavation of Period II, a main stupa (6 metre base), another large stupa (10 10 metre square base), several votive stupas, walls of a monastery and another long structure probably a platform attached with the stupa were exposed. All the burnt brick masonry was constructed with brick of 36 to 38 24 6 to 7 centimetre. A rectangular brick-paved platform was found associated with the stupa on its eastern side over which some lamps were discovered. According to B.R. Mani, the construction plan of this Buddhist establishment is similar to the Taxila stupas of Dharmarajika, Kalwan and Jandial. The main stupa yielded a heavily encrusted copper casket with thirty circular thin sheets of gold, two circular rimmed thin sheets of silver, hundred and fifty micro beads of pearl, twelve cylindrical coral beads, two metallic micro-beads, an oval shaped silver casket, a circular gold casket, four full and six broken circular thin sheets of gold, three encrusted copper coins, two of which are possibly Kushana issues and one bead of amethyst. The site also yielded Buddhist terracotta heads with close resemblance with terracotta heads of Gandhara art and twelve copper coins of which eight belong to the Kushana rulers, Soter Megas, Kanishka and Huvishka. Kushana red ware in typical shapes such as bowls, basins, vases, sprinklers, lamps, spouted pots and ink-pot type lids, were also collected from Period II. As discussed in the previous chapter, a huge concentration of graffiti and short inscriptions in Kharoshthi as well as Brahmi, has come to light from the upper regions of Pakistan and modern Kashmir. About two hundred short Kharoshthi inscriptions, some Brahmi inscription, and several human and ibex figures, seem to belong to the Kushana period. The Khalatse inscription of Maharaja Uvima Kavthisa of year 187 of the old Shaka era attests to Kushana presence in Ladakh. The so called 'Kanika Chorten' (stupa of Kanishka) at Sani monastery in

Zanskar also suggests Kushana influence as it has a hemi-spherical dome which is not the usual feature of chortens in Ladakh. The Kushana besides, giving patronage to Buddhist missionaries, also encouraged trade and commerce along this region with the trading centres of the silk route.

Besides 7 excavated sites we have come across 114 explored sites from the state of Jammu and Kashmir that have yielded remains of Kushanan period. Of these, at least 58 sites are in the Jammu district alone. The geographical distribution of these sites reveals that most of them are located along the Chenab river around the town of Akhnur and thus could be approached by riverine as well as land routes. Of these 114 explored sites atleast 16 are single culture sites that were occupied only in the Kushana period whereas 41 sites begin with the Kushana period itself, i.e. habitation began here over fresh ground from the Kushana period and was followed by other cultures. Kushana copper coins have been recovered from Parihaspora in Baramula district and Kalakam in Jammu district. A hoard of copper coins of Kushanas was retrieved from Tarakpora in Baramula district. Some more Kushana coins were found from Batera Akhnoor, Ban-Sultan Tiba at Miren Sahib and Jaisalmir fort (Hiranagar), Jammu. The Sir Pratap Singh Museum of Srinagar houses 4 gold coins and around 572 copper coins of Kushanas. Out of the 4 gold coins, two belong to Kanishka and one each to Huvishka and Vasudeva. There are one copper coins each of Wema Kadphises and Soter Megas, 103 of Kujula Kadphises and 467 of Kanishka.

The Centre of Central Asian Museum of Kashmir University also possesses 7 copper coins of Kushana kings of which 3 belong to Kujula Kadphises and 4 to Kanishka. From the above discussion, it is clear that atleast some parts of Jammu and Kashmir were included in the Kushana empire right from the time of Wema Kadphises that witnessed habitational expansion and prosperity during the early centuries of the Christian era.

Himanchal Pradesh:

Kushana pottery has been discovered from three sites – Nirmand (Kullu district), Hatwal village (Sirmaur district) and Duttanagar in Simla district, where an 'urban Kushana settlement' has been briefly investigated. Sammurkalan in Una district yielded sculptures belonging to the Kushana period. The single culture settlement of Chetru has yielded two phases of structural activity dated to 2 and 3rd century A.D., corresponding to the Kushana period. Nirmand is a village located in the taluk of Nirmand, of district Kullu, is main Kushana site in Himanchal Pradesh. Overlooking the Sutlej valley in the lesser-known Seraj region of Kullu district, and about 150 km from Shimla and 17 km from Rampur, is the large Nirmand village. This village has been in existence since the early Vedic period, making it one of the oldest rural settlements in India. A number of ancient stone and wooden temples dating back to the 6th and the 7th centuries A.D. speak of Nirmand's religious and historical importance. For this reason it is often called the "Kashi of the Himalayas."

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Panjab:

The archaeological and numismatic data from the present state of Punjab attests to continuous Kushana rule over the region. Several excavated sites in Punjab have yielded rich Kushana levels with evidence of extensive structural activities along with coins, seals, stamps, terracottas, etc., reflecting the economic effervescence of the Kushana age. Punjab also became a leading centre of Buddhist learning and philosophy under the patronage of Kushana rulers. The excavations at Sanghol in Samrala tehsil of Ludhiana district have yielded remains of two Buddhist stupas, monastery complexes, a palatial complex, an assembly hall and other official buildings from Period IV dated to 100 B.C. – 300 A.D. It has been identified with She-to-tu-lu of Hiuen-Tsang who refers to the existence of ten monasteries in it.



Buddhist Stupa At Sanghol (Photo: Suresh)

The excavation of the site of Sunet in Ludhiana district yielded six cultural phases viz. Later Harappan (Period I), PGW (Period II), NBPW (Period III), Sunga-Kushana (Period IV), Gupta (Period V) and Post Gupta (Period VI). The mound was about 1750 x 1200 square feet, when Alexander Cunningham visited the site and collected thousands of coins of different varieties including 269 coins of the "earlier Indo-Scythians" (Kushanas) and 132 of the "Later Indo-Scythians" (later Kushanas). Period IV (c. 200 B.C. – A.D. 300) at Sunet is a thick strata revealing extensive habitational activities in seven structural phases. A burnt-brick house with the courtyard, two rooms at the back, a kitchen, bathroom and stairs were exposed during excavations. The antiquities of the

Sunga-Kushana period include ivory chessmen, beads of semi-precious stones and terracotta, ivory bangles, bone dice, toy cart wheels, copper rods, terracotta incense burners, sprinklers, incurved bowls, moulds of medals, inscribed terracotta seals and sealings and coins of Huvishka, Vasudeva and later Kushana rulers. A large number of coin moulds of Vasudeva have been discovered from site No. 4. According to Gen Alexander Cunningham, a British historian, Sunet also went through the epic glory of the Buddhist period. It came in the limelight in the Kushan age when the ethical, political and cultural impact was at its zenith in Afghanistan and beyond. This region had spells of Rajput feudal regimes. Sunet gained prominence as later researches in archaeology confirmed this fact. Sunet was the central link between Kabul and Mathura of Kushan time. He visited Ludhiana during the years 1878 and 1879. He studied bricks, a few sculptures and a number of coins. His research forms an important part of his monumental research work, 'Archaeological Survey of India'. About the age of Sunet, he writes, "The town Sunet was in existence before the Christian era, as evidenced by the coins of Uttamadatta and Amoghabhuti". "It continued to flourish during the dominion of Indo-Scythians and of their successors who used Sassanian types down to the time of Samanta Deva, the Brahman Shahi King of Kabul and Punjab," he writes.

It may be relevant to recall that the rulers of Kabul and Zabul in and around Afghanistan were also known as Hindu Shahi. Kushans were perhaps the ancestors of the vast tribe of Jatts or Jats of Sind, Rajasthan, Punjab and western Uttar Pradesh. Sunet provides a crossroad linking residues of Indus-valley, Indo-Scythians and Aryans. Kushans also had urban culture. Gen Cunningham also wrote about the destruction of Sunet village. He writes: "From the total absence of coins of the Tomar Rajas of Delhi, as well as different Mohammadan dynasties, it appears that Sunet must have been destroyed during one of the invasions of Mahmud of Ghazni and thereafter it must have remained unoccupied for many centuries."

T.W. Tolbort, another historian, writes in the proceedings of Asiatic Society, Bengal (1869-70), the possibility of its destruction due to an earthquake. He wrote, "It is likely that Sunet was the headquarters of some Hindu kingdom, small or great and we can deduce safely that Mahmud had looted and devastated Sunet."

He records about Sunet: "It is in ruins in the district of Ludhiana, Punjab, situated three miles south-west of Ludhiana." Time has changed, Sunet was away, now Ludhiana has taken it over and expanded beyond! A few baked clay seals bearing the legends 'Yau Dhayaganasya Jaya' or 'Yaudheyam, Jaya Mantra Dharanam' were studied by eminent scholar, Alterkar, who thought the legend pointed to celebration of victory over Kushans.

The excavation at Kathpalon in Jalandhar district yielded remains of three cultures in an occupational deposit of 6 metre. The site was deserted after Period I (late Harappan and PGW) and was reoccupied after a break in Period II representing Kushana period. Typical Kushana pottery, beads, animal figurines, etc. were discovered from Period II after which the site was again abandoned only to be reoccupied in Period III in Medieval times.

Nagarin Jalandhar district yielded a three fold cultural sequence in an occupational deposit of 5 metre. The site was abandoned after Period I (late Harappan and PGW) to be reoccupied after a long break in Period II (Kushana). Typical Kushana pottery, terracotta figurines and coins were recovered from Period II. The site was again deserted after the Kushana period and was reoccupied in early medieval period represented by Period III.

Ghuramin Patiala district shows evidence of continuous occupation from the PGW to the Kushana period. The PGW (Period Ia), NBPW (Period Ib), Black Slipped Ware (Period Ic) and Audumbara period (Period IIa) was followed by the Kushana period (Period IIb) which was marked by incurved bowls and pottery with stamped designs. The site was deserted after Period IIb for over a thousand years and was reoccupied during early medieval age (Period IIIa).

The excavation at Chhatin Patiala district yielded in total eight layers with upper five layers of later Mughal period (1-5) and layer 6, 7 and 8 representing grey ware, black-slipped ware and painted Grey ware respectively. The important feature of this excavation is a ring well belonging to Kushana period. The ring well was exposed at the depth of 4.80 m, sealed by layer 6. Its diameter is 76 centimetre and each ring measuring 10 to 12 centimetre in height and 2 centimetre in thickness. In all 45 courses of the well were noticed measuring 5.95 metre in total length. This well sheds light on the soakage system that was

used during Kushana period by individual house owners as well as for collective sewage of waste water through these ring wells. Another system of sewage used during ancient times was the piling of perforated jars at the bottom one above the other. 2 Brassin Patiala district has revealed evidence of occupation during Late Harappan, PGW and Grey ware, Kushana and Medieval phase. Site-6 at Brass yielded a complete structural data of the Kushana period with nine structural phases. In trench E1, layers (4) to (7), exposed some burnt brick (32 23 5 centimetre) structures of Kushana period. Three parallel walls of burnt bricks with a width of 34 centimetre were discovered in north-east and south-east orientation. Another 57 centimetre wide Kaccha brick wall, with north-south orientation, was noticed towards east connecting the three walls.

The exact nature of these structures is not ascertained yet. Some portions of a well, built of wedge-shaped bricks (42 23.5 19 5 centimetre) were also exposed underneath a Kushana structure. Large quantity of Kushana ceramics, stamps, seals and sealings, inscribed sherds in Kharoshthi script, copper coins, etc. were recovered from layers (4) to (7) belonging to the Kushana period..

Haryana:

The abundant discovery of Kushana coins, coin moulds, typical Kushana ceramics, sculptures, bricks, etc. from a large number of sites in Haryana suggests that the area remained under Kushana occupation and perhaps some mint towns also came up in the region. Kushana rule is also attested by the discovery of two inscribed pillars at Amin which bear the characters of Kushana period. In 1969, two carved pillars of Sunga period from Amin were published by R.C.Agarwal. These pillars were kept in temple of Thakurji on the bank of SurajKund at Amin and were later shifted to National Museum, Delhi.

The ruins of the ancient town at Khokhrakot suggest that perhaps the town is as old as Indus valley Civilization as the Minar finds at Khokhrakot are typical of Indus Valley sites. It is also Identified with Rohitika, a place mentioned in the Mahabharata It was quite possibly the capital of Bahudhanyaka the kingdom of Yaudheyas. In the Vinaya of the Mulasarvasti-vadins, Jivaka is represented as taking journey from Taxila in the north west of Bhadramkara, Udumbasa, Rohitaka and Nathura in the Ganqa Doab. The ancient highway carried the trade of the ganga valley to Taxila passing through Rohitika to Sakala. The existence of the town during the rule ofKushan is testified by the recovery of

Khushana Pillar Capital decorated with carving of winged lions and riders. Khokhrakot has yielded both epigraphic and numismatic material related to the Kushanas. Two large size stone Danapatras made of red sandstone from Mathura were recovered from the site, with a Brahmi inscription on their rim. The inscription informs us that the danapatra was donated by 'Kanishka, whose real dhama is danam or charity'. An example of a lion capital of the 1st or 2nd century AD, it resembles the lion capital in the British museum at London, well known for its inscriptions. The riders on it are similar to the riders on elephant at Karle cave and figures at Sanchi Gateway. It is a significant example of the sculptural art of Haryana towards the beginning of the Christian era. Clay moulds of coins discovered at Khokhrakot have thrown important light on the process of casting coins in ancient India. The coin moulds of the later Yadhyayas of the 3rd or 4th century AD have been discovered in large number here of the same and subsequent dates are several clay sealings.

In Sugh, in Yamunanagar district, the extensive mound lies on the west bank along with the flood-plains of river Yamuna. These remains are identified with ancient town Srughna, reported in the travel account of Hiuen Tsang. The site of ancient Sugh presently lies in the jurisdiction of village Amadalpur. The mound was excavated by Dr. Suraj Bhan of Department of Ancient Indian History, Culture and Archaeology, Punjab University, Chandigarh during 1963-64 and it was further excavated by Shri D.S. Malik and Shri M. Acharya of the Department of Archaeology & Museums, Government of Haryana.

This site was first surveyed and identified with the ancient city of Srughna by Alexander Cunningham. This site revealed three periods of occupation with Period I-A characterized by PGW and NBPW and Period I-B with only NBPW and coarse red ware. It is in Period II (100 B.C. – A.D. 300) that we encounter early historic red ware and red polished ware along with excellent specimens of terracottas of Kushana tradition. This site is famous for the fanciful terracotta human figurines of Shunga-Kushana style. Beautiful terracotta figurines depicting a child writing alphabets on a wooden board have been discovered from this site and one of them is displayed in the National Museum, New Delhi and a few are in the collection of Haryana Prantiya Puratava Sangrahalaya, Gurukul, Jhajjar. The excavations have also yielded Red Polished Ware pottery with iron, copper, terracotta and stone objects, which are comparable with contemporary cultures of north India.



Buddhist Stupa Chanett, Yamuna Nagar(photo: Suresh)

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This period yielded remains of houses of sundried and burnt bricks (36 × 23 × 8 centimetre), beautiful human and animal terracotta figurines, stamped pottery, a potter stamp, beads of jasper, carnelian, agate, terracotta and glass, bull-headed bottle stoppers, antimony rods and pins of copper, arrow heads, axes and rings of iron, etc. Remains of a burnt brick structure, identified with a monastery of Kushana period, have been dug out at a distance of 1.6 kilometre in the south-west of Sugh. It is a rectangular enclosure measuring approximately 130 × 70 metre with massive walls of 75 centimetre width and 6 metre height. Discovery of a large number of uninscribed cast copper coins apart from Kushana coins is suggestive of an urban character of the site. Sugh seems to be an important centre of terracotta art. Both hand-made and mould figures of Mother goddesses, Vamanaka, Yaksha, Shiva, Matrikas, etc. have been obtained from the site.

Adi Badri is a forest area and archaeological site in the foothills of Sivalik Hills in bhabar area situated in northern part of Yamunanagar district of north Indian state of Haryana. A stupa-cum-monastery complex was discovered at Adi Badri in Yamunanagar district showing two phases of structural activity. In phase I of Period I a burnt brick stupa was constructed at the site during the later Kushana

period with typical Kushana burnt bricks (35 × 20 × 6 centimetre, 33 × 20 × 5 centimetre, 30 × 22 × 6 centimetre and 23 × 25 × 6 centimetre) arranged in tapering circular fashion. The lowest 23 course of the burnt bricks were traced out during an excavation in 2002-03.

During the excavation at Muhammadnagar in Gurgaon district, a sixfold cultural sequence was encountered in 34 habitational layers representing Black slipped ware, PGW, NBPW, Sunga, Kushana and late medieval periods respectively. A four metre deposit of Period V belonging to Kushana period was revealed with two sub periods VA (layers 8-11) and VB (layers 5-7) Kushana structures in the form of house complexes of various sizes with at least five rooms were noticed on either side of a narrow lane running from east to west, having an average width of 80 centimetre and paved with brick bats. Typical Kushana bricks (36 × 22-24 × 5-6 centimetre and 42 × 26 × 6 centimetre) were found to be used in construction of rooms and sometimes for paving floors. A sunken wall of 26 courses of bricks and several huge structures, some rising upto 40 courses of bricks, were exposed. Other important finds of the site include four Kushana coins, terracotta human and animal figurines, bangles, beads, etc. Red ware shapes from Kushana level include bowls, lids, lamps, basin, bases, etc. The site seems to have been abandoned after Kushana period as Period VI revealed material of late medieval phase.

The excavation at Hamol in Gurgaon district revealed a six-fold cultural sequence similar to that of Muhammadnagar representing Black Slipped ware, PGW, NBPW, Sunga, Kushana and late medieval period.

Naurangabad is a small place in the region of Bhiwani. It is a part of Bhiwani tehsil of Haryana, situated eight km away from the main district headquarters of the city. Naurangabad Mound came into sight of Government during the time of 1980s when few children playing at this place after the rain, found the coins of ancient times.



On investigation it was proved that some of these coins are from Kushan and Gupta dynasties era, therefore government had taken over the complete area of 58 acres under them and handed over to Archeological Survey of India in 1985.

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Ancient Site of Naurangabad (Photo : Adesh)

This legal identity started digging this mound in the year 2001 with intensive care and proper instruction. After the couple of halts in digging process,

By Adesh Kateriya

Archeological team found some of antique coins, tools, toys, sieves, pots, and statues which were 2500 years old. It is believed by the experts of history on the basis of statues, coins, coins mould, and architecture of houses that Naurangabad mound used to be a developed village during the period of 300 BC which was the era of Yaudheya, Kushan and Gupta Dynasties. This research made the department more excited and they took more initiatives to excavate further. They found the complete infrastructure of modern town along with baked bricks, mud bricks, pottery, statues, and various utilities.

The discovery of Kushana coin-moulds of Kansihka-I, Huvishka and other rulers from Naurangabad in Bhiwani district indicates that the town served as a minting station under the Kushanas. The huge, almost rectangular mound of Naurangabad, measuring 58 acres yielded habitational deposits of about 11 metre representing three cultural periods, viz. early Yaudheya (Period I), Kushana (Period II) and late Yaudheya (Period III). It was a fortified historical town in Period I itself. A deposit of about 1.15 metre represents the Kushana period (Period II). A burnt brick structure of 11 courses with 1.35 metre width and 73 centimetre height was partly exposed. A 70 centimetre wide, 3.77 metre long and 1.95 metre high mud-brick wall was also found with a foundation pit. Another house made of mud-brick walls with several rooms was unearthed of which two rooms (2.10 × 2.27 m and 2.10 × 1.63 metre) were fully exposed. Apart from structures, Kushana coin moulds, arecanut shaped terracotta beads, terracotta human heads of Kushana style and Kushana copper coins form the important finds of Period II. Red ware predominates the ceramic industry of Naurangabad which includes storage jars, medium-sized vases in fine fabric, spouted vases, small to large-sized basins, sprinklers with pointed finial, handis, a piece of inkpot type lid, miniature vases, etc. Due to slackness, previously many proximal villagers took away the bricks of this historical site for constructing their homes. It is unbelievable discovery in the region of Bhiwani which was hidden under the soil for so many years. The collections of this site were displayed in the Jhajjar Gurukul Museum for the people.

Thanesar Archaeological Site Museum: District- Kurukshetra

Thanesar, just adjacent to Kurukshetra, is a place of importance from archaeological point of view. An archaeological site museum, a first-of-its-kind in Haryana, has been set up here to enlighten people about the history of Thanesar, which was revealed by archaeological excavations carried out here by the Archaeological Survey of India. Many varied interesting things have been unearthed from the mound, such as stone and terracotta sculptures, coins, ornaments, ritualistic objects, etc. The present town of Thanesar is located on an ancient mound. The mound, Harsha-ka-Tila at Thanesar, covering about 1 kilometre in length, 750 metre in width and between 15-18 metre in height, was excavated by B.M. Pande.



Amongst the archaeological finds from the mound include Painted Grey Ware shreds in the pre-Kushana levels and Red Polished Ware from post Gupta period. The evidence shows that the earliest habitation at the site is represented by red ware belonging to the Kushana period although a few PGW potsherds were also recovered. A mudrampart of the Kushana period with a

width of about 15 metre and height of 2 metre showing two phases of construction was exposed on the southern Slope of the mound in TSR-3. Inside the fortification many house walls and other associated features of township were found. Actually, Excavations here have revealed a sequence of cultures, which ranges from the Kushana to the Mughal period. A few painted 'Grey Ware' shreds were found in the pre-Kushana levels.

The site was equipped from the Kushana to the Mughal period. The major discovery of post- Gupta period is represented by brick structures associated with 'Red Polished Ware'. Structural remains along with antiquities of the Indo-Islamic period were also exposed, including a Mughal period garden complex on the Charbagh pattern.

The mound at Bhuna in Fatehabad district is more than 25 metre in height . As attested by the discovery of coin-moulds and terracottas, the region was a part of Kushan Empire. According to A.S. Altekar, the Yaudheys made a second bid for independence towards the end of the 2nd century AD, came out successful in their venture and succeeded in freeing their home-land and ousting Kushans. This finds support from the Agroha seal and Bhadas in Gurgaon district has also yielded large sized Kushana bricks. A hoard of 68 copper coins of later Kushana king Vasudeva-II was found from Madina-4 buried in a bowl of Kushana period.

Madina-

This site lies about 2 km west of the village and is about 400 m north of NH no.10. A road leading to the Shital Baba temple divides this site. This site is located on sand-dunes, which are about 5 m high and spread over an area of about 2 ha. Initially only Medieval pottery was reported from the site (Surender Singh 1889: 21), but the late Kushana pottery, bricks and coins were also found (Dangi 2006)

Delhi:

In the Delhi region, excavations of Purana Qila and Bhorgarh have revealed rich Kushana levels with structural activity. The site of Purana Qila was under continuous habitation from PGW period (Period I) onwards till the Mughal period with evidence of NBPW (Period II), Shaka-Kushana (Period III), Gupta period, Post-Gupta, Gurjar and Sultanate periods. The Shaka-Kushana period (Period III) was marked by regular and systematically built structures of burnt bricks (37 22 5 centimetre) accompanied with red polished ware consisting of Kushana bowls and sprinklers. During explorations Kushana red ware was also noticed from a few other sites in Delhi, viz. Jhatikra, Kharkari Nahar near Najafgarh and Gordon Highlanders near Badli ki Sarai.

These sites yielded Kushana red ware along with PGW and medieval ceramics. Some coins of the nameless king 'Soter Megas' have also been reported from Delhi.

Rajasthan:

Kushana red ware and coins have been brought to light from several sites in Rajasthan. Although it is difficult to determine the exact boundaries of the Kushana Empire in Rajasthan, some parts of the state might have been under Kushana dominion. The region certainly formed part of the Kushana sphere of influence.

The excavation at Noh in Bharatpur district yielded a five fold cultural sequence beginning with OCP (Period I) followed by BRW (Period II), PGW (Period III), NBPW (Period IV) and the Sunga-Kushana (Period V) phase.

Rang Mahal in Hanumangarh district was excavated by Swedish archaeologist Hanna Rydh in 1952-54. Phase III of the site coincides with the Kushana period and is marked by urban development. The excavation yielded red polished ware, beads of semi precious stones, glass bangles, perforated pots, kiln-burnt decorated bricks, human figurines in faience and a bronze seals of c. A.D. 300. Excavations revealed eight structural phases with houses made of sun-baked bricks laid in English bond system. Floors paved with mud bricks and drain pipes were also encountered in the phase I II of the site. Iron and bronze tools and implements were also discovered, along with nearly 105 copper coins including one coin each of Kanishka-I, Huvishka-I and Vasudeva-II, with rest of the coins minted by either Kanishka III or the Murundas. The typical black-on-red painted

pottery of Rang Mahal has been generally assigned to the late Kushana and early Gupta times and has been

discovered from a large number of sites along with Kushana red ware in Rajasthan. The site continued to flourish till c. A.D. 600, after which it was deserted. At Ahar, Balathal and Gilund, we notice a hiatus of over a millennium as these sites were deserted after Period I (Ahar culture) and were reoccupied only in the Sunga-Kushana period (Period II). Phase II-B of Ahar in Udaipur district is associated with typical Kushana bowls and other ceramic types, terracotta votive tanks, shell bangles, ear-studs, etc. characteristics of 1st to 3rd century A.D.

Bagoro in Bhilwara district, is a late stone age site excavated by the Rajasthan archaeological department. It yielded Sunga-Kushana pottery from 2nd century B.C. to 2nd century A.D. associated with iron objects.

A vast majority of habitation in Rajasthan were either deserted after the Kushana period altogether or were reoccupied after a hiatus of a thousand years in the medieval period. Kushana red ware, sculptures and coins have been reported from a number of sites in Rajasthan. Aurel Stein found Kushana coins of Kadphises II from old mounds that he explored at Suratgarh and Hanumangarh in north Rajasthan. Kushana coins have been discovered at Rang Mahal, Sambhar, Pisangan, etc. and Kushana seals too are known from sites like Rang Mahal.

Hanumangarh is a city in northern Rajasthan state in western India, situated on the banks of the river Ghaggar also identified as Ancient Sarasvati river, located about 400 km from Delhi. It is the administrative seat of Hanumangarh District. The city was once called Bhatner (alternatively spelled Bhatnair) because it was founded by king Bhupat in 255 AD. It remained in the control of the Bhati Gurjar and later occupied by Maharaja Soorat Singh of Bikaner. The area around Hanumangarh appears to be quite old. It has yielded a number of terracotta decorative tiles in the late Kushan Empire style along with a number of coins. Two terracotta capitals at the depth of 15' from the top of the mound with stepped pyramids along their edges have been discovered.



Bhatner fort

Rang Mahal is a Village in Suratgarh tehsil of Ganganagar District in the Indian state of Rajasthan.

century saw the rise of Kushana Dynasty in Suratgarh, Kushanas had their rich heritage to backup their culture and business which made Rangmahal their significant business center. The bronze coins found in the archaeological remains at Rangmahal advocate their rich business interests. This early historical site was excavated by the Swedish Archaeological Expedition, during 1952-4. The first settlement was laid around A.D. 250 during Kushana period and flourished up to the sixth or seventh century A.D. During excavations, coins of Kanishka III, besides the Murundas and three earlier coins of Kanishka I, Huvishka and Vasudeva and a seal palaeographically datable to A.D. 300, have been found. Excavation has revealed eight structural phases. The structures were built of mud-bricks of varying sizes but the normal size was about 32 x 23 x 7 cm. The bricks were laid in the English bond system. The floors were paved with mud-bricks. The houses were rectangular with north-south orientation. The site is famous for the manufacture of typical ceramic industry termed as Rang

Mahal Ware culture. This distinctive pottery is wheel-made, reddish or pinkish in colour. The types include globular or oval jars and handi with pronounced rims, externally rusticated showing wavy ribs. In some cases the shoulder and the neck are painted in black-on-red polished surface, other types are spouted vase, sprinkler, cooking vessels, storage jars, beaker with or without handle, bowls of different varieties, lamp, incense-burner, etc. A few carinated handis have textile marks on the body. Moulded pottery is represented by the bowl and miniature basin. The decorations on the pottery are applied and incised patterns and paintings. The cultural assemblage also includes figurines in faience, terracotta animal figurines, carts and wheels, weights, balls, flesh-rubbers, discs, dice, votive tanks, potters stamps, pendants, ear-ornaments, beads of coral, paste, lapis lazuli and shell; rotary querns, mullers, pestles and bone and iron objects. This PGW and shlokas from Rigveda proves the archaeological and literary presence of Aryans near Rangmahal. Presence of Shivalingam and Nandi near Rangmahal also supports the cohorts of Shaivism in the Kushanas and post Mauryan dynasties. Such archaeological evidences are still manifested at Rangmahal. Traces also exemplify the clique of Vaishnism alongwith Shaivism at Kushanas

A hoard of 10 gold coins of later Kushana rulers was discovered from Dada Fatehpur in Jhunjhunu district. Another hoard of 297 copper Kushana coins was retrieved from Jamva-Ramgarh in Jaipur District.

Other sites of Rajasthan that have yielded Kushana coins are Khoh, Ismailpur-ki-Doongari and Sambhar in Jaipur district, Kuradhan in Sikar district and Karoti, Nahar and Rang Mahal Their in Hanumangarh district. Thus the archaeological evidence in the form of 11 excavated sites and 85 Explored sites yielding Kushana material suggest that Rajasthan was under Kushana dominion.

Madhya Pradesh

The discovery of two Kushana inscriptions of year 22 and year 28 from Sanchi has been taken as evidence for the extension of Kushana rule in the Akara or eastern Malwa region. The inscription of year 22 records the setting up of the image of Shakyamuni by Vidyamati in the reign of Rajan Vasukushana which might have been a corruption of the name Vasishka Kushana. The other Sanchi inscription records the installation of the statue of a Bodhisattva by Madhurika, daughter of Vira, in the Dhamadeva vihara in year 28 of Maharaja Rajatiraja Devaputra Shahi Vasishka. In the Rabatak inscription also Kanishka proclaims his sovereignty in the satrapies and cities of India including Ujjain (Ozeno).

The excavations of a few sites in Madhya Pradesh have also brought to light some material related to the Kushanas from 'Naga-Kushana', 'Kushana Kshatrapa' or 'early historical' period. Nendur in Raisen district yielded inscribed seals and painted as well as stamped pottery from Period III, i.e. Kushana Kshatrapa period (1 century A.D. to fourth century A.D.). The site was occupied from 5th century B.C. till medieval times.

Kayatha in Ujjain district is a chalcolithic site that yielded Kushana red ware, terracotta votive tanks, skin rubbers, terracotta figurines, crucible and querns from the Sunga-Kushana period (Period III). A large brick structure with a number of rooms, walls, platforms, bathroom and drainage for letting out water, may belong to the Kushana period.

During the excavation of Tumain in Guna district, four structural phases were encountered belonging to pre-Sunga, Sunga, Kushana and Gupta periods respectively. The main settlement on the mound was found to be of the Kushana period (Period III) which had an occupational deposit of about 2.5 metre marked by a brick structure, a mud platform and stone boulders. Red polished ware, stamped pottery, small stone images, shell bangles, copper beads, terracotta figurines of Yakshi and iron objects were the other noticeable finds of Period III (1 st. to 5 th century A.D.).

The excavation at Amilkoni in Rewa district yielded typical Kushana pottery in layers 6 to 1 with a thickness of about 1.15 metre. The excavation at Dangwada in district Ujjain, revealed Kushana occupation in Period III which was marked by painted red ware.

Similarly, excavation at Runija in the same district yielded painted pottery of Kushana-Kshatrapa period (Period IV) Two Kushana gold coins, i.e. a quarter dinara of Huvishka and a dinara of Kanishka-III, were discovered at Harda in Hoshangabad district.

An issue of Wema Kadphises of the rare biga type of silver alloy was discovered from Vidisha. A hoard of worn out twenty five Kushana copper coins was found at the old Kenda Zamindari in Bilaspur district of which four belonging to Kanishka and Huvishka were acquired by the Nagpur Museum. In Bilaspur district another fifteen Kushana copper coins were found in the village Jhainhapuri, a hoard of eight Kushana copper coins at village Katangi and some Kushana copper coins along with Yaudheya coins were found at village Pendarwa. A hoard of 757 Kushana copper coins was discovered in Shahdol including 44 coins of Wema Kadphises, 324 coins of Kanishka and 362 of Huvishka along with the unidentifiable worn out 27 coins. Another copper coin of Vasudeva was found at Tripuri near Jabalpur. A large number of Kushana copper coins were found at Sanchi near Bhopal. Another 20 corroded and defaced "Indo-Scythian" (Kushana) coins were discovered at Indo-Khera in Indore including one each of Wema Kadphises, Kanishka and Vasudeva and of Huvishka.

The epigraphic and numismatic evidence from Madhya Pradesh, taken together does suggest Kushana authority in the region. But the state has yielded Kushana material from only 9 excavated and 10 explored sites. The paucity of archaeological material viewed in the background of rival claims of the Satvahanas and the Western Kshatrapas over Malwa, suggests that the extension of the Kushana dominance in Madhya Pradesh was perhaps for a brief period and over a limited area.

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Uttar Pradesh:

It is very likely that Mathura was the headquarter of the Kushanshahr in the east. Alexander Cunningham discovered several inscriptions of Kanishka, Huvishka and Vasudeva ranging from year 5 to 98 in the Kanishka era and identified the sites of the Upagupta Vihara, Huvishka Vihara and Kunda-Sukha Vihara at Katra and Jail mound respectively. The inscriptions also suggest the existence of many viharas at Mathura like the Buddharakshita Vihara, Chutaka Vihara, Srivihara, Suvamakara Vihara, Dharmahastika Vihara, Kastikiya Vihara and the Vihara situated at Anyor. Other religious establishments recorded in the inscriptions are the Mathura Vanaka stupa, the Naga shrine of Dadhikama, and the Devalaya of Kanishka and Huvishka.

Subsequent excavations brought to light the remains of a Jain stupa, two Jain temples, a Buddhist Vihara and a Vaishnava temple from the Kankali mound.

From Jamalpur mound apart from a Buddhist monastery built by Huvishka, a Naga shrine was also discovered. Other Kushana remains from Mathura include brick structures, roofing tiles, fortifications, typical Kushana ceramics, sculptures, an ivory comb, shell bangles, a terracotta rattle, seals, etc., along with thousands of Kushana coins. The Government Museum, Mathura houses a group of statues of Wema Takto (earlier identified as that of Wema Kadphises), Kanishka and Kushana Shatrap, Chashtana, recovered from the ruins of a

devakula at Mat, which throws light on the political importance of Mathura. To the best of our knowledge, the coin holdings of the Government Museum, Mathura contain more than 3665 Kushana coins including atleast 54 gold coins, 3 silver coins and 3608 copper coins of Kushana rulers.

Excavations conducted at Sonkh by Herbert Hartel during 1969-70 revealed evidence of occupation from PGW period onwards, with disturbed medieval layers. Period IV (1st to 3rd century A.D.) belonging to the Kushana period has been divided into two sub-periods. Remains of seven houses belonging to the earliest phase of level 16 of Period IV (Kushana phase) were exposed, of which house yielded 120 Kushana copper coins stored in a jar. Of them, two belong to Huvishka and the rest are either of Vasudeva-I or Kanishka III.

These seven levels belonging to Kushana phase show a densely build up area of residential houses of baked bricks with rooms around courtyard and bathrooms. A street lined with shops, bronze objects, votive tanks, terracotta figurines, stone plaques, etc. were also discovered, which confirm the urban character of the settlement.

Further excavations of 1970-71 and 1971-72, brought to light an apsidal temple dedicated to the Naga cult, assigned to the time of Kanishka-I, on the basis of the coins discovered in the debris of this temple.

It was an elaborate structure standing on a 11.50 metre high brick platform. Several coins of Wema Kadphises, Kanishka and a "sandwich" of coins of both these rulers have been found in the temple ground itself. Another apsidal temple (9.70 - 8.85 metre), with roughly nine structural phases belonging to the 1st and 2nd centuries A.D., was also discovered, which was the central focus of the residential structures and streets around it.

A matrika plaque and a large number of plaques depicting Durga as Mahisasumardini were found in and around this temple. The available epigraphic, numismatic, structural and material evidence

from several sites of Mathura, strongly suggest that it was the most important more than 3665 Kushana coins including atleast 54 gold coins, 3 silver coins and 3608 copper coins of Kushana rulers.

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Alexander Cunningham worked at the western end in March and November 1871. The objects found by Mr. Cunningham were all Jain, with the exception of one ten-armed Brahmanical figure. Mr. Growse operated on the northern portion in 1875. In Volume XVII of the "Reports" (page 111), Mr. Cunningham noted that in the season of 1881-82 he dug up many Jain figures, including one inscribed with the name of Vardhamana, the last of the 24 Jain Tirthankara. Dr. Burgess and Dr. Fuhrer extended the excavations to the eastern end at different times from 1887 to 1896. Mr. Harding, a predecessor of Mr. Growse as Magistrate of Mathura, also made some excavations. The excavations at Kankali Tila acted as a testimony to the claims made by Jains regarding the great antiquity of their religion.



General view of the excavations in January 1889 at Kankali Tila, Mathura

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A matrika plaque and a large number of plaques depicting Durga as Mahisasurmardini were found in and around this temple. The available epigraphic, numismatic, structural and material evidence from several sites of Mathura, strongly suggest that it was the most important. The excavations conducted by B.B. Lal during 1950-52 at Hastinapur brought to light five distinct habitational stratas. The first three occupational layers ranging from pre 1200 B.C. to 3rd century B.C. represent the OCP (Period I), PGW (Period II) and the NBPW (Period III) periods respectively. The habitation came to an abrupt end towards the close of the Period III due to a great fire and a new town emerged on its ruins during Period IV. This Period IV, extending from the early 2nd century B.C. to the end of the 3rd century A.D., includes Kushana layers, as the late level of this period (sub-period 6) have yielded ten copper coins imitating the coins of Vasudeva, datable to the middle of the 3rd century A.D.

Among these ten Kushana imitation coins, six are of 'king at altar and Shiva with bull' type while four are 'standing king and enthroned goddess' type. The excavation of Hastinapur revealed seven structural sub-periods in Period IV, marked by houses made invariably of burnt bricks, an exclusive red ware industry with typical Kushana shapes like sprinklers, button-knobbed lids, etc. and about half a dozen votive tanks.

A large number of beads of terracotta, semi-precious stones, copper and glass objects, bangles made of glass, copper, shell, ivory, agate terracotta and bone, copper antimony rods, iron nails, copper miniature bells, terracotta figurines and seals of the 2nd and 3rd century A.D., were also unearthed during the excavations.

This rich material suggests that Period IV was the most prosperous period at Hastinapur when it became a full-fledged town. The site declined after the Kushana rule and was inhabited again in the 13th century A.D. after a hiatus of about a thousand years. Moradhwaj in Bijnor district, was inhabited since the 5th century B.C. but acquired an urban character in Period-II B which corresponds to c. 200 B.C.–A.D. 300. In the Kushana phase, apart from other baked brick structures, a brick temple was erected in the heart of the settlement. Excavations have also revealed the remains of a stupa, numerous small tables bearing the image of Buddha, typical Kushana ceramics, terracotta beads, a gold coin of Vasudeva I, etc.

The site seems to be abandoned after the Kushana period, as no post Kushana remains have been unearthed. Kaseri in Meerut district, is an excavated rural

site which yielded predominant red ware ceramics from Period IV corresponding to Kushana period, along with baked bricks with finger marks. A hoard of twenty two gold coins belonging to Kushanas and Indo-Sassanians was discovered from Harsinghpur in the same district. In the district of Meerut and Muzaffarnagar, eighteen extensively explored sites have revealed red ware, characteristic of Kushana period, succeeded by the medieval ware. Some of these sites are fairly large and could possibly represent the remains of towns of Sunga-Kushana period.

Excavation at Hulas in Saharanpur district brought to light a massive brick structure of Kushana period from Period IV (Sunga-Kushana). This period yielded numerous copper coins, beads of semi precious stones, shell bangles, terracotta beads and bangles, along with red ware in typical Kushana shapes like sprinklers, spouted jars, lids, etc.

The evidence suggests that Hulas was a flourishing town till the end of the Sunga-Kushana period. Forty explored sites in Saharanpur district have yielded red ware of Sunga-Kushana assemblage. Antiquities belonging to the Kushana period have also been unearthed from Atranjikhera in Etah district. The excavation of the large mound, measuring 3960 x 1500 x 65 feet brought to light antiquities belonging to the PGW, NBPW, Sunga, Kushana and Gupta periods. During Period IV (c. 200 B.C. – 300 A.D.) red ware pottery of medium fabric was reported along with terracotta human and animal figurines, burnt brick structures, beads, two copper coins of Kushana king Vasudeva and a coin mould. We can safely deduce from the available material that Atranjikhera was a flourishing urban settlement in the Kushana period.

The excavation at Katinagar in Etah district revealed evidence of habitation in three periods, viz. Period I (1200-1800 B.C. – PGW), Period II (NBPW) and Period III (200 B.C. – A.D. 600). Period III was marked by presence of red ware comprising basins, vases, spouts, sprinklers, carinated handis, lid with central knob and other shapes of Kushana and Gupta period. Structural remains, bricks (36 x 23 x 6 centimetre), shell ear-ring, beads of carnelian, shell, jasper and agate, votive tanks, etc were also exposed during the excavation. The site was deserted after Period III. Twenty six explored sites in the district of Etawah and Mainpuri have also yielded a few Kushana copper coins along with Sunga-Kushana terracottas and red ware. Excavation at Ranihat in Tehri district of present day Uttarakhand brought into light bottlenecked sprinklers, miniature vases and other red ware shapes from Period II-B which corresponds to c. 200 B.C. – A.D. 200. The site revealed evidence of habitation from circa sixth

century B.C. in three Periods, viz. Period I (glossy red ware), Period II-A (NBPW), Period II-B (no NBPW) and Period III (6th -12 century A.D.). Iron objects in large quantities were also unearthed from Period II-B. The habitation was deserted after the Kushana period and was reoccupied only in the medieval period.

Panduwalla, an excavated site in Pauri-Garhwal, has revealed a single-phase culture of the Kushana period indicating that human activities began at the site and perhaps in this area, during the Kushana period. A burnt brick structure (31 22 8 centimetre) and red ware was discovered during excavation. Period I-B at Bharat Mata Mandir, Dehradun, has yielded red ware along with some Sunga-Kushana structures. The early phase of Virabhadra temple in Rishikesh, (Dehradun district), which began around second century A.D. also corresponds to late Kushana period and has revealed red polished ware, sprinklers, bowls, vases, mud brick structures and some Kushana coins. Purola in Uttarkashi district, is an older site which yielded typical Sunga-Kushana red ware. Bandarkhet in Tehri district, also yielded red ware, bowls, basins, vases, spouted jars, etc. from Period I which corresponds to 2nd century B.C. – A.D. 2nd century.

Thirty one sites in Nainital district have revealed red ware and Kashipur yielded 252 copper coins and 3 gold coins of later Kushana rulers. A hoard of forty five Kushana gold coins along with five pieces of ornaments was found in a metal pot at Muni-ki-Reti, Garhwal of which 44 belong to Huvishka and one is of Vasudeva. This broadly points to the gradual expansion of human occupation in this area during Kushana times. Kushana occupation of the town of Ahichchhatra in Bareilly district, is confirmed by the numismatic, ceramic and terracotta evidence. This ancient mound of about 25 metre height in the present village of Ramnagar was first noticed by Alexander Cunningham and was excavated by K.N. Dikshit in 1940-44. The excavation revealed evidence of continuous occupation in nine stratas dating from pre-300 B.C. to A.D. 1100, of which Stratum IV was marked by the appearance of Kushana coins.

The excavation of Sankisa in Farukhabad district revealed evidence of continuous activity from PGW to Gupta period.

In the quadrant 3 of square E-10, layers 3 and 4 have yielded Kushana material in the form of brick structures, tiles, sharp edged and incurved bowls in red ware, beads, glass bangles, terracotta figurines, etc. Siyapur in Kannauj district has a mound of 58 40 metre (2320 square metre) which rises at the height of 6 metre from village level and the village itself is 1.5 or 2 metre higher than the surrounding ground level. Trench A1 yielded twenty stratified layers divided into

four cultural periods, viz. pre PGW (Period I), PGW (Period II), NBPW (Period III) and Kushana period (Period IV). Of these, the top most layers 1 to 8 are associated with Kushana period.

Jajmau, in Kanpur district has revealed the remains of a Kushana house complex with bathrooms and covered drains and a street lined with a row of houses from Period II corresponding to Kushana age. Other antiquities from the site include copper coins, sprinklers, ivory objects, iron objects, votive tanks, inscribed and uninscribed sealings, etc. Although the site was settled in the NBPW phase (Period I), the extensive use of baked bricks for construction started in the Kushana period, after which the site was deserted.

Excavation at Hulaskhera (400 × 400 metre) in Lucknow district, exposed remains of a well planned settlement with three levels of large, baked brick structures, two housing complexes with many rooms, a well planned drainage system and a two kilometer broad passage connected with by lanes from Phase III which may be identified as Kushana phase. The floors were either of burnt bricks or rammed floor treated with of lime and clay mixed with potsherds or with both. Besides numerous Kushana coins of Wema Kadphises, Kanishka, Huvishka and Vasudeva, a ring-shaped copper seal with legend Sri Vasudeva, a gold image of Karttikeya, terracottas, iron and copper artifacts, copper and gold-coated glass beads, bone arrowheads, potter's stamps, votive tanks, red ware, skin rubbers, etc. were also unearthed from the site. All this evidence suggests that Hulaskhera was an affluent urban centre in the Kushana empire. Apart from the botanical remains of the earlier period i.e. rice, wheat, barley, African millet, bathua and indigo, remains of some new crops including green gram, grass pea, oat, jowar millet, silk cotton (semul), garden pea, jujube-ber, bahera, blue stem grass, meadow grass, etc. were also collected during the excavations.

Large amount of charred and uncharred animal bones, sometimes bearing cut marks were also discovered, suggesting that meat remained an integral part of the diet of the settlers of this period in Lucknow district, is the late Kushana period of 2nd AD.

During the period between c. 200 B.C. and 200 A.D. human activity seems to be at its helm in the Lucknow region as the number of settlements increased considerably and about three dozen sites with growing population have been identified. The State Museum, Lucknow houses atleast 2326

Kushana coins including 228 gold coins and 2098 copper coins of different Kushana rulers. Manwan in Sitapur district yielded evidence of habitation from c. 500 B.C. (NBPW) to medieval period. In the Sunga-Kushana phase (Period II), sprinklers, inkpot type lids, terracotta figurines, a large number of Kushana coins and terracotta sealings with legends in Brahmi characters were unearthed. Ayodhya or Saket in Faizabad district seems to be inhabited since the NBPW phase. A massive brick structure with evidence of construction in several phases was dug out in 1969-70 at Kuber Tila, which perhaps belongs to the Kushana period. Kanishka claims to have ruled over the satrapy of Saketa in the Rabatak inscription, which confirms the inclusion of Ayodhya in Kushana empire.

Excavation at Sanchankot in Unnao district yielded a cultural sequence of five periods from PGW to Gurjar phase. The richest deposit of 56 metre thickness is ascribable to the Kushana period (Period III) which is represented by red ware, both dull and slipped. The mound at Sanchankot basically consists of the remnants of a stupa. Structural remains made of kiln-burnt bricks laid in headers and stretchers in mud mortar were exposed in four phases. Walls containing 63 courses were found intact in Trench T4. Floors of houses made with rammed earth, brick-paved floors, drains of fired bricks and finished plaster, were also exposed during excavation. A large number of Kushana coins, a bone seal with a peacock figure and Brahmi legend, a circular terracotta seal with a knob, bearing a Shivalinga and Brahmi alphabets of Sunga-Kushana period, net sinkers, crucibles, ivory and shell bangles, wheels, iron and copper objects, shell-beads, stamps, gamesmen, etc. were also unearthed. A trench laid on Jaleshar mound yielded 7000 archaic terracotta figurines kept in a heap, in a room made of burnt bricks of Kushana period. A number of Kushana bowls were also recovered from this house, which indicates it to be a potter's house or shop. These figurines are all handmade with fine grained and well levigated clay, with diffused heads and almost all are palm-less. The common pottery shapes of the Period III are bowls, nail-headed basins, vases, button-knobbed lids, spouted vessels, handis, etc. Stamp designs are also noticed on some potsherds. All the above evidence points to the urban character of the site in Kushana period.

Sravasti or Sahet-Mahet, on the borders of Bahraich and Gonda districts, is another important ancient site where Kushana occupation has been attested by numismatic, epigraphic and other archaeological evidences. The twin name of Sahet-Mahet denotes two groups of remain with Sahet representing the famous Buddhist monastery – the Jetavana Vihara and Mahet – the ruins of the ancient

city of Sravasti. More than 107 copper coins and several seals and inscriptions, suggesting close contact with other contemporary towns like Mathura and Saketa, have been discovered from the site, over several years of excavations and explorations. An inscribed figure of Buddha was discovered here by Cunningham, which was imported from Mathura.

Vogel discovered some clay sealings and one seal die, with legends in the Brahmi characters of Kushana type during his excavation of 1907-08.

J.H. Marshall's excavations (1910-11) exposed two important inscriptions of Kushana period recording pious gifts of sculptures, which were carved by a sculptor of Mathura. Two dated inscriptions of the reign of Kanishka and an inscribed bowl of Kushana period was also recovered during excavation. A jar containing 105 copper coins, of which four belong to Kanishka, two to Huvishka and as many as ninety six to Vasudeva, was discovered in one of the cells of a monastery. A large number of beads of gold and various stones along with large pearls, were also recovered from the relic chamber of a stupa belonging to the Kushana period. Excavation of 1959 by K.K. Sinha also confirmed that Sravasti was an important religious centre and a prosperous city under the Kushanas. Several structural remains of Kushana period like a concrete road, monasteries, courtyards, cells, drains, several chambers, etc. were exposed during excavations.

Excavation at Sapaur in Gonda district yielded red ware and black ware in medium fabric with typical Kushana shapes like spouted vessels, sprinklers, bowls, basins, dishes, vases etc. along with terracotta figurines, beads, iron implements, etc. from Period II assigned to Kushana era. Some potsherds were decorated with bright red slips and stamped designs. Siswania in Basti district has been identified with the ancient city of Setavya by B.R. Mani.

Three mounds in a series (SWN 1, 2 and 3) are found along the Kuwana river covering an area of approximately 1000 x 300 metre. Exploratory soundings at Bankata and Deoraon in Basti district also provided evidence of similar cultural assemblage from pre NBPW to Kushana period and similar material, as discovered at Siswania. A trial excavation at Orai revealed a cultural deposit of 2.72 metre with a sequence of two periods represented by red ware and brick structures of Kushana and Gupta period. A very large tank of Kushana period was noticed at Mundiar, About 500 metre southeast of the tank, a habitational site was discovered at village Dakharia, the cultural assemblage of which goes back to the Kushana period.

Mehandaval and Vehalinga (Behil) in Basti district also yielded evidence of habitation from NBPW to Kushana period. About 81 sites were explored in the

Basti and Siddharthnagar districts of which more than 63 sites revealed Sunga-Kushana assemblage. These sites yielded more than 100 copper coins of Wema Kadphises, Kanishka, Huvishka and Ayodhya rulers. The excavation at Kopia in Sant Kabir Nagar district (earlier in Basti) brought to light evidence of glass production from the Kushana period. This fortified site surrounded by a moat, is situated on the right bank of river Ami and its mound extends over an area of about 1 square kilometer with a height of about 12 metre.

Lahuradeva in Sant Kabir Nagar district is a Neolithic site with rice cultivation, which yielded remains of Sunga-Kushana phase (Period V) from its last period of occupation. Period V representing the early historic period (early centuries B.C./A.D.) revealed a 70 metre thick occupational deposit, characterized by the appearance of burnt brick structures with brick paved floors. The excavation at Piprahwa and Ganwaria in Siddharthnagar district by K.M. Srivastava, revealed some structures dated to the Kushana period (Period IV – 2nd -3rd century A.D.). A monastic complex of well burnt bricks was exposed with as many as 17 rooms and an extensive floor of baked bricks, which might have served the purpose of a public hall.

The site was identified with Kapilavastu by K.M. Srivastava and yielded 58 Kushana copper coins from Period IV, of which 45 were found at Ganwaria (including a hoard of 37 coins), the main township and 13 at Piprahwa, the monastic complex. Of these, 4 coins are of Wema Kadphises, 24 of Kanishka and 15 of Huvishka. This numismatic evidence along with the discovery of many seals in Kushana characters with the expressions 'Devaputra Vihara', 'Kapilavastu' and 'Bikhu Sanghas' does suggest the influence of Kushana rule. As the hoard of 37 coins from Ganwaria contains 20 coins of Kanishka and 11 coins of Huvishka, it seems that the hoard was collected during the rule of Huvishka, when the coins of Kanishka, his predecessors, were in wide circulation in and around Ganwaria. Although habitation started at this site around 800 B.C., the occupation became impressive only in Sunga-Kushana times when a larger structural complex came up along with other material signs of urban life, such as use of baked brick for construction, beads of glass, semi precious stones, bangles, a mature money economy, etc. The wide acceptability of Kushana currency in Piprahwa and Ganwaria is sufficiently attested by the numismatic evidence, if not direct Kushana rule.

The excavations conducted by John Marshall at Bhita in Allahabad district, brought to light structural remains of residential houses, a line of shops and a ring well, belonging to the 1st century A.D. and late Kushana phase. The large

scale excavations conducted at Kausambi by Allahabad University under G.R. Sharma, exposed the remains of a well-planned fortified city with voluminous evidence suggesting Kausambi's inclusion in the Kushana empire. The excavations brought to light four Kushana inscriptions (three of Kanishka and one of Vasishka), several seals and sealings including a seal of Kanishka with the legend "in the service of Maharaja Rajatiraja Devaputra Kanishka", numerous Kushana coins of Kanishka, Huvishka and Vasudeva, typical red pottery with spouted vessels, beads etc. from subperiods V (c. A.D. 25-100) and VI (c. A.D. 100-175).

The city had a wellbuilt stone fortification (320 × 150 metre) and a palace in which two circular towers were added, during the Kushana period. The excavations exposed six brick-built residences, with provisions for roads, lanes, bye-lanes and several devices for draining out refuse water. Three septic tanks which could be periodically cleaned were also discovered. The other antiquities discovered from Kausambi such as objects of iron, copper, ivory, shell, stone, glass, terracotta figurines and a large number of crucibles, all tend to suggest that it was a flourishing town under the Kushana rule. Majority of the Kushana coins from this site were obtained from three hoards which had a mixture of Kushana-Magha coins. The first hoard consisted of 54 coins with five Kushana coins (1 of Kanishka, 3 of Huvishka and 1 of Vasudeva). The second hoard of 136 coins had only one thin copper coin of Kushana period and in the third hoard of 171 coins all, except four, belong to Magha rulers.

The Buddhist religious centre of Samath, in the vicinity of Varanasi has brought to light an inscription of Kanishka's reign, monastic remains of the Kushana period and a copper coin of Huvishka. The inscription, dated in the year 3 of Kanishka, records the dedication of an inscribed Bodhisattva statue and an umbrella with a post, by Friar Bala along with Mahakshatrapa Kharapallana and Kshatrapa Vanaspara of Varanasi. This inscriptional evidence sufficiently proves that Samath was included in Kanishka's empire and flourished as a religious town during the Kushana period. Another supporting settlement of ancient Varanasi was discovered at Ramnagar, situated on the right bank of Ganga. Ancient habitation deposit at Ramnagar is spread on a stretch of about 3 kilometre, that yielded a fivefold cultural sequence beginning with pre NBPW (Period I) period till the Gupta times (Period V).

Excavation at Kasia in Gorakhpur district revealed some religious structures, a fragment of an inscribed stone datable to the reign of Kanishka and about 12 copper coins of Wema Kadphises (4) and Kanishka (8). The site has been

identified with Kushinagara, where Buddha got his Mahaparinirvana and must have developed into a religious centre attracting pilgrims.

The excavations at Kheradih (710 × 510 × 11 metre) in Ballia district have revealed the remains of a well-planned Kushana township with residential complexes along roads running in the cardinal direction, joined by lanes at right angles.

Agiabir in Mirzapur district grew from a small hamlet of chalcolithic settlers (Period I) into a well-developed township by the Sunga-Kushana period (Period IV). It is located on the left bank of Ganga. Excavations at Bhagwas and Nai Dih in Sonbhadra district also yielded antiquities related to Kushana age. A floor made of rammed brick jelly and brick nodules mixed with ash was discovered at Bhagwas along with red ware and grey ware from Period III (Sunga-Kushana). Red ware ceramic industry datable to Sunga-Kushana period and a wall of seven courses of a brick structure was encountered in Period III of Nai Dih. Malhar in Chandauli district yielded red ware with typical Kushana shapes such as inkpot-type lids, bowls with in-turned rim, water vessel, etc., along with terracotta figurines, two copper coins including one Kushana coin, bone objects, iron objects and iron slag from Period IV (early historical phase- 200 B.C. to 300 A.D.). Not a single brick was found at Malhar suggesting that the site continued to have remained a rural settlement although evidence of iron-smelting is found from about 1800 B.C. Excavation at Erich in Jhansi district revealed evidence of structural activities in the habitational deposit of Period III belonging to the Kushana period. Typical Kushana pottery and a terracotta seal suggesting the existence of a monastic establishment was also found. Many other sites in Uttar Pradesh have revealed Kushana red ware and other antiquities during excavations including Bateshwar (Agra district), Fatehpur Sikri (Agra), Darau (Bulandshahar district), Durvasa (Allahabad), Sarai Mohana, Drupad Kila (Kampilya, Bareilly district), Narhan (Gorakhpur district), Dhuniapar (Gorakhpur district) and Pakkakot (Ballia district). Even by the most conservative calculation at least 9445 coins (173 gold and 9272 copper) have been retrieved as coin hoards from different parts of Uttar Pradesh and this number does not include unspecified or stray finds.

The coin holdings of four select museums of Uttar Pradesh, viz. State Museum, Lucknow; Government Museum, Mathura; Allahabad Museum and Bharat Kala Bhavan, Varanasi consist of at least 399 gold and 5739 copper coins of different Kushana rulers. This numismatic evidence is indicative of a high level of monetization and entrenched Kushana rule in Uttar Pradesh. In the light of the

evidence of 70 excavated Kushana sites and 711 explored sites from Uttar Pradesh, we can convincingly argue that the Kushana influence was pervasive in the entire Ganga-Yamuna doab. Almost all the excavated sites in the state have revealed flourishing Kushana layers and numerous sites attained their peak of prosperity during the Sunga-Kushana phase. Apart from a few pockets like the south-western districts of Lalitpur, Jhansi, Hamipur, etc. and the western hilly tracts, Kushana currency and related antiquities are profusely found all over the state of Uttar Pradesh.

Both the numismatic and inscriptional data furnish enough evidence of the well-entrenched Kushana power in the Ganga-Yamuna doab with a large number of urban centres.

Recently, one of most important Kushana site found in Vrindawan ner Mathura, it is known as Ramtaal.



Ramtaal is named after an ancient water tank that is said to be anywhere from 2 to 3 thousand years old, according to archaeologists. The Braj Foundation, a NGO is doing work here, hoping to restore the water body to its former glory.



Bihar:

In the Rabatak inscription of year 1, Kanishka claims to have ruled over India as far as Shri Champa (Bhagalpur) and Pataliputra. The eastern conquest of Kanishka is recorded in the Chinese chronicle, Fu fa-tsang yin yuan chuan, which states that Kanishka attacked the king of Pataliputra and obtained the three most valuable gifts, i.e. Buddha's alm-bowl, a miraculous cock and Ashvaghosha.

The Ma-ming p'u-sa-chuan also narrates a similar story about the invasion of Magadha by the little Yueh-chih (should be the great Yueh-chih). On the strength of these literary and epigraphic records we can safely conclude that at least for some time some parts of Bihar were indeed a part of the vast Kushana empire. The archaeological and numismatic data also lends support to the above, as a number of sites in Bihar and present day Jharkhand have yielded Kushana coins and rich Kushana antiquities. The ruins of ancient Pataliputra have been located at Kumrahar near Patna.

Excavation at Champa in Bhagalpur district yielded structures, red ware, copper rods, bangles, stone and terracotta beads, a few terracotta stamps and female figurines of the typical Kushana type. Excavation at Rajgir, the ancient capital of Magadha, by A. Ghosh, revealed evidence of habitation in the pre NBPW phase (Period I), NBPW phase (Period II) and 1st century B.C. (Period III) and early centuries of the Excavation at Buxar in Shahabad district brought to light ceramics of

the early centuries of the Christian era from Period III, that included typical Kushana shapes like sprinklers, bowls and jars. Terracotta human figurines

characterized by Kushana type head-dress, blades, sealings and iron objects were also discovered from this period.

A large hoard consisting of 354 Kushana copper coins, comprising of 23 coins of Wema Kadphises, 159 of Kanishka and 172 coins of Huvishka was also discovered at Buxar. During the excavation of Sonpur in Gaya district structures of baked bricks (43 30 6 centimetres) were encountered in Period III (200 B.C. – A.D. 200) which determine the time frame of urban existence at the site. Iron objects, including nails, knife-blade, axes, daggers, lances, crucibles, ivory objects, beads of terracotta and semi precious stones, bangles, antimony rods of copper, terracotta toy-carts and figurines, cast coins, votive tanks, etc have been found all of which show that the site was a flourishing urban centre in the Kushana period. The main ceramic industry of Period III was red ware characterized by sprinklers, spouted basins, inkpot type lids, etc., of which some were incised and stamped. Remains of the post-Kushana period have so far not been reported from the site.

At Raja-Vishal-ka-Garh or the fortress having a circumference of about 5000 feet, three successive walls of fortification were encountered of which first two belong to the Sunga period while the third has been assigned to the Kushana period (2-3rd cen. A.D. or later).

Chechar Kutubpur in Vaishali district is strategically located near the confluence of the Ganges, Gandak and Punpur rivers. Excavation at Hella Bazpur in Vaishali district revealed a 3.60 metre thick habitational deposit, divisible in five layers, of which layers 3 to 5 belong to the Kushana period. Pottery recovered from these layers (3-5) mainly include plain red ware, slipped red ware and some fragments of polished red ware.

The other antiquities include iron pieces, copper bangles and pendent, terracotta human and animal figurines, head of a nagi figure, skin-rubber, wheels, whistle, bead, bone-dice and a circular stone-weight. The animal No habitational remains were found in the lowermost deposits (6-7) while mixed material of early medieval period was found in layer (2), suggesting that the site was first inhabited in the Kushana period and was deserted thereafter. figurines found commonly show horse with saddle, dog, wolf, etc Manjhi in Saran district has a huge mound of about 526 metre in circuit and 14 metre in height, that yielded a three-fold cultural sequence of Black and red ware (Period I), NBPW (Period II) and the Sunga-Kushana red ware (Period III).

Lauriya-Nandangarh, Dt W. Champaran, Bihar

30 km n.w. of Dt headquarters Bettiah and is famous for two Asokan pillars standing at Lauriya and Nandangarh. The site was first excavated by A. Cunningham in 1862 who found a retaining wall of brick. In 1905 T. Block excavated four mounds, and collected a gold leaf with a female figure standing in frontal pose and a small deposit of burnt human bones mixed with charcoal. The core of the mounds was, according to him, built of layers of yellow clay, a few cm in thickness, with grass leaves laid between. Further down in one of them he found the stump of a tree. In 1935-6 N.G. Majumdar (ASI-AR 1935-6, p. 55; 1936-7, p. 47) re-examined four mounds and found that all of them were earthen burial memorials with burnt-brick revetments, two being faced with a brick lining in a double tier. The core of the stupa consists of a filling of earth with a large number of terracotta animal and human figurines in the Sunga and Kushan idiom, a few punchmarked coins and cast copper coins, terracotta sealings of the 2nd and 1st centuries B.C. and iron objects. Excavation at Lauriya-Nandangarh in Champaran district brought to light evidence of urban development during the period 200 B.C. – A.D. 200. A huge brick stupa (80 inch high), a massive rampart wall and several brick structures were exposed apart from terracotta figurines and iron objects including dagger and arrowheads. Three copper coins, (1 of Kanishka and 2 of Huvishka) and a hoard of 48 Kushana coins (44 of Kanishka and 4 of Huvishka) along with 14 Kushana imitations were found during excavations.

Archaeologically speaking the site seems to have declined after c. A.D. 200. The Sunga-Kushana phase in the five terraces of the stupa of Kesariya in Champaran district was represented by bricks of 36 x 21 x 6 centimetre. This phase yielded exclusive red ware pottery including miniature pots, pot-cum-lids, spouts, stamped pottery and sprinkler heads.

Excavation at Viratpur in Saharsa district brought to light four major stratas, of which layer 3 (80 metre thick) yielded a few potsherds showing Kushana influence. Red ware of the Sunga-Kushana period along with grey ware and black slipped ware has been encountered in Period III of Jhimjhimia-Kalasthan in Sahebganj district.

Typical Kushana shapes like spouted vessels and sprinklers in red ware were also noticed during the excavation of Antichak in Bhagalpur district. Saradkel in Ranchi district of present-day Jharkhand has a huge mound spreading over 14-

16 hectares with a height of about 9 metre. It seems to be a single-culture site in which two occupational periods belonging to the early centuries of the Christian era were noticed.

Orissa:

The Kushana empire may have reached Kalinga or parts of it during the first three centuries of the common era as evident from coins found at several places in notably in Jaugada, Sisupalgarh and Gurubai in Manikapatana (Puri) among others. It should be noted that more imitation coins are found than real ones. So, the local rulers possibly circulated them in the post-Kushana period. There is coin of one Maharaja Rajadhiraja Dhamadamadhara which has been found in Sisupalgarh. There is a Kushana motif on one side and a human head on the other. During the 3rd century, a tribe called Murundas, ruled from Pataliputra. They have been speculated to have arrived from Central Asia. They used to issue coins similar to Kushana coins.

A few excavated sites in Orissa have brought to light Kushana coins, Puri-Kushana coins and antiquities related to the Kushana period. Excavation at Sisupalgarh near Bhubaneshwar in Puri district yielded a three-fold cultural sequence with evidence of occupation from the beginning of the 3 century B.C. to the middle of the 4 th century A.D. Excavation conducted here by the ASI under B.B. Lal in 1948 has revealed that the site was in occupation from the beginning of the 3rd century B.C. to the middle of the 4th century A.D. The: Early Period, c. 300 to 220 B.C., represents the settlement in its formative stage when the people used plain pottery; from dull-grey to terracotta-red in colour. The culture of the site reached its height in the early phase, c. 200 B.C, to A.D. 100 when a sophisticated bright-red polished ware appears in a variety of forms, with applied and incised decorative designs. In the late phase of the Period, A.D. 100-200, the deterioration of the culture is obvious. The bright-red ware degenerates into a coarse pale red ware with crude decorations. The finds of the Period include glass bangles, clay rouae imitating Roman coins. In the last Period, c. A.D. 200 to 350, the cultural degeneration of the site was complete. A coarse ochre-washed red ware was in use of place in bright-red ware. The finds include an imitation gold coin of the Kushan king Vasudeva, Puri-Kushan coins and a number of later I Andhra coins, besides a large number of terracotta earornaments. Six copper Kushana coins, including one coin each of Kanishka and Huvishka, a gold coin pendant and four Puri-Kushana coins were unearthed from Period II B (c. A.D. 100-200) and Period III (c. 200-350 A.D.).

During the excavation at Asurgarh in Kalahandi district, a copper coin of Kanishka was found along with a mould for the preparation of beads and ornaments and ground stone tools assignable to the period between 1-4 Kushana and Puri-Kushana coins were found in excavations at Viratgarh in Khiching of Mayurbhanj district. Thirteen Kushana coins of Kanishka and Huvishka were found near the foot of Kayema Hills in Cuttack district, a hoard of Kushana and Puri-Kushana coins was found in the neighbourhood of Purusottampur in Ganjam district and another hoard of 135 Kushana and Puri-Kushana coins were found at Sitabhanji in Keonjhar district. Some other Kushana and Puri Kushana coins and 5 Puri-Kushana coins were also there-after found at Sitabhanji. Three hoards of Kushana and Puri-Kushana coins were found at Bhanjakia in Mayurbhanja district, including 22 Puri-Kushana in one hoard and 1261 Puri-Kushana coins along with a coin of Kanishka in another. In Mayurbhanj district, 105 Puri-Kushana coins were found at Nuagoan and a hoard of 282 copper coins including 112 coins of Kushana and 170 of Puri Kushana was found at some place. J.D. Beglar had found some 'Indo-Scythian' (Kushana) coins at Jaugada and Gulka near Purusottampur in Ganjam district.

Eighty four Kushana and PuriKushana coins were found in a hoard at Gauribari Salt factory, near ManikaPatana in Puri district and 26 Puri-Kushana coins were found in Cuttack district. As many as 910 Puri-Kushana coins were discovered in Balasore district and more than 1000 coins belonging to Kushana dynasty were discovered in three hoards at Banitia in Balasore district. Some more PuriKushana coins were found in erstwhile Nayagarh state also. It must be pointed out that most Kushana coins in Orissa have been found along with the Puri-Kushana coins, which have been variously designated as Oriya-Kushana or Imitation Kushana also. A hoard of such coins was at first found in the Puri district of Orissa, for which the type was characterized as "Puri Kushana". These coins were most probably issued by some local rulers of Orissa, imitating Kushana motifs, after the downfall of the Kushana empire. The tendency of the local rulers to imitate the Kushana coinage speaks in volume about strength of the Kushana monetary system.

West Bengal:

In the state of West Bengal also few sites have yielded sculptures with distinct affinity with Kushana art idioms, coins and pottery related to the Kushana age. Archaeological excavation at Mangalkot in Burdwan district revealed the

existence of an urban centre in Period IV (c. A.D. 100-300) datable to the Kushana period. Remains of large scale building activities in two structural phases in well burnt bricks (38 × 28 × 5 centimetre and 36 × 24 × 6 centimetre), ring wells and drains were exposed in Period IV. Other important finds of the Period are beads of semi-precious stones like carnelian, jasper, agate and glass, inscribed seals and sealings, copper bangles, terracotta figurines, cast copper coins, iron nails, net sinkers, copper rings, etc. Brick structure comes from the Kushana period (1st - 3rd C. AD) onwards. More significantly, Mangalkot flares up into an urban settlement in the Sunga-Kushan phase. The dominant ceramic industry of the period was sturdy red ware represented by shapes like bowls, sprinklers, vases, lids, long-necked surahis, some with stamped and incised designs. Sherds of rouletted ware were also found which signify connection with Indo-Roman trade.

Chandraketugarh in 24 Pargana district yielded beads of glass and stones, seals and inscriptions in Kharoshthi, Brahmi and mixed Kharoshthi Brahmi characters. Typical Kushana terracotta human figurines were found including one showing a headless warrior from Period IV, assignable to the Sunga-Kushana period.

A head and bust of a Buddha-Bodhisattva in mottled red sandstone was also discovered which shows close affinity with the early Kushana Buddha-Bodhisattva type of Mathura.

Excavation at ancient Tamralipti near Tamruk in Midnapur district brought to light some copper Kushana coins including a coin of Kanishka and terracotta sculptures of the Sunga-Kushana style along with rouletted ware from Period III. B.N. Mukherjee is of the opinion that settlements of Yuezhi merchants existed in Tamralipti, Chandraketugarh and some other places in south Bengal, who were principally horse dealers but seems to have indulged in com-trade also.

Kushana Ruins in Nepal

In the neighbouring Kingdom of Nepal, material related to Kushanas has been discovered at a few sites. During the excavation of Tilaurakot in the Taulihawa district of Nepal, a large number of Kushana coins were found along with Ayodhya coins. Tilaurakot, about 90 kilometre east of Sravasti, yielded NBPW from Period I and Kushana terracottas, iron pans and sockets, carnelian beads, Kushana coins, etc. from Period II. Kushana copper coins, Red ware and terracottas were discovered from Pipri and Kadzahawa in Bhairwa district and Sisania in Taulihawa district of Nepal. A large number of copper coins of Wema Kadphises and Kanishka were also discovered from Bua Dih (Kapilavastu).

Moreover the reckoning used by the Early Licchavis of Nepal is now supposed to be identical with the Kanishka era of A.D. 78, suggesting Kushana influence in the region .

Kapilavastu Forum's statement '...the archeological excavations at Tilaurakot throws light on the major structural activities taken place at the site from 2nd century BC onwards and continued up to the Kushana period' appearing to refer to TN Mishra is a misrepresentation as this only refers to the top three periods III-V or the Maurya, Sunga and Kushana layers where the seals have been discovered. The lowest cultural layers, layer 10-13 named as Period I, at Kapilavastu have been dated to ca. 11th – 8th century BC (with attributes of Hastinapur period II such as painted grey ware and painted red ware and absolutely free of NBP ware) by Babu K Rijal. This kind of very ancient cultural layer was also substantiated by C-14 dating of charred remains in the trench investigated by Robin Cunningham/Kosh Acharya in 1998-2000 (6th century BC). Babu K Rijal names layers 8-9 as Period II dated to ca. 6th – 5th century (with fine grey wares and associated red ware mixed with NBP wares comparable to Hastinapur period III). Thus based on Gangetic nomograms used as standards in Indian archeology, the habitational stratifications about the fortification ramparts at Tilaurakot and Mound VII are datable from 11th century BC-2nd century AD. Comparative timeline nomograms for finds of beads, bangles, iron, copper and bronze, bone and ivory objects are not yet available for dating purposes.

The result of the Magnetometer survey of Cunningham/Acharya, which covered about 600 square meters in two places, one to the east of the west gate and another to west of the east gate, has shown that the ancient city at Tilaurakot site is planned on grid iron pattern and its buildings are also all aligned parallel or perpendicular to the street. The Risho University plots of wall ruins of mound VII also show this rectangularity and courtyard planning of individual buildings. The town is a rectangle of proportion 3:4 and its sides measure about 400 meters by 480 meters with 7 meter wide moat all around. If we apply the systems noted in the Vastushastra, the town looks like Nandyavarta plan of width 565 Dhanurgraha measures (equal to 27 angulas, one angula approximating 1 inch or 2.5 centimeter) and length 800 measures with moats of 10 measures on either side. Apparent moat crossings that signify gate positions have been established in west, south and east sides but the confirmation of only the east and west gates have been made. The northern central block and north-east corner block are ponds. The north western sector of the plateau has been

washed away Banaganga river in history and whatever was here has been lost. The Risho University has confirmed after investigation of the central mound that "the upper layer buildings are from Shunga-Kushana period while its lower layers to back from NBP age to Neolithic age". Its periphery has wide brick ramparts and moat all around clearly making it a fortress town. With its layers of habitation proven to go back to 11th-8th century BC and its last built phase ending about 2nd century AD in Kushana period both by Indian Gangetic archeological nanogram comparison using PGW (Painted Grey Ware Culture) and NBP ware(Northern Black Polished Ware Culture)) finds as well as C-14 dating and ramparts and moats making it a fortress town as described in Buddhist literature, Tilaurakot is the true and only contender for Kapilavastu. As rightly pointed by others, the palace of Kapilavastu could not be sought amid the burnt brick remains simply because architecture of the Buddha period was based on adobe and wood as evidenced by the section of ramparts of this period and the trace trenches in the strata carbon dated by Cunningham and Acharya.



Kushana Art

Kushana period was golden time for art and its progress. Kushana art produced during the Kushan dynasty from about the late 1st to the 3rd century CE in an area that now includes parts of Central Asia, northern India, Pakistan, and Afghanistan.

The Kushans fostered a mixed culture that is best illustrated by the variety of deities—Greco-Roman, Iranian, and Indian—invoked on their coins. At least two major stylistic divisions can be made among artifacts of the period: imperial art of Iranian derivation and Buddhist art of mixed Greco-Roman and Indian sources. The best examples of the former are gold coins issued by the seven Kushan kings, the Kushan royal portraits (e.g., the Kanishka statue), and princely portraits found at Surkh-Kotal in Afghanistan. The style of Kushan artworks is stiff, hieratic, and frontal. Anatomy and drapery are stylized in the early period, and they are in stark contrast to the second style. The designation of Kushan art is applied to fields of paintings, sculpture and architecture from about the first to the seventh century A.D. The Gandhara School of art and the Mathura school of art are the two major institutions which flourished during the reign of the Kushanas. The Kushana Empire under Kanishka proclaimed Buddhist law in Gandhara. There is a heavy influence of Buddhism on the art of this period. The Kushanas, thus, were great patrons of art. They were the pioneer in depicting Buddha in human form. The schools of Gandhara and Mathura remained the two major centers of art and sculpture during their reign and were noted for their distinctive styles.

In the same period, in the south and in the west, the Kushans replaced the Indo-Parthian sovereigns. In the north-west, however, the fortification of Derbent becomes not only a political frontier, but also an economic and cultural border, as it can be observed that the early phases of Buddhism- with its pilgrims and related merchants-never extended beyond Derbent.

The art and culture of Gandhara constitute the best known expressions of Kushan influences to Westerners. Several direct depictions of Kushans from Gandhara have been discovered, represented with a tunic, belt and trousers and play the role of devotees to the Buddha, as well as the Bodhisattva and future Buddha Maitreya. In the iconography, they have never been associated with the Hellenistic "Standing Buddha" statues (See image) of an earlier historical period. The style of these friezes incorporating Kushan devotees, already strongly Indianized, are quite remote from earlier Hellenistic depictions of the

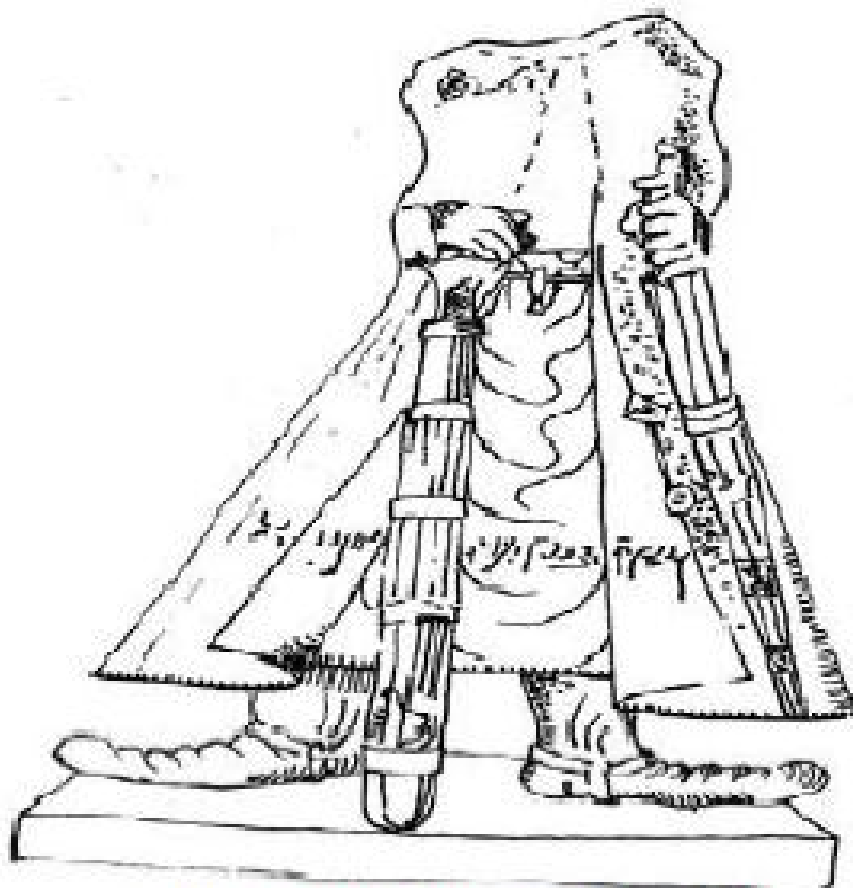
Buddha. Indian art flowered during the Kushana era, with sculpture leading all other arts. The sculptures of the Buddha were most common (see Figure).



Buddhas in different art styles (Source: Wiki).

Two major schools produced works of great excellence and beauty. The Gandhara school of art was the more cosmopolitan of the two. The sculptures of this school consist principally of the Buddha and the Bodhisatva figures that

show strong Greek and Roman artistic influences on Indian themes. Some of the finest examples of Gandhara art are to be found in the British Museum, Peshawar Museum, Berlin Museum and Indian Museum at Calcutta. The second of the two schools was the Mathura school of art.⁸¹ During the first three centuries of the Christian era Mathura, 50 miles southeast of Delhi on the Yamuna river, was a great hub of cultural activity. In contrast to the Gandhara school, a more authentically Indian artistic influence is stamped all over the art of Mathura. A whole variety of Buddha statues, in different poses and postures, all carved in the red spotted sandstone, are the distinguishing feature of this school. The portrait sculpture of rulers is also a hallmark of this style, the most famous of which is the statue of Kanishka himself. Power and authority radiate from this statue, even though its head and arms are missing(see Figure)



Torso of King Kanishka (Source: Wiki).

At the present day, two propositions command wide acceptance. First that Gandhara art flourished under the Kushan Empire, a statement which does not immediately define its date. Secondly, that the presence of the draped Buddha image is characteristic of the developed Gandhara School. This image is understood to have been absent in ancient Buddhist art, and was still wanting in the city of Sirkap at Taxila during the first half of the first century A.D. It is assumed that the numerous Buddhist sculptures of the monasteries around Taxila, and near the Dhamarajika Stupa, are all later than the Kushan capture of the city about 60 A.D. and represent a later phase.

However, at Taxila soon after 20 A.D. and on at least one closely contemporary site, that of Butkara in Swat, early Buddhist sculptures are known which foreshadow the Gandhara School, though still lacking the canonical Buddha figure. The late J.F. van Lohuizen-De Leeuw in an important article showed that a few sculptures of the ancient "aniconic" type were actually made in Gandhara (389). She provides evidence too that primitive Buddha images of a heavy appearance were produced in the Mathura region before the rise of the Gandhara School, and that specimens of this type were even brought to Gandhara. Priority in these respects must be conceded to Mathura. At the same time, these early images were not found satisfying as the symbol of an expanding world religion. It is with the developed Gandhara style incorporating the draped Buddha image that the present paper is concerned.

First of all something must be said of the link between the art of Gandhara and the domination of the Kushans. That Central Asian people were by the late first century B.C. in control of the regions between the Indus and the Syr Darya (Jaxartes) Rivers. After about 60 A.D., the Kushans additionally occupied Taxila, and penetrated as far beyond as Bahawalpur (a district of South Punjab, Pakistan) the Jumna and the Ganges.



Dharmrajika Stupa

An evidence linking the developed art of Gandhara with the Kushans comes from the sculptures themselves. The characteristic appearance of the Kushan chiefs and notables is well known, both from coin-types and from the royal statues of Khalchayan, Mathura, and Surkh Kotal. The main items of costume were the long tunic or shirt, worn over baggy trousers, and soft leather boots. In cold weather a substantial cloak, secured by a massive clasp, was worn over all. A broad leather belt encircled the waist, secured by a metal clasp of ornate "barbaric" style. This belt was necessary to carry the heavy, cross-hilted sword worn on the left side. Typical also of the Kushan fashion was the long, drooping moustache, and in many cases the high cheekbones which give a hint of the East Asiatic type. Recognizably similar figures are seen among the votaries represented on Gandhara sculptures.

The geographical limits of the artistic province of Gandhara, to east and west respectively, are conveniently fixed by the sites of Taxila and Nagarahara, the last great city represented archaeologically by the site of Hadda. At Taxila the principal site, that of Sirkap, lacks the Gandhara Buddha. At such well-preserved monasteries as Mohra Moradu and Jaulian, religious retreats, we may suppose, occupied after the fall of the city, Buddhist sculpture survives in

profusion, though the preferred material is stucco. These sculptures are most probable later than the fall of Sirkap 60 A.D. and their excavator, Sir John Marshall, placed them considerable later. In fact he contended, for reasons never very systematically argued, that they were as late as the fifth century A.D., representing a completely distinct revival of artistic output which he termed the "Indo-Afghan School."¹ The reason for this designation was a very material one. For just as Taxila was characterized by the output of sculpture in stucco, so was the site of Hadda in Afghanistan. If Taxilan work belonged, as Marshall maintained, to the fifth century A.D., then so must some or all of that at Hadda. Then arose the need to assume a distinctive "Indo-Afghan" school linking the two.

The stupa of Kanishka the Great

Chinese pilgrims traveled to India in the fifth to eighth centuries CE to visit holy Buddhist sites and to search for original manuscripts. While on their way, near present-day Peshawar, they saw a huge stupa¹ (height more than 200 meters), which was said to have been erected by the Kushan emperor Kanishka the Great. From the travel narrative of Faxian/Fa-Hsien (337–422 CE), who visited the site c. 400 CE, we have the following narration concerning the origin of this stupa:

When the Buddha was travelling in the country in the past, he told Ananda, "After my nirvāna, there will be a king, named Kaniska, who will intend to raise a stupa at this spot." Afterwards King Kaniška was in the world; and when the king was going on a tour of inspection, Śakra [Indra], who intended that the king's mind be open to Buddhism, was raising a stupa on the road, disguising himself as a little cowherd. "What are you making?" the king asked. He answered the king, "I am making a Buddhist stupa." The king, saying that was marvellous, immediately built another one right over the boy's stupa. The stupa is more than forty zhang (400 chi3) in height and decorated with various precious substances. Of all the stupas and the vihāras that Faxian had seen throughout his travels, nothing was comparable with this as to its solemn beauty and majestic grandeur. It had long been said that among the stūpas in the Jambudvīpa this stūpa stood out as by far the best.

In the Da Tang Xiju ji (Great Tang Account of the Western Region), there is the following narration:

About eight or nine li to the southeast of the capital is a pippala tree more than one hundred chi high.... Seated under this tree and facing south, the Tathāgata said to Ananda, "Exactly four hundred years after my departure from the world a king will reign by the name of Kaniška, who to the south of and not far from this place will raise a stūpa where the relics of the flesh and bone belonging to my body will be much collected." To the south of the pippala tree is the stūpa that was raised by Kaniška. In the four hundredth year after the Tathāgata's nirvāna, Kaniška ascended the throne and governed the whole of Jambudvīpa. He had no faith either in crime or religious merit, and he made light of the law of Buddha. When he was out hunting in the wild country, a white hare appeared. The king went after it and came to a place where it suddenly disappeared. Among the trees the king saw a little cowherd making a small stūpa that was three chi high, and asked what he was doing. The boy replied, "Formerly, Śakya Buddha, by his divine wisdom, delivered the prophecy that in this superior land a king would build a stūpa that would contain a great portion of my bodily relics. You exhibited the sacred merits in former births, and your name is a proper one for the fulfilment of the old prophecy. Your Majesty, with your divine merit rooted much earlier, you have encountered this good opportunity. Therefore now I am calling your attention to this matter." As soon as he had spoken, he disappeared. Hearing these words, the king's heart became full of joy, and he flattered himself that he was the one referred to in the prophecy of the great saint. Therefore, developing the right belief and paying reverence to the law of Buddha, he further built a stone stūpa encasing the little stūpa, wishing to cover it with his meritorious deed ... the stūpa measured more than four hundred chi high, the circumference at the great foundation being one and a half li and the height of the five tiers being one hundred fifty chi. The king, full of joy, further raised on the top twenty-five rings (parasols) of gilt bronze, through the centers of which a post was standing supporting them, and also placed the śarīras of Tathāgata, one hu in quantity, in the stūpa, and performed the religious ceremony after the Buddhist custom.

From the biography of the Chinese pilgrim Xuanzang / Hsüan-Tsang (596–664 CE) we are informed about the size and exact height of the Kaniskha Stupa:

To the east of the city is a large stupa of King Kani (Kaniška). The foundation measures one li in circuit. In the stūpa are the bone śarīras of Buddha, one hu in quantity. The total height is more than five hundred chi. The rings (parasols) of the finial are twenty-five. The stūpa has three times caught fire, and now repair work is going on. This is what has been called the Qiaoli Stūpa. Empress-

Dowager Hu of Northern Wei, with her heart of deep devotion, had the śramana Daosheng and others sent there carrying with them a big banner more than seven hundred chi long, and they hung it on the stūpa; the banner could just reach the ground.

Stimulated by nineteenth-century translations of these Chinese sources, Sir Alexander Cunningham⁶ in 1871 identified mounds called Shāh-jī-kī Dherī lying outside the Lahore Gate of Peshawar as the possible site of the Kanishka stūpa.⁷ The first excavations in 1875 by C. A. Crompton led to the conclusion that “no remains of this great stūpa existed” and that “it certainly is not worthwhile continuing the explorations here.” However, after A. Foucher reconfirmed the site in 1901, fresh excavations were performed from 1908 to 1911 by David Brainerd Spooner and H. Hargreaves. The excavations revealed a 54 m square main stūpa with a semi-circular extension at each angle and a 15 m projection on each side making a cross-form, surrounded by other smaller stūpas, fully confirming the descriptions of the Chinese pilgrims. Spooner (1912, pp. 48–49) described the discovery of the famous “Kanishka Casket” in a “relic chamber” in March 1909 as follows;

A large pit, 24 feet square, was outlined covering the exact centre of the monument, and then taken downwards. A few feet below the present surface of the mound, traces were found of the very massive radiating walls in the heart of the stūpa, and these greatly delayed the progress of the work, for we were anxious not to remove any portion of these walls unnecessarily. Avoiding these, therefore, as much as possible, the pit was taken down by slow degrees to a very low level without result. Indeed, after several days' digging we had got down to what seemed to be free earth, and had almost lost hope of finding any relics at all, when suddenly, and without warning, the remains of the relic chamber were reached at a point which proved to be two feet below the level of the brick pavement surrounding the stūpa as a whole.... [T]he definite “floor” of the chamber was not decorated or dressed anywhere except in the very corner where the relic casket stood. Here a little daub of chuna had been laid on, on which the casket had rested and wherein its outline was found clearly impressed when the casket itself was removed, but the rest of the floor was the plain unadorned slab.

The huge stūpa contributed immensely to the glory of Kanishka the Great as is obvious from the Sogdian text:

*namāču Barām awēn butānak šarīr farn
namāču Barām awēn akanišk astūpa Barxar farn
namāču Barām awēn jētaβand Barxār awēn nau Barxār farn.*

*We bring homage to the farn (majesty) of Buddha relics;
We bring homage to the farn of Kanishka's stūpa and vihāra;*

We bring homage to the vihāra of Jetavana, 18 to the farn of Nava-vihāra.

The Kanishka Casket



The Kanishka Casket. (Source: Wiki)

On the gilded bronze casket Spooner (1912, pp. 55 ff) found the name of Kanishka in dotted Kharoshthi script, but after many attempts it took nearly a century until Harry Falk in 2002 could provide a sound translation of the inscription, confirming that this huge stūpa indeed was established by this great Kushan emperor:

In the town Kanishkapura this perfume box ... is the pious donation of the architects of the fire-hall, viz. of Mahāsena (and) Samgharakshita, in the monastery (founded by) the (Mahārāja) Kanishka. / May it be for the welfare and happiness of all beings. / In the acceptance of the teachers of the Sarvāstivāda school.

Before this clear identification doubts that the depicted king was Kanishka the Great were raised, as there is a non-bearded emperor with the sun god Miros and the moon god Mao at his sides, crowning him with wreaths of investiture, Miros having placed a second wreath (the first implicitly having been placed by the investiture goddess Nana) and Mao still holding a third.

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On the other hand, all coins of Kanishka show a fully bearded emperor; in particular, his first emissions, still using Greek language, show an old-looking, fully bearded emperor make an offering at an altar with Nana, the Kushan goddess of divine investiture¹⁶ on the coin reverse. Later issues of Kanishka use Greek letters for inscriptions in the Bactrian language.

Kushana Art can be divided into three categories:

1. Kushana art in Gandhara
2. Kushana art in Mathura
3. Kushana art in Bactria and Northern Region

Kushana art in Gandhara

The Gandhara School of Art under the Kushanas was inspired by the Greco-roman form. The influence of Alexander's raid in northern India has been greatly exaggerated, and this is particularly true of the region of Gandhara and its art. Under the Kushana emperors Gandhara enjoyed its period of greatest prosperity and opulence, and it is to this era that the finest Gandhara sculpture is to be assigned. The art in Gandhara is in no way a continuation of the indigenous tradition. Its style is quite apart from the main stream of Indian tradition, and in certain aspects almost entirely Western in form. The subject-matter is, however, Indian. The art of Gandhara is the official art of the Kushan Emperor Kanishka and his successors. The term Gandhara art is applied to this school of architecture, sculpture, and painting, which flourished in north-western India from the first to the fifth centuries A.D.

The subject matter of the Gandhara carvings is almost entirely Buddhist. Although Kanishka, through his patronage of Buddhism, has rightly been regarded as the great patron of the Gandhara School, there is ample evidence that Hellenistic art in the form of architecture and sculpture was introduced into north-western India during the reign of the Saka-Parthian Dynasties. Gandhara sculpture also began in this period and bears resemblance to Roman workmanship. The Gandhara School is usually credited with the first representation of the Lord Buddha in anthropomorphic form. The portrayal of Sakyamuni as a man, rather than as a symbol is linked with the emergence of devotional sects of Buddhism at the time of Kanishka's Great Council. In addition to the origin of the Buddha image, the Gandhara School is probably to be credited with the invention of the Bodhisattva type. The Gandhara Bodhisattvas are all shown wearing turbans, jewelry, and muslin skirts, a costume that is certainly a literal adaptation of the actual dress of Kushana and Indian nobles. The jewellery of these royal statues may be duplicated in the finds of Hellenistic gold unearthed at Taxila and elsewhere. The style of these Bodhisattva images is a mixture of techniques of Western origin. The most famous Stupa in Gandhara, a veritable Buddhist wonder of the world, was the great tower raised by King Kanishka in Peshawar.

The standing and the seated Buddha are the most distinguishable Gandhara sculpture. Another important feature of Gandhara art was the Greco-Bactrian coins which equals the finest Attic examples of the Indo-Greek kings. The

Buddhist arts in Gandhara proper came to an end with the invasion of the Huns in northern India. The final chapters of Gandhara art have their setting, not in Gandhara, but in Kashmir where artistic activity continued at least as late as the seventh century A.D.



Standing Bodhisattva Lahore Museum (SOURCE: alamy)

Kushana art in Mathura

The Mathura art coincides with the great century of Kushan rule under the reigns of Kanishka and his successors and is exactly contemporary with the school of Gandhara. But unlike the Gandhara School of art the Mathura art is completely Indian in style and form. The city continued as an important religious and artistic centre in the Gupta Period.

In the Mathura sculptures, the female figures are voluptuous and sensuous, as seen in the famous 'Bacchanalian Scene' from Maholi where the courtesan

Vasantsena seems to have been portrayed drunk and losing control on her senses. The four faced (chaturmukha) Shivalinga and the pot-bellied image of Kubera from Ahichchhatra are noteworthy examples of Mathura art. Besides these, a large fragment of tympanum presents the Buddha in human form as well as his worship through symbols side by side. Among the Jaina images, Ayagapata (stone tablet for offering homage), a fragmentary tympanum from Kankali Tila (a famous Jaina site in Mathura in present-day Uttar Pradesh), provide an overview of the Jaina art of Mathura.

The sculpture of Mathura is noted for its assimilative character and is given credit for creating the earliest Indian representations of the Buddha. A life size standing figure of Sakyamuni at Samath which wears the characteristic Indian dhoti is a typical example of the Mathura school of art. The sculptor is very careful to represent the distinct magic marks on the hands and the feet of the figure. Unlike the western art which sought to make an aesthetically beautiful form by portraying human figures which were models of physical perfection and athletic vigour, Mathura school of art which depicts the Indian art started with abstract spiritual concepts which had to be translated into physical shape. This distinction is evident from the heads of Buddha from the Gandhara and the Mathura school of art. The Gandhara head is a curious mixture of abstraction and realism. The brows and eyes are modeled with the hard dry-ness of carving characteristic of Late Antique art, whereas the lower part of the face is sculptured with apparent concern for the realistic definition of the structure of the mouth and chin, so that the result is at once mask-like and inconsistent. The head of the Buddha from Mathura is, on the contrary, completely consistent in the sculptor's self-imposed abstraction. The individual features are integrated into the essentially spheroid mass of the head, and no lingering over exactitude of anatomical detail interferes with the primary concern for the presentation of the solid volume of the whole.

The Indian type of seated Buddha for example the specimen from Katra is another remarkable sculpture of the Mathura School of Art. The subtle treatment of the planes of the torso suggests a powerful feeling for the presence of the inner breath or 'prana' and the countenance is characterised by a warm expression. There is an immense contribution of the Mathura school of art in the Indian Buddhist art. The sculpture of Mathura is an outgrowth of the archaic period. They depicted events from the life of Buddha and also from the Jataka tales and could be described as a shorthand manner of presentation, in which the various episodes are stripped of all details of action and setting, so that the

event is often typified only by the figure of the Buddha in characteristic pose and 'mudra'. This exquisiteness of definition is entirely in keeping with the elegant and aristocratic conception of the figures.

The Mathura school of art under the reign of the Kushanas marked the first really Indian development of a mature language of form dedicated to religious art. The Mathura School not only produced striking images of the Buddha but also of the gods and goddesses of the Hindu pantheon and the Jain Tirthankaras. The Mathura school of art was further improved and perfected under the Gupta period.

Images from Mathura Musium



Stela representing, from the left, Ardhanasvara, Vishnu, Gajalaks and Kurber

Kushana periods images from Lucknow Musium :



Stela showing nativity of Karttikeya.



Pasvanath ,Kankali Mound



Crowned Bodhisattva head, Kankali Moun

Kushana art in Bactria and North Region

Principle city of Kushana Bactria was Balkh (north Afghanistan), which apart from being a centre of Kushana polity was also an important trade centre and a Buddhist town. Two great highways of Central Asia to China met at the junction of Balkh. A Khotanese manuscript found at Tun-huang states that Chandra Kanishka ruled in Balkh.

According to Huien Tsang, the largest monastery of Navasangharama was situated outside the city in the southwest. Many towns with thick defensive walls, studded with rectangular towers and a planned rectangular layout with temples and cult centres in the middle, have been laid bare around the city, which according to Soviet scholars were built in accordance with "a single elaborate plan".

Numerous settlement sites have been brought to light by Soviet scholars, around Balkh which followed the square towered walls and fortification plan. Topraka Qala is a large square urban site surrounded by monumental ramparts with square towers, internal galleries and many arrow slits on the outside. It is a purely Kushana town with remains of a large stupa-monastery complex. Aq-Chapar is again a purely Kushana settlement with a large polyhedral monumental building measuring 130 metre in diameter. It is surrounded by a double ring of outer walls with a gallery in between, pierced by embrasures and reinforced by salients measuring 4 metre square.

Zadiyan has a stupa monument of the Kushana period and Tepe Zargaran dates from the 2 century A.D. Kumsar is a large L-shaped Kushana urban site (c. 400 ,500 m.) with 12 metre high rampart with rectangular corner and towers and an internal gallery.

Similarly, Toprar Kala, Yarti Gumbaz, Jige Tepe and settlement number 99, 753, 475 and 800 of W. Balls's Archaeological Gazetteer seem to be a part of Balkh complex.

The most outstanding remains of Kushan art in Northern region are found at Topraq-Kala (first century B.C. — fourth century A.D.), which was the first capital of ancient Khorezm. This city was located on of the Amu-Darya near the modern Ellik-kala district of Karakalpakstan.

The ancient settlement consists of a rectangle with sides of 350 and 500 meters, and is surrounded by powerfully fortified walls and numerous towers. Between

the towers there are narrow holes. Inside the site there are rows of dwellings divided by straight crossing streets. Fortified gates are in the middle of the southern wall. The perpendicular streets divide the houses into several blocks. Every block is a complex of rooms under a common flat roof; sometimes a block consists of hundreds of rooms. In the northwest part of the town, separated by a ten meter-wide wall with two gates and protected by towers, there is a citadel with a two-story palace, which belonged to the Khorezmian rulers. The palace complex occupies an area of 180x 180 meters and was constructed, according to C.P. Tolstov, in the style of a temple. There are about 200 rooms of different sizes and purposes there. The rooms and halls of both floors are covered by brick arches and flat-beamed ceilings, which were lighted by hatches.

The two buildings situated opposite of the palace contain vast halls and sanctuaries were decorated inside with bright-multicolored paintings, clay bas-reliefs, and monumental sculpture. Paintings were made with mineral paints on clay plaster. These paintings contained original plant and ornamental patterns — including pictures of different birds, fish, and animals — or, sometimes, whole scenes. Pictures of a woman playing the harp and dombra, and of a woman gathering grapes and peaches are well preserved. Fragments of paintings of horses, tigers, birds are also visible. The creations of these masters of folk art — the plant and geometric ornaments, with fascinating variations of pattern — are preserved on printed textiles. Thus, the roots of the decorative folk-art of the Khorezm Uzbeks, and in particular of Khiva people, reach back far into the past.

At Miran, which was situated near the western edge of the Lop desert at the slopes of the Actin Tagh, Stein discovered some old stupas and shrines embellished with frescoes and stucco heads. Stein's excavations revealed at Miran a painted dado with winged angels with large and fully-opened eyes, small dimpled lips and an aquiline nose recalling affinities as Stein has suggested, "to those fine Levantine-looking portrait heads preserved for us on painted panels from Fayyum mummies of the Hellenistic period" (Aurel Stein, *Serindia*, p. 494). Hellenistic influences might have entered into Central Asia with the conquest of Alexander the great as far as Kashgarh.

Miran has also yielded a large number of other mural fragments one of which shows Buddha with six shaven-headed disciples. It represents according to my study the scene of the conversion of six Sakya princes. It is interesting to note that while the head of the Buddha is definitely Western, his ushnisha and long-lobed ears follow the established Buddhist convention of India. Another very interesting subject occurs in the Miran temple No. 5. It is a broad undulating festoon of wreaths and flowers carried by youthful figures on the shoulders. The

fresco-frieze surmounting this dado depicts the Vessanta-a Jataka. On the right leg of Vessantara's elephant occurs the word Tita in Indian script. According to Aurel Stein, Tita corresponds to Oman Titus who was probably an artist and author of this painting. This was rendered possible as the Tarim basin was connected with the Roman world by silk trade. In Miran existed Hellenistic, Graeco-Roman and Gandhara styles. The theme of the Miran paintings was largely Indian. These paintings have been ascribed by scholars to the third or fourth century A.D. They are the extension of the Kushana style of painting which is lost in India.



Buddhist stupa, eastern of Zorimar, at Termez (Source: Alamy)

Kushana Kingdom: Truly linked India, Central Asia, China and Europe

During the Kushana times Central Afghanistan became largely Indian in spite of the presence of Hellenistic and Iranian influences. The Kushanas ruled over a vast empire from Central Asia to the Gangetic valley. This created a common bond which facilitated the interchange of art forms among the various nations living in the Kushana empire. The Kushanas were mainly responsible for the safety of the trade routes and they acted also as the intermediaries for commercial relations that developed between the two superpowers, Imperial Rome and Imperial China.

Bamiyan was an important centre of the Lokottaravadins who considered Buddha as a transcendental being. The colossal Buddhas of Bamiyan seem to have been inspired by the Lokottaravadi conception of Buddha which seems to have travelled from here to Yungang in China. The huge Buddhas of Yungang corroborate this fact. There were many other centres of art in Bamiyan, namely, Kakrak, Fondukistan, etc. which produced many Hindu and Buddhist deities, such as Siva, Durga, Buddha, Avalokitesvara and several other figures. Further, it was an important centre of the sun worship which spread from here to Central Asia and China.

Bactria or Balkh also was a very important centre of Buddhism. It served as a political and cultural link between Afghanistan and Central Asia. We learn from Xuanzang's account that when the pilgrim was in Kunduz its ruler was Tardu who was the eldest son of the Khan of Western Turks and he was also the brother-in-law of the king of Turfan. It clearly shows that Kunduz and Turfan had close contacts with each other facilitating the interchange of art motifs and religious beliefs between these countries. At Kunduz, Xuanzang met some important Buddhist monks of whom Prajnakara was endowed with profound wisdom. The Chinese pilgrim saw here many relics of Buddha, including his tooth relic. The active intercourse between India and Central Asia which began about the 1st century A.D. and lasted for about 1,000 years was of a peaceful nature and beneficial to both the sides. While India enriched Central Asian art and culture, Central Asia on its part played a unique role in the dissemination of

Buddhism to China, Korea and Japan. It had also preserved in its sand dunes Buddhist manuscripts and texts of varied nature: religious, medicinal and astronomical; most of which were lost long ago in India. Thus, the discovery of cultural relics from Central Asia has not only revealed the character and magnitude of Central Asian culture but provided also enough material to fill in the gaps in our knowledge of Indian cultural history. During Kushana rulers Afghanistan, Bactria, Eastern Iran and Central Asia—all came in a short period under the spell of Buddhism which created a great impact also on China. China's contribution to the growth and continuity of Buddhism cannot be overemphasised.

The first and foremost was China's interest in the translation of Buddhist texts into Chinese language. This measure led to the popularity of Buddhism among the common people in China. Because of the silk road trade and popularity of Buddhism, Chinese Turkestan, as is well known was a meeting place of various races and peoples and served as a channel for interchange of many civilisations, like those of India, Hellenised Asia, Iran, Sogdiana and China. The art of Central Asia was thus a blend of various streams of thoughts inspired by Buddhism, Zoroastrianism, Manichaenism and Nestorian Christianity, etc. as the cultural relics found from different sites of Central Asia would show. Though Central Asian arts and thoughts bear the influence of various religions which found their way to this region it was Buddhism and other Indian ideas which came to Central Asia along with Buddhism that contributed most to the growth of the Central Asia art and culture.

In the dissemination of Buddhist faith and art to Central Asia, Bamiyan and Bactria played a unique role. Both these countries were main centres of Buddhism. Bamiyan was a kingdom located deep in the valley of Hindukush. Some 8200 feet high up on the mountains, Bamiyan is situated at the intersection of two migration routes, one coming from China to Iran through the Pamir and the Hindukush mountains and the other route running from the Indus Valley to Balkh. Classical writers have described Bamiyan as the frontiers of languages, civilisations and religions and the cross roads of Central Asia. These routes were followed not only by the traders but also by the conquerors and their armies, Cyrus, Alexander, Jenghiz Khan, Timur, Babur and many others. Bamiyan served as a gateway for transmission of Indian thoughts and arts to Western countries and arrival of western arts and ideas to India. Situated at a strategic point, Bamiyan encountered many art traditions, such as Iranian,

Gandhara, Gupta, Andhra, and Vakataka. The cave temples of Bamiyan were inspired by the rock-cut architecture of Ajanta-the style which it transmitted to Central Asia and China. There arose in Central Asia many schools of art inspired by Buddhism. Of them, the schools of Miran, Khotan, Kucha-Kizil and Turfan deserve our special mention. The art of this region reveals its ethnic diversity and various religious and artistic traditions from different sources and countries with which this region came into contact. Again, as mentioned above the Buddhist cave art which originated in India travelled to Bamiyan, Kucha-Kizil, Turfan, Dunhuang and the mainland of China. The Buddhist caves were excavated for the meditation and retreat of the monks. Buddhist temple culture developed on a grand scale in Central Asia and China. So far as China is concerned it had a grand palace culture. The Buddhists introduced temples in China which were accessible to all classes of people, the rich and poor, high and low. In the Tarim basin, to be specific, there were four main schools of art, at Miran and Khotan regions on the southern silk routes and at Kucha-Kizil and at Turfan on the northern silk route.

Decline of Kushana Kingdom

The Kushana Empire went the way of all other empires in history and fell victim to decay and fall, the inexorable law of Nature. Kanishka's rule saw the Kushana Empire reach its meridian but it did not take too long to reach its final setting. Huvishka was the last Kushana King under whom the Kushana Empire did not suffer any diminution. But from Vasudeva's time decadence set in and as it happened with most of the empires, centrifugal forces began to gain momentum and different parts of the empire fell off from it and the weakness was taken advantage of by foreign invaders. The break up of the empire into fragments after a period of splendid unity must have been hastened by a terrible plague which started in Babylonia, and stalked the Roman empire, Parthia and India. The final break up of the empire was complete during the weak successors of Vasudeva. It is true that the Kushanas who had become totally Indianised, adopted Indian social customs, religion and culture yet the ruling houses dispossessed by them were not reconciled to their rule and as soon as the Kushani rulers showed signs of weakness, the Indians rose in revolt. The Yaudheyas, the Kunindas, the Madras, the Arjunayanas, the Nagas, Padmavati, Acchatra and Kantipuri and Maghas pulled down the mighty edifice. The

Yaudheyas threw off the Kushana allegiance in the south-eastern Punjab where they had been ruling before they were brought under the Kushana suzerainty. The Kunindas made themselves independent in the Sutlej Valley of the Punjab and most probably joined hands with the Yaudheyas in expelling the Kushanas from the eastern Punjab. The Madras or the Madrakas made themselves independent in the region between the Ravi and the Chenab. The Arjunayanas also regained their independence after the collapse of the Kushana power. In the territory below the confluence of the rivers Jhelum and the Chenab extending towards the Ravi and Malavas who had once put up a brave resistance to Alexander later migrated to the Vidhya plateau where they overthrew the Kushana suzerainty and became independent till the rise of Samudragupta. From the Allahabad Pillar inscriptions and the Puranas we come across the names of the Naga rulers of northern India. These princes were Nagadatta, Nagasena and Ganapatinaga. Their two different families were ruling at Mathura and at Padmavati in the Nawar district of Gwalior. A third family was ruling at Kautit near Mirzapur in the Uttar Pradesh. According to Altekar the title Bharasiva was adopted by the Nagas who were worshippers of Siva. The Naga kings of Padmavati possibly raided the Kushana territories and temporarily held sway over the Ganges Valley.

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The Maghas of Kausambi originally belonged to Rewa in the Vindhya Pradesh but in course of time they extended their sway over Kausambi and neighboring regions. They were originally feudatories of the Kushana kings but later they became independent as their coins prove. They remained independent rulers before Kausambi was annexed by Samudragupta to his empire. The Great Kushan Empire started declining after the death of Vasudeva in 226 AD. After his death, the Kushan empire split into western and eastern halves. Thus was the Kushana Empire broke into pieces and its different parts fell off from the empire. The weak successors, however, continued to rule in the northern and north-western parts of India and parts of Afghanistan. The Persian Sassanid Empire soon subjugated the Western Kushans (in Afghanistan), losing Bactria and other territories. In 248 the Persians defeated them again, deposing the Western dynasty and replacing them with Persian vassals known as the Kushanshas (or Indo-Sassanids), the Eastern Kushan kingdom based in the Punjab. Around 270, their territories on the Gangetic plain became independent under local dynasties such as the Yaudheyas. At the beginning of the fourth

century the Gupta's powerful empire in India appeared. With the development of their territory during the periods of Chandragupta and Samudra Gupta, Sakai and Kushana government in Punjab and Gujarat were abolished. Then in the mid fourth century the Gupta Empire under Samudragupta subjugated them. In 360, a Kushan vassal named Kidara overthrew the old Kushan dynasty and established the Kidarite Kingdom. The Kushan style of Kidarite coins indicates they considered themselves Kushans. The Kidarite had been rather prosperous, although on a smaller scale than their Kushan predecessors. The invasions of the White Huns in the fifth century, and later the expansion of Islam, ultimately wiped out those remnants of the Kushan Empire.

Sassaninan king Shapur II fought and made a treaty with the Kushanas in 350 AD, but he was defeated by them twice in 367-368 AD. Though, the last king, who had his capital in Balkh (350-375 AD) ruled up to 375 AD. We know the events from these wars from the work "History of Armenia" by the Armenian historian Fawstos Buzand (end of the 4th - beginning of the 5th century). The first war was begun by the "king of Kushans". Shapur II personally led the Sasanian army, but it did not help the Persians: "...the K'ušan army defeated the Persian forces exceedingly. It killed many of them, took many prisoners, and drove part of them into flight".⁵⁷⁴ The war of Shapur II in the east is dated by the last years life of the Armenian king Arsak, captured by the Persian shahinshah in AD 367. The second war, in which Shapur II intended to take revenge, ended just as sadly for the Persians, as the first: "...the Persian army suffered defeat at the hands of the forces of the K'ušan and turned to flight under frightful blows. [The K'ušan] caught up with the Persian army and did not leave a single one from the Persian forces alive; no one survived to bring news". This second war in the east took place in AD 374/375. In the opinion of Trever, persisting Kushans in the 70's of the 4th century AD were not capable of inflicting so terrible defeats Shapur II, as the "Kushans" had according to Fawstos Buzand. The Kushan kingdom at this time was already divided into two parts, but power of Sasanians was at its height. In the 70s of the 4th century AD only the Chionites could withstand Shapur II, since their rise to power occurred exactly during this period. In the view of Trever this part of Fawstos Buzand's work may concern the Chionites, whom he continued to name as Kushans, because contemporaries of Fawstos Buzand did not much distinguished the Kushans and the Chionites. Gubaev considers that as a result of the wars of Shapur II with the Chionites, the latter became masters of Dehistan Shapur II

fought war with the Kushans, beginning in the late 60s of the 4th century AD according to Lukonin, and destroyed the Kushan kingdom, one of his allies being the Chionites. 578 E. Zeimal, with a certain degree of doubt, accepts this version, considering that "the Aršakuni king of the K'ušān, who resided in the city of Balx" mentioned at Fawstos Buzand was perhaps one of the last Kushan kings Vasudeva.

In the opinion of some scientists Dyakonov, Mandelshtam and V. Masson Shapur II was at war with the Kidarites, who as ally helped the Chionites. Although V. Masson notes that "since Armenian historians used the term "Kushan" in very broad meaning, it is difficult with confidence to confirm which enemy Shapur II had in the second half of the 4th century. The suggestion that it was Kidara seems more probable". Ter-Mkrtychyan sees only the Chionites as the enemy of Shapur II, since they ruled Central Asia in that period.

Later the Kidarites claimed independence and captured Afghanistan and nearby area. Their king Kidara ignored the ruling power of Persian kings. He coined his total face which was unique to the Persian kings. Samudragupta also established diplomatic relations with the Kidara as Kushana Kings of Gandhar and Kabul.

Shapur II became extremely angry and attacked Punjab. Kidara was defeated and confessed to realize the power of Persian kings. He accompanied Shapur in a war with Roman. However upon his return to India he went under the protection of Samudra Gupta, the powerful north Indian king.

Consequently, Kushan had a very small land in Kabul valley and Balkh area. The Yudheyas, bhattis and Nagars were also in continuous internal conflicts. Finally, in 375 AD, The Kushans Empire, which had been established by the great Kanishka was collapsed and retired. Some princes, who accepted the superiority of Persia, ruled over in a very small region.

Following factors were responsible for their fall

- Most of the feudatories claimed independence
- Continuous fights with other Yuezhi tribes like Xionites or Red Huns.
- Rise of Gupta Dynasty in 320 AD
- Conflicts with Indo-Sassanians.
- More Influence of nonviolence

They were able to re-establish some authority after the Sassanids destroyed the Hephthalites in 565 CE, but their rule collapsed under Arab attacks in the mid 600s.

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New settlements of Kushans

Some of them moved to Himalayas: This branch of Kushans kept ruling a large part of Himachala. They were the forefathers of the forthcoming Naga Dynasty of Kashmir.

A branch of these Kushans went to Afghanistan and Persia: These Kushans were found ruling Persia in 4th and 5th centuries. They ruled as KushanShahs, The Famous Shahi dynasty which ruled sind till early 8th century were also one of these Kushan or kushanshah Rulers. They were also knows as Kidarites or Red Huns (Though they were not pure Huns). Present day Shahs of Gujarat and Sind are the progeny of those great warriors. According to Frye, the glory of the

Kushans was so high, that their legal successors, the Hephthalites and kings of Kabul from the dynasty of the Shahis, even up to the Arabic conquest, raised their own family as Kushans. One Branch established Kiderite kingdom in Afganistan under Kidara . Kidara was one of the small Kushan rulers and conquered Bactria from the Sasanians, creating his own state, which is sometimes named in the historical literature as the state of the Small Kushans. The name of Kidara, the founder of the dynasty, is attested in Chinese transcription as Jiduoluo (in the Weishu), in Sanskrit as Kidara or Kidāra (on coin legends in Brāhmī script; the length of the second syllable is uncertain), and in Sogdian as kyōr(on coin legends). The Bactrian form of the name is attested as Kidiro and Kēddiro(Sims-Williams 2005). In Greek we have only the ethnonym: Ounnoi Kidaritai"Kidarite Huns." So far no convincing etymology has been proposed. Kidariten only be understood as a dynastic name, which derives from the name of their king kidara. Originally they are one of the group from ancient Yuezhi tribe. The gold coins of the Kidariten are inspired by the Kushan style and suggest that the Kidariten regarded themselves as direct descendants of the Kushan rulers.

Lerxh found the monument of an ancient sovereign of the Kidarites here in the name of the city in Khorezm, Kerder (Kurder), the king having given his name to this city. Veselovsky, complying with the opinion of Lerxh, adds that the name of Kidarites was preserved before our days by the Kazakhs of the smaller horde (Small Juz), who were divided into three generations, and in one of them, Semirodsky, one of the groups carries the name "Kerder".

Some of them went downwards: and finally settled in Gujarat and southern Rajasthan and occupied the territories of Western Kshatrapas (Sakas). They started ruling Southern Rajasthan and Gujarat under several branches as petty rulers. These branches were namely Chapotkats, Nagars, Yudheyas, Awanas etc. Perhaps Gujars ruled as feudatories to Guptas till 455 AD. The Gupta Empire collapsed due to the another Yuezhi group named Huna attack under Toman in 467 AD. While, At the beginning of the fifth century some people of Yuezhi, who left in Oxus river area, united in a fighting group and invaded the Gupta in India and Shaka in west and gained their kingdom from Gupta and Shaka . Roman called them Hephthalites and Persian historians called them Hayatelle. They are called white Hunas too. They were strong people. Their emergence in this side of Oxus created a lot of panic in the east and west.They divided in two groups eastern groups and western group.

Eastern group stabilized his kingdom in North India while western group established his kingdom in whole central Asia to west.

The Impact of Kushan Extinction

As it is understood from discovered coins of Kushan, the economic development and country's improvement were based on commerce between Ancient India, china and Europe. This business was performed by both the trading routes , sea and land. There were two main ways, one from the path near Caspian Sea and the other by Oman Sea. In this situation the development of Sassanian was a threat to them because they endangered their commerce, and transformation of goods. They tried not to lose the floor and it was natural to strive for international business. However what they intended did not meet the reality. The great evolution by Sassanian changed the history of central Asia. Therefore their rate and proportion in international commerce was changed. It also could be true that the results of abolishing Kushan by Sassanian were first of all, destroying commercial benefits and second, the attacks of northern Hunas. Sassanian had a lot of wars in the west with Romans and in the east with Kushan and Sakas. The weakness of Kushan in the east paved the way for northern attacks. In this way the power of Sassanian suffered a lot and the Gupta government vanished completely. As the result, there were no powerful governments to stop the attacks of northern plunderers.

It is also possible situation that because of the victory of Sassanian, the commercial affairs which were under the control of Kushan were destroyed completely. The main roads were ruined. The attacks of tribes put into danger the transportation of goods in Silk Road. The development of Sassanian in Indus and Gujarat led to the disappearing of domestic governors. In this way Gupta penetrated to the area and finally they seized the west part of Indus River. Sea commerce was severely damaged too. And after nearly two centuries it decreased a lot. However it was revived by Arabs in the seventh century.

An English proverb asserts that trade follows the flag. Therefore when political influence is apparently found in one region cultural and economic influences follow. According to historians' and researches' ideas about Sassanian political and commercial power in east of Persian Gulf, it can be safely claimed that the

abolishing of Kushan did not endanger land or sea commerce rather with omitting Kushan as intermediary the benefits of Sassanian increased. Sassanian directly controlled the business of that area and the benefits were divided between Sassanian and Guptas.





ॐ भूर्भुवः स्वः
तत्सवितुर्वरेण्यं
भर्गो देवस्य धीमहि
धियो यो नः प्रचोदयात्
