

lation. Another possibility is that they found some similarity between the Kuṣāṇa kings and Kubera (described in India as regent of the north and god of wealth and known as Devaputra in ancient Indian concept of Devaputra which simply means god-son), especially in view of the lavish gold coinage of the Kuṣāṇas. Aśvaghoṣa refers to the 'great king Kanika' as 'guardian of the northern heaven'.¹⁰² It is also likely that the title devaputra may have been given due to Śiva-maheśvara, whom we have seen styled as Devaputra and who is the sole deity figured on the coins of Wima Kadphises.¹⁰³ These facts need further investigation.

Most probably from the Epic Period, Indian concept of Devaputra 'god-son' is linked with kings to give them divinity and not as a title.¹⁰⁴ Aśoka could claim the title only of '*Devānām priya*'¹⁰⁵ meaning 'the beloved of the gods'. Thus *Devaputra* or 'god-son' was a superior title given to the Kuṣāṇas by Indians. It is interesting to note that the epithet *Devaputravata* has been used for Buddha in one of our inscriptions¹⁰⁶

5. *Hūṇa* (No. 13, L. 15) :

They are mentioned in the Bhītari Stone Pillar Inscription of Skandagupta in which Skandagupta (A.D. 455—467) is stated to have inflicted a crushing defeat upon the Hūṇas : "By whose (Skandagupta's) two arms the earth was shaken, when he, the creator (of a disturbance like that) of a terrible whirlpool, joined in close conflict with the Hūṇas...."¹⁰⁷ The defeat inflicted upon the Hūṇas proved so decisive that for nearly half a century the Gupta empire was immune from their depredations.¹⁰⁸

Hūṇas, also known as Ephthalites or Hiung-nu were a Central Asian tribe.

Uigur¹⁰⁹ transcribes the name of the tribe in ancient Chinese in two phonetic forms : one of which is 'xūnu or xunu', the other '*xunux, xunuo, xunu*'. The first part (*xun*—) of the last form is not in doubt and neither is the *u* of the last part, the only question is about the change of the initial *i* of ancient Chinese into *y* in Uigur before *u* and in Sandhi, and about the pronunciation of the final consonant.¹¹⁰

The first of the above Chinese forms which comes as close to the *Hunu* as to the Sanskrit *Hūṇa* is very similar to the