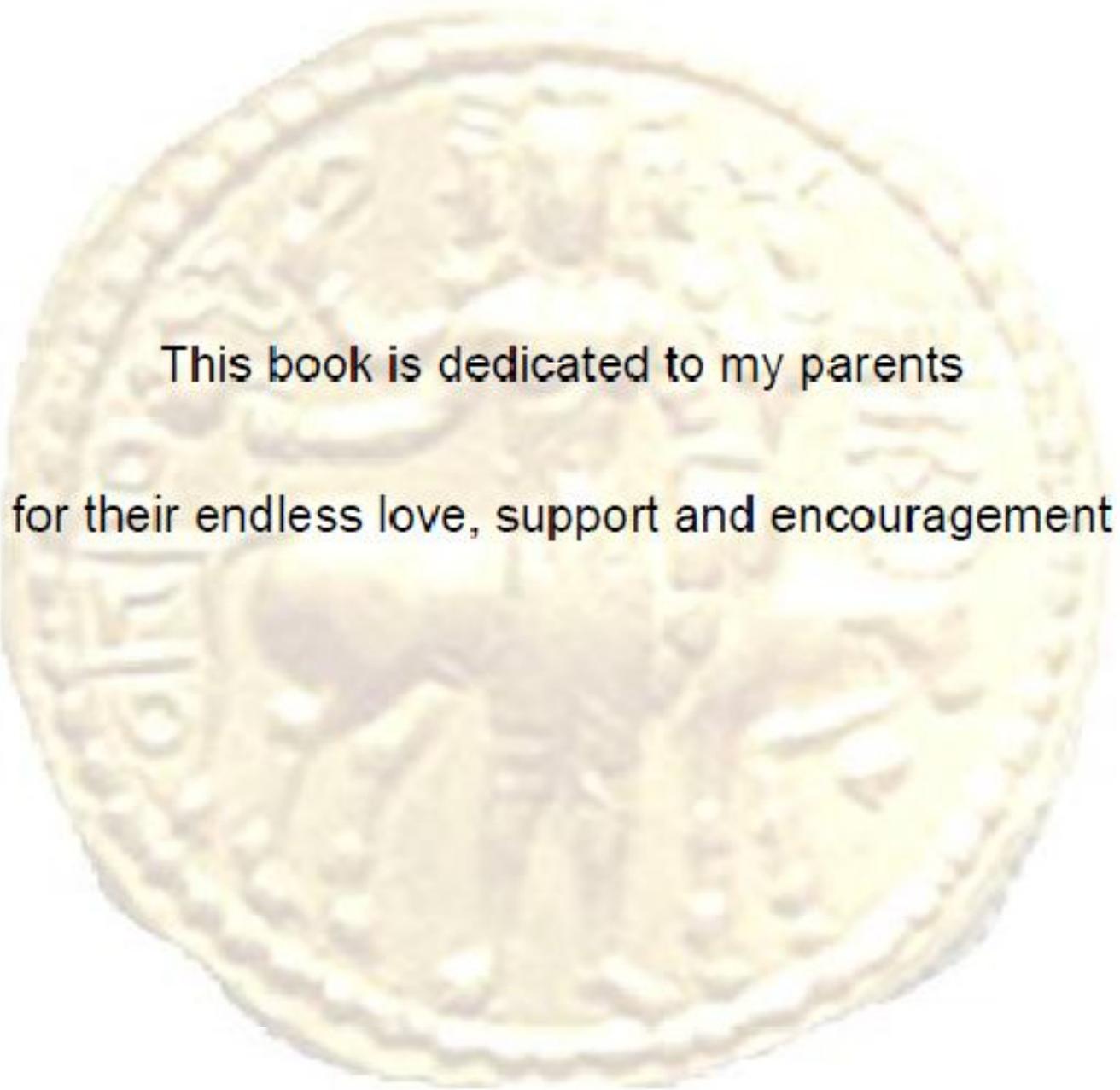


The Glorious History *of* Kushana Empire



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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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 (Pushar 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 Indo-European heritage and lived for a long time isolated from high developed civilizations which could change their culture radically so they preserved longer old Indo-European 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 *Arši-Kuči*, recently revised to *Agni-Kuči*. In the epic Mahabharata, Tocharians called as *Tushar* were descendants 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* varna, 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*, *Tochar* (*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 Iranian Bactrian speakers, which was Aryan languages of Aryans, who had migrate to Bactria (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 Indo-European heritage and lived for a long time isolated from high developed civilizations which could change their culture radically so they preserved longer old Indo-European 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 Jyaiस्था, 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 pecuaristas 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 ἀνδροκτόνοι ("killers of men"), a translation of the Scythian term Oïlo/rpata (oïlo/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: - *ǎǎ- 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 Gurjar 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

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