

castle, and planted the settlements of Núr, Kharcán, Fardánsa, Safina, Taráwjak, and N. Ayswánsa.

After a time this Abrawy oppressed the people, and many of them, under a leader named Hamok=*Buzurg*=Great, emigrated to Turkistan, and there built the town of Hamokat; whilst the others, unable thus to escape from their toils, sought aid from the King of Turkistan, one Caráchorin Turk, surnamed *Byágho*=Great. He sent a vast army under his son, Sher Kishwar, who seized Abrawy in Bekand, and killing him by tossing in a sack of red felt, assumed the government of the country on the part of his father.

Sher Kishwar recalled the emigrants from Hamokat, and settled them on their former lands under their own Chiefs who were called Bukhár Khidát, because they were the original possessors of the country. He restored Bukhára from the state of ruin to which it had fallen and improved the city, and planted the suburbs of Mástí, Mumástí, Sacmatín, Satmín and Farb.

After a reign of 20 years, he was succeeded by Iskajakt who built the towns of Rámetan, Darkhashi, and Shará. He received in marriage a daughter of the Emperor of China, and when she arrived at Bukhára there came in the train of her dowry a costly idol temple resplendent in jewels, and the rarest gems which he caused to be set up at Rámetan with great ceremony and pomp.

Bukhára at this period was a principal centre of the Zoroastrian religion, and abounded in temples for the worship of fire; whilst in the region adjoining to the east Hindoo Brahmanism flourished vigorously. The idol temple above referred to indicates the importation of a new element by the introduction of the Chinese Pantheon of mythology. Be this as it may, all three forms of worship were now shortly to be supplanted by a different religion which was pressing its way up through the passes to the south.

The Yuchi, the last Caucasian race that left the north central high land of Asia, on being pressed by the Mongolians or Huns from the north-east—about 200 B.C.—were driven from Shensi upon the Sai or Saka of Khutan and Káshghar, whom they, in turn, propelled forward to the west and south. One of these divisions from southern Tibet fell upon the Greek Bactrian State—90 B.C.—then ruled by Mithridates, and about the same time came into conflict with the Parthians whose King, Artaban, they slew. From Bactria they crossed the Paropamisus, and subdued another Greek sovereignty in Afghanistan, on the south side of the range, and passing onwards, formed a province of Sind; but, in an attempt to advance further eastward, they were routed and driven back by Vikramaditya, King of Avanti—56 B.C.

S.H.S.

Following the repulse of the Scythians south of the passes, Khiu-tsiu-hi, recognized as the Hyrcodes of the coins—39-26 B.C.—King of the Kwai-tchang, or Gouchang, or Gushan, the strongest of the five tribes into which the Great Yuchi had divided, united the other four under his rule, and pushing across the mountains, conquered Cabul, Ariana, and Gandhára. His son, Hima Kadphises of the coins, continued the father's conquests, and subdued all India west of the Jamna, and ruled from 35 to 15 B.C. His son, the celebrated Kanishka, with his brothers, Hushka and Jushka, ruled over Kashmír for sixty years.

B.F.H.

This Kanishka adopted the religion of Budha—which, though it had for three centuries before flourished in India, was only in the reign of Asoka—250 B.C.—established as the State religion here—and became its ardent supporter, so that the new doctrine was rapidly spread throughout all the Tokhári dominion. During his reign—15 B.C. to 45 A.D.—the third great Synod of Buddhist clergy was held in Káshmír, and some of the finest *stupa* or “tope” in Kabul and the Panjab were erected.

In the fourth year of the reign of Mingti, second Emperor of the Han dynasty, the capital of which was established by his predecessor, Kwangwu, at Loyang or Honanfu, His Majesty saw in a vision the apparition of a resplendent figure entering