Chapter 7

Towns and Cities

The towns and cities have a very long history before the advent of the Kuśānas in India. Ever since the Vedic age, the towns and cities are quite frequently referred to in our literary sources.

There are some basic features which distinguish a city from villages such as: (a) it consists denser population than the rural area; (b) it has a restricted area; (c) the population of the towns and cities is usually non agricultural, if agriculture is there, it is restricted to a limited part of the town or city; (d) professional classes consist the major portion of the population; (e) there is the presence of merchants who supply the citizens with necessities of their life (f) it is supported by the surplus production by the society outside the city i.e., mainly the villages; (g) trade and commerce is the other very important factor for the rise and subsistence of a city.

The towns and cities have variously been defined in literature as *pura*, *purī*, *nagarī*, *paṭṭana*, *pūtabhedana*, *ṣṭhāṇīya* and *nigama* etc.¹ The term *pura* is used in the early Vedic literature and *nagara* finds mention in the *Taittirīya Aranyaka*.² The Epics and the Purāṇas too refer to such terms³.

We have found the archaeological evidences of the Harappan towns and cities, built in a planned manner. The period of the sixteen *mahājanapadas*, i.e., the sixth century B.C. is a very magnificent period in Indian history when there are sixteen big states such as Anga, Magadha, Kāśi, Kośala, Vṛjji, Malla, Cedi, Vatsa, Kuru, Pañcāla, Matsya, Śūrasena, Aśvaka, Avanṭī, Gandhāra, Kamboja etc.⁴

The towns and cities further progressed during and after the Mauryan period. The *Arthaśāstra* contains the reference to the city superintendents in the second book.⁵ Various other literary sources have mentioned different terms such as the *Divyāvadāna* speaks of *grāma*, *nagara*, *nigama*, *karvaṭa*, *rājadhānī* etc.⁶
Vātsyāyana mentions nagara, paṭṭana and kharvata as places where nāgaraka resided.7 Kautilya mentions sthāniya, dronamukha, kārvatika and saṁgrahapāṇa in the Asthaśāstra.8 The Mahāvastu gives a long list of cities which were due to commercial activities such as Kauśāmbī, Kapilvastu, Ujjēṇī (Ujjain), Benaras, Śrāvasti, Gayā, Mithilā, Hastināpura, Vaiśāli, Rājgrha, Kannakubja (Kānyakubja, Kanauj) etc.9 The Milindapaññho too has listed numerous places and around seventy five professions such as makers of consumption of goods such as clothes and utensils, makers of luxury goods; such as perfumes, jewellery etc. or musicians, artists and various kinds of entertainers etc.10 Patañjali has given an account of some significant cities during his time such as Takṣaśilā, Hastināpura, Ahicchatra, Kānyakubja, Mathurā, Kauśāmbī, Ayodhyā, Kāśi, Pāṭaliputra, Ujjayinī, Mahiśamati, Nāsikiya, Kāṇḍipura etc.11 Various Jain literary sources too contain a huge list of states and cities.12

The growth and development of the towns and cities during and after the Mauryas and under the Kuśāṇas was due to the political integrity and stability which provided conducive environment for the growth of trade which in turn gave rise to the cities and towns.

Now, let us examine the towns and cities referred to in the literary sources with the help of the data provided by the archaeological excavations of the sites which were under the occupation or control of the Kuśāṇas. We shall be starting with the north western region and proceed towards the Gangetic valley and then some sites in the Central Asia, excavated by the Russian archaeologists which will enable us to know the rise, development, continuity and decline of the towns and cities during the Kuśāṇa period.

Puṣkalāvatī

In 1863, Alexander Cunningham, identified the site as that of Puṣkalāvatī, an ancient capital of Gandhāra.13 Puṣkalāvatī, “the city of lotuses” or Puukalaoti in Prākrit is the same place which has been described as Peukelaetics, Peukelaotis by Arrian.14 It has been identified with modern Ķārsada located in the centre of the Peshawar valley on the east bank of Swat River.15 It was an important
commercial centre as it was easily accessible by land and river routes. The Greeks have referred to this city in their accounts. During the excavations at Čarsada, a number of copper coins, pots and some epigraphic evidences have been found which belong to the Kuṣāṇa period and indicate its occupation by the Kuṣāṇas and a flourishing town under them.

A place called Shaikhan Dheri, near Čarsada was the main habitational area during the Kuṣāṇa period. This has been excavated by A.H. Dani. Dani came across three phases belonging to the Kuṣāṇa, Scytho-Parthian and Greek periods. The Kuṣāṇa phase is further divided in three sub-phases; phase I (late Kuṣāṇa) belonging to the time of Vāsudeva, phase II (middle Kuṣāṇa), time of Kaniśka-1 and Huviśka, phase III (early Kuṣāṇas), to the time of Vima Kadphises. A large number of Kuṣāṇa coins have been found here. The site has yielded 219 Kuṣāṇa coins out of which 5 belonging to Kujula Kadphises, 66 to Vima Kadphises, 38 to Soter Megas series of Vima Kadphises, 77 of Kaniśka-1, 31 of Huviśka and 8 of Vāsudeva.

Burnt bricks, pottery, terracotta figurines, sculptural pieces, beads of semi precious stones, iron objects, various items of toilets and as many as 37 Kharoṣṭhī inscriptions belonging almost all to the Kuṣāṇa period have been found apart from the coins at Čarsada.

Puruṣapura

Puruṣapura, identified by scholars like Cunningham and Nundo Lal Dey with modern Peshawar in Pakistan was another important Kuṣāṇa town in the Gandhāra region. It according to Dey was the capital of Kaniśka. Fa-hian calls it Fo-lu-shā and associates it with the Kuṣāṇas when he says that Kaniśka brought alms bowl of Buddha here from Pāṭaliputra. Yüan-Chwang refers to the place as Pu-lu-sha-pu-lo and mentions it as the capital of Gandhāra. While talking about the dimensions of the Gandhāra country he states that the Gandhāra country was above 1000 li or about 166 miles from east to west and above 800 li or about 133 miles north to south. The measurements according to Cunningham are almost correct as the extreme length, whether taken from the source of the Bara river to
Torbela, or from the Kunar river to Torbela, is 120 miles, measured on the map direct, or about 150 miles by road. The extreme breadth measured in the same way, from Bāzār, on the border of the Bunir hills, to the southern boundary of Kohat, is 100 miles direct or about 125 miles by road. The boundaries of Gandhāra, as deduced from these measurements, may be described as Lamghan and Jalalabad on the west, the hills of Swat and Bunir on the north, the Indus on the east and the hills of Kalabagh on the south.

Yüan- Chwang too acknowledges the Kuśāna dominance over this town. He states that exactly 400 years after the death of Buddha, Kaniśka became sovereign of all Jambudvīpa and is said to have built a relic tower (Tope) which was 400 feet high with a superstructure of gilt-copper disks. The base of it was in five stages and was 150 feet high. Apart from this superstructure hundreds of other small structures (Topes) were built on the either sides of the Great Tope. To the west of the Great Tope was an old monastery built by Kaniśka and was known as “Kaniśka-mahā-vihāra”. It has not yet been excavated systematically so the archaeological material is still lacking but it definitely should be a prosperous town as it was the capital city of the Kuśānas.

Takṣaśilā

Takṣaśilā, identified with modern Taxila in the district of Rawalpindi, now in Pakistan was one of the most prominent cities of ancient India. Pāṇini has mentioned it. The Jātakas mention it as an important centre of learning. Various Jain sources also refer to Takṣaśilā as an important city. The Mahāvastu mentions it as an important trading centre. The strategic location, particularly from the economic point of view made Taxila such an important city that every writer like Arrian, Megasthenes, Strabo, Fa-hian, Yüan- Chwang etc. have given it a great importance in their writings. It was in such a location that from here trade routes proceeded towards India, Central Asia and western world.

A. Ghosh and John Marshall have carried out excavations at Taxila. Marshall states that within 3½ miles of distance there are three separate city sites with several strata of remains in each. Each site has a distinctive character of its
own. The oldest of them stands on a small plateau, locally known as the Bhir Mound. The local tradition says that Bhir Mound was the most ancient of all the sites at Taxilla which was thrice destroyed and thrice rebuilt. It was inhabited centuries before the Bactrian Greeks arrived here who transferred it to another area known as Sirkap on the eastern sides of Tumārā nālā.29

Sirkap was built by the Bactrian Greeks in the beginning of second century B.C.30 This city was destroyed and rebuilt several times too. There is another city known as Sirsukh. It is situated further to the north east on the side of Lundī nālā.31 Ghosh states that it was built under the early Kuśāṇas.32 It, according to Marshall dates from early Kuśāṇa times and is laid out in the manner of Central Asian cities.33 Some monuments, mainly Buddhists stūpas and monasteries, belonging to the Kuśāṇa period such as the Dharmarājika stūpa, the Sangrahārāma at Kalāwan (ancient Caḍśila), the monasteries and stūpas in Giri, the Kuṇāla and Ghai stūpas, the Saṅghārāmas of Mehrā, Morādu, Pippala and Jauliān, the Saṅghārāma of Bhahiāla, the small Buddhist monastery and stūpa at Lalchak, outside the north-east corner of Sirsukh, and the much imposing stūpa at Bādalpur, the Ionic temple at Jāndial and the stūpas at Bādalpur and Bhallar etc.34

The Kuśāṇa sway over the town of Taxila is supported by the fact that a large number of Kuśāṇa coins have been discovered at Sirkap. The excavations conducted by Ghosh and Marshall show that the coins of Kujula Kadphises were found here which indicates his hold over the territory. More than 2500 coins of Kuśāṇas have been found here which definitely indicates their dominance over the region.35 The other antiquities, particularly, the wares, beads, pendants, terracotta figurines of humans and animals, metal objects, ornaments etc., belonging to the Kuśāṇa period are indications of the Kuśāṇa control over the town.36

The principal area excavated in Sirkap is in the lower city, north of the Hathial Spur. In this area seven successive strata out of which the tap stratum belonged to the Kuśāṇas following their conquest of Taxila.37 As far as the coins are concerned, the coins of Kujula Kadphises are largest in number (more than
After Sirkap Kuśāṇas shifted to Sirsukh as mentioned earlier which according to Marshall was a slightly irregular rectangle, measuring 1500 yards along its northern and southern sides and 1,100 along its eastern and western. The city in his opinion was found during the time of Vima Kadphises. Pottery, stone and metal objects, beads and copper coins were found from the fortifications of the city. Almost forty specimens of coins, all of copper were found out of which 3 belonged to Kujula Kadphises, 3 to Vima Kadphises, 12 of Kaniska- I, 11 to Vasudeva and 6 to later Kuśāṇas.

Apart from these evidences, we have found several epigraphic evidences such as the Taxilla Silver Scroll inscription of the year 11, the Manikiala stone inscription of Kaniška-I of the year 18, Ara stone inscription of year 41, the Sui Vihar inscription of year 11 of Kaniška- I etc. which we have discussed in the chapter one in detail, provide us a valuable data to believe that the region was under the Kuśāṇas.

The Kuśāṇa presence in the Kashmir region is recorded by Kalhana in the Rājatarangini. Kalhana mentions that there were three kings named Huška, Juška and Kaniška in this land (Kashmira) who constructed three towns named after them as Huškapur, Juškapur and Kaniškapur. Kaniskapur is identified by Cunningham with Kampur situated 10 miles to the south of Srinagar and is generally known as Kampur Sarai. Stein has refuted this identification. He argues that the identification is not supported by any evidence. The place according to Stein in reality is called Khāmpor and has no ancient remains whatever. He identifies the place with Kānispor, 6 miles from Kruhin while proceeding on the road towards Baramula. Huškapur is identified by Cunningham with modern Uşkar or Uşkur. Stein has also identified it with a small village Uşkūr, situated two miles to the south-east of present Baramula, and Juškapur with modern Zukur, 4 miles north of Srinagar. Stein too identifies it with the village of Zukur.
If the information of the *Rājatarangini* is correct and the kings mentioned are the Kuśāṇa kings Huviśka, Vasiska and Kaniśka-I, then we may say that these three towns were built and developed by the Kuśāṇas kings.

**Sanghol**

Punjab and Haryana regions were under the Kuśāṇas. Some sites excavated in these regions show Kuśāṇa influence over these areas. Sanghol is one of these sites. It is in Ludhiana district of Punjab. The excavation here has revealed eight stratas of which five belongs to the Kuśāṇa period. Several structures of mud bricks and baked bricks, drains, water jars and ovens were exposed in various levels of the period. Some of the important finds included: (1) coins of the Indo-Parthian, Kuśāṇas and some tribal states, (II) terracotta moulds of Gondophares (III) three sealings, two of which bears legends in Gupta Brāhmī (IV) terracotta figurines and (V) votive tanks. A Buddha figure of Mathura school belonging to Kuśāṇa period was also found. Coins of Gondophares and Vima Kadphises including the Soter Megas series were obtained. A stūpa there belonged to the Kuśāṇa times. The findings from the Sanghol suggest that the site was under continuous occupation long before the advent of the Kuśāṇas and remained under occupation even after them. It appears that during th Kuśahāṇa time Sanghol was a thriving town.44

**Sunet**

The excavations at Sunet in Punjab have revealed six cultural periods. The site was under occupation since late Harrapan period and continued under occupation till early medieval period. Period IV is assigned to the Kuśāṇa period. This strata has revealed extensive habitational activities. Various houses of mud bricks and burnt bricks have been found. It appears to be the under the Kuśāṇas as a large number of Kuśāṇa coins of Vāsudeva and Huviśka here have been found. The other finds from here include sprinklers, beads and bangles of terracotta, bone, dice, ivory bangles, inscribed terracotta seals and sealings belonging to the Kuśāṇa period.46 the data suggests prosperity during the Kuśāṇa period.
Bara

Bara in Rupnagar district of Punjab also contains the deposits belonging to the Kuśāṇa period. The structural remains are however poor. It remained under occupation at least up to medieval period.

Singh Bhagwantpur

Singh Bhagwantpur in Rupnagar district has revealed the Archaeological material belonging to the Kuśāṇa period. The finds from here comprise red ware in different shapes, terracotta skin rubbers, a terracotta mould for turning out fluted beads, a small perforated bronze bell, two pieces of pottery stamps and Indo-Greek and Kuśāṇa coins etc. All this indicates an urban touch to the site. The site after Kuśāṇa period appears to have been abandoned till c. 900 CE as no data till c. 900 CE has been found. It was reoccupied from c. 900 CE onwards.

Bras

Bras in district Fatehgarh Sahib, Punjab has revealed five phases of a mud structure belonging to the Kuśāṇas period. Some Kuśāṇa structures were unearthed. Burnt bricks (32 x 23 x 5 cm) have been used in these structures. Cluster of rooms with common walls, twin chullahas and furnaces of big size, burnt bricks made in circular form was revealed. Kuśāṇa houses having twin floors of mud, lime and surkhi, those of burnt bricks were noticed. Some portions of a well underneath a Kuśāṇa structure were also noticed. Wedge-shaped bricks measuring 42 x 23.5 x 19 x 5 cm have been used in this well. Typical Kuśāṇa pottery comprising incurved bowls in different sizes, storage jars, basins, vases, dishes etc. has been unearthed in a large number. Other finds included terracotta beads, balls, animal and human figurines, gamesmen, ear studs, skin rubber, dabbers, bangles, shell bangles, copper coins, copper and iron objects, beads of semiprecious stone, ivory discs, bone objects, votive tanks, Kuśāṇa pottery marked by stamp designer showing nandipada, Pipal leaf, triratna, sun symbol etc. The site was under occupation since Harappan Period and continued up to Kuśāṇa period. After the Kuśāṇa period the site appears to have been abandoned and reoccupied during medieval period. The Kuśāṇa period witnesses very rich
variety of material which is not noticed in the preceding years. This is an indication of the prosperity of the town during the Kuṣāṇa period.

Sunam

Sunam in Sangrur district in Punjab has revealed Śunga-Kuṣāṇa pottery, coins of silver of Huviṣka and Vāsudeva etc. The site was under occupation since pre-Harappan to the medieval period.

Sugh

Sugh in Yamunanagar district in Haryana has yielded four cultural phases. The first phase was characterized by the Painted Grey Ware (c. 800-500 B.C.). The second phase contains the Northern Black Polished Ware (c. 500-100 B.C.). The third phase belonged to the Śuṅga- Kuṣāṇa period (c. 100 B.C.-300 CE) and the last phase belongs to the early medieval period (c. 700-1100 CE). The Śuṅga-Kuṣāṇa period is well known for the collection of fascinating and beautiful terracotta art. We come across the houses of mud bricks and burnt bricks measuring 36 x 23 x 8 cm. The terracotta which comprised human figurines both mould made and handmade, female figurines, figurines of animals which included elephant, bull, horse etc., terracotta disc, cart wheel, balls, marbles, beads of jasper, carnelian, agate, terracotta and glass, a few un inscribed copper coins indicate the elements of urbanism during the Kuṣāṇa period.

Apart from the archaeological evidences we have some literary evidences regarding the site. During ancient times the city was known as Srughna. The Taittiriya Brāhmaṇa mentions it as Turghna. During the time of the Mahābhārata, the city was mentioned along with the famous cities of Ahicchatra and Hastināpura. The road from Mathura to this town has been mentined by Varāhamihira and the Buddhists texts like the Mahāmayuri and the Divyāvadāna. The Chinese pilgrim Yūn- Chwang found an Aśokan pillar and a monastery here in the seventh century CE. Thereafter till about the 12th century it remained an important place probably because of its ideal location on east west trade route.
Agroha

Agroha in Hissar district seems to have developed as an urban center in c.100 B.C.-400 CE. It traditionally is believed to represent the site of Āgṛya Republic referred to in the Mahabharata and said to have been founded by Mahārāja Agraśena of the Agrawala community. The excavations here have revealed five phases of brick structures belonging to the late Kuśāṇa and early Gupta period. The Structures of baked bricks and unbaked bricks belonging to the Kuśāṇa period have been found here. The other finds of the Kuśāṇa period are bowls, sprinklers, carinated hōndī in red ware, iron and copper objects, copper coins etc. The site was under occupation since third- fourth century B.C. to thirteenth century CE. The excavations have revealed five periods. Period II and period III belonged to the Kuśāṇa time.53

Khokhrakot

Khokhrakot is in Rohtak district in Haryana. The excavation here has revealed four periods. Period I was characterized by the occurrence of the Painted Grey Ware. Period II was characterized by the introduction of Northern Black Polished Ware and the associated Wares. The third period is sub divided into three phases i.e., pre-Kuśāṇa, Kuśāṇa and post-Kuśāṇa periods. The fourth period belonged to the Gupta period. The site has yielded copper coins of the Kuśāṇas, Kuśāṇa pottery comprising jars of various types, lids, spouted vessels, basins, storage jars, bowls, iron ring, nails, fishhooks, terracotta, shell, ivory, quartz, beads, terracotta spindle whorls, bangle pieces, discs etc.54 Thus it may be said that the site was under occupation long before the Kuśāṇas and remained as an urban centre under the Kuśāṇas and continued after them.

Harnol and Muhammad Nagar

Harnol and Muhammad Nagar are in district Gurgaon in Haryana. The excavations at Harnol have revealed the cultural material of six different periods. Period I is characterized by the Black Slipped Ware. Period II is characterized by Painted Grey Ware. Northern Black Polished Ware along with associated wares represent period III. Period IV belongs to the Śuṅga period. Period V represents
the Kuṣāṇa period. It has been divided in two sub periods i.e., V A and V B. V A belongs to the Kuṣāṇa phase and V B to the late Kuṣāṇa phase. V A is represented by four structural phases. The structures contain typical Kuṣāṇa bricks measuring 36 x 22 to 25 x 5 to 6 cm. iron arrow heads, shell bangles and red wares have been found from this phase. From period V B we have got bone points, terracotta human figurines, beads, decorated tile with floral design, skin rubber and grey soapstone lid etc. The Kuṣāṇa Red Ware contains basins, miniature pots, plain spouts, plain and painted vases, handis, centrally placed knobbed lids, thick lids with inverted disc top, lids with cup shaped depression and hopscotches etc. The period VI belongs to the late medieval time. The available material shows that the site was under occupation before the Kuṣāṇas but after them we do not find the site under occupation till late medieval period when it appears to have been reoccupied.

The excavations at Muhammad Nagar too have revealed six periods. Period I is shows sturdy Red Ware. Period II is represented by Painted Grey Ware. The Northern Black Polished Ware belongs to Period III. The Śuṅga period is represented by period IV. Period V, subdivided into two phases V A and V B belongs to the Kuṣāṇa period. These sub-periods have distinct structural phases and evidences of additions and alterations. Kuṣāṇa structures in the form of house complexes with various size of at least five rooms were noticed here on either side of a narrow lane running from east to west having average width of 80 cm and paved with brick bats. Size of the rooms were found 1.70 x 1.90 m, 1.75 x 1.84 m and 1.27 x 1.22 m. Typical Kuṣāṇa bricks measuring 42 x 26 x 6 cm and 36 x 22 to 24 x 5 to 6 cm were found to be used in the construction of rooms. Evidence of a floor paved with mud bricks was also found in one of the rooms. Width of the walls vary from 42 cm to 75 cm. Terracotta human and animal figurines, bangles, beads, Kuṣāṇa copper coins, Red Ware comprising bowls, basins vases, lids and lamps were found. Period VI belongs to late medieval period.

The material from the site thus shows that it was an urban centre before the coming of the Kuṣāṇas and flourished under the Kuṣāṇas but was abandoned after them till late medieval period when it was re occupied.
Daulatpur

The Kuśāṇa evidences are also found from Daulatpur in Karnal district. From period III, Northern Black Polished Ware and Red Ware are found. Other noteworthy finds are clay sealings, including a seal bearing early Brāhmī script, coins, terracotta figurines, bangles of copper, shell and glass, carnelian and terracotta and iron objects. At Karnal, we have found some coins of Vāsudeava.

Kurukshetra

Kurukshetra, the land enclosed by the Saraswati and Dṛṣadvatī rivers is now represented by a series of mounds at Amin, Thanesar, Pehoa (ancient Prthudaka) and Raja Karaṇa- Ka Qila at the distance of two miles from the town of Thanesar. At Amin two inscribed stone pillars have been found. They are carved on all four sides and have no sockets for cross bars. The inscription bears the characters of Kuśāṇa period. Raja Karaṇa- Ka-Qila is another significant site of our interest. The excavation has revealed a nine meter thick occupational deposit belonging to two cultural periods, ranging in date from c. 400 B.C. to 300 CE.

Period I was characterized by the use of the plain grey ware usually associated with the Northern Black polished ware and a few pieces of painted grey ware were also found.

Period III is more significant from our point of view. It is divided into two sub periods: II A and II B. II A is marked by red ware of the early centuries of common era and II B by the occurrence of the red polished ware. At upper levels, mud bricks of the same size are found. The red ware of the period was stamped with designs, such as cakra, nandipada and other floral motifs. The other findings of the period included copper coins, beads of semiprecious stones, shell and terracotta bangles, terracotta objects like animal figurines, toy cart wheels and dabbers, copper rod and blade pieces and a variety of household objects of iron and stone. The outstanding finds are three clay sealings bearing legends in Brāhmī script of early centuries of the Common era. After Kuśāṇa period the
place was reoccupied during late medieval period till then it appears to have been abandoned.

Harsh-ka Tila in Thanesar is also very significant from the viewpoint of our study. Mud rampart of the Kuṣāṇa period on the southern slope of mound are found. Inside the fortification were found many house walls and other associated features of a township. The finds include sprinklers, small vases, spouted vessels, incurved bowls, jars, basins, ḫāndis, knobbed lids, storage jars, and sherds of red polished ware. Pieces of decorated spouts, some having the shape of makara-head, terracotta human and animal figurines, lion head with incised mouth and eyes, ear stud, beads of terracotta and semiprecious stones, copper rod and bangles of bone, ivory and shell were of the items belonging to the Kuṣāṇa period. Stratigraphically, the Painted Grey Ware level antedates the Kuṣāṇa period. It appears that the site matured as an urban centre during the Kuṣāṇa period. The Kuṣāṇa period was followed by the Gupta period without any break.63

Thus the data from the Kurukshetra make us to conclude that it was an important urban site during the Kuṣāṇa period.

**Purana Qila**

Purana Qila in New Delhi appears to be a developed and prosperous town during the Śāka-Kuṣāṇa period. The excavations here have revealed that the site had been under occupation since c. 1000 B.C. when the people used Painted Grey Ware and it remained under occupation till late medieval period. The metal chiefly was copper of which sickle, nails, papers, antimony rods, etc. were found. Later it came under the sway of Kuṣāṇas in the second century CE.64

The Śāka- Kuṣāṇa period was distinguished by the structural remains of baked bricks. In one of the houses, remains of a flight of steps were also found. The pottery mainly consisted of a red ware of medium fabric, showed some interesting decorative designs consisting of spirals, srivasta, svastika and fish symbols. Among the forms, Kuṣāṇa bowls and sprinklers were present throughout the deposit. Other important finds of the period comprised (I) copper coins of Mathura kings, Kuṣāṇas and Yaudheyas (II) bone dice of various types (III)
terracotta plaques and figurines showing deities and animals, a small Yaksha (Kubera) figure prepared out of double mould, a turbaned head with moustache and bearing as the forehead the mark of umna and a damaged Plaque depicting a divinity holding a bunch of grapes etc.

Noh

Noh, in Bharatpur district in Rajasthan have revealed the evidences of the Kušāna period. It has five strata. The fifth strata is marked by eight structural phases. It is characterized by typical terracotta female figurine showing an elaborate coiffure and jewelry and typical Kušāna pottery. One of the bowls was found to be inscribed in Brāhmi character of the Kušāna period. Shreds with tri-ratna and fish symbols resembling the specimens from Hastināpura IV, were also obtained from the deposits of this period. Terracotta figurines of Mātrikas belonging to the Śunga- Kušāna period are another important find from Noh. The other noteworthy finds of the period comprised sun dried and baked bricks, the earthen hearths in a single row as also a soak well with sixteen terracotta rings were also obtained. Bangles of shell, glass, one terracotta humped bull showing the trident symbol over it, dices, flesh- rubbers, antimony rods and some copper coins are some other significant findings of the Śunga-Kušāna period which indicate its flourishing state and occupation by the Kušānas. The site does not appear to have continued after the Kušāna period.

The maximum concentration of the Kušāna towns and cities was in the Ganga-Yamuna valley. A large number of sites belonging to the Kušāna period have been explored. Here we shall discuss some sites which were cities and towns of significance in our period of study.

Hulas

Hulas in Saharanpur district, has shown some evidences of urbanization during the Śunga-Kušāna period. The excavations have revealed five stratas. The fourth strata belongs to the Kušāna period. The third strata belongs to the Northern Black Polished Wrae and the fifth strata contains the material of medieval period. The excavations have yielded the remains of a courtyard of a
massive burnt brick structure belonging to the Kuśāṇa period. The other antiquities belonging to the Kuśāṇa period comprise the spouted jars, lids, sprinklers, bowls, storage jars etc. apart from this copper coins, beads of semiprecious stones, shell bangles and beads, bangles and sealings made of terracotta etc.

**Virbhadrā**

Virbhadrā in Rishikesh in Dehradun district in Uttrakhand was occupied from the first to the eighth century CE. In the first- third centuries, sprinklers of red polished ware, bowls, vases and mud brick structures appear. We also find the Kuśāṇa copper coins. It appears that the site was inhabited for the first time during the Kuśāṇa period and continued under occupation till eighth century CE.

**Hastināpura**

Hastināpura is one of the most important sites in the Ganga-Yamuna valley. It is located at a distance of about sixty miles north east of Delhi in the Merrut district of Utter Pradesh. The tradition says that it was founded by Hastin hence is known as Hastināpura. It is referred to in the *Mahābhārata*, the *Purāṇa*, the Buddhist and the Jain sources as the capital of Kaurva kings. River Ganga flows at a distance of nearly 5 miles to the east. In the same direction within a mile flows another river Buḍhī Ganga. Stratigraphically the mound consists five periods. Period IV here belongs to our period of study, i.e., second century B.C. to the end of the third century CE.

It appears that the fourth period witnessed a new town into existence after an interval of about a century or so as the cultural equipment of this period is in contrast with that of preceding period. There are evidences of new houses of burnt bricks. The red ware occurs in this period instead of the coarse grey ware of the earlier period. The pottery was wheel turned. The important type bowls with inverted rims, spouted basins, button-knobbed lids and lids like ink pot, bottle necked sprinklers and hāndā shaped miniature vases. The remarkable feature of the pottery of this period was the use of stamped and incised decorations. The motifs included *svastika*, *tri-ratna*, fish, leaves, flowers, loops, lozenges, circles.
and other geometrical combination etc., copper and iron objects were also found in this period.\textsuperscript{76}

Votive tanks made their first appearance about the middle of this period. Such types of tanks are also known from other sites such as Taxila, Kauśāmbi, Ahečhatra etc., belonging to the almost same period.\textsuperscript{77} In the late level of period ten coins imitating those of the Kuśāṇa king Vāsudeva have been found.\textsuperscript{78} Other finds from Hastināpura are terracotta bangles, glass, copper, shell, ivory, agate and bone, finger rings, beads made of terracotta, semiprecious stones, copper and glass, copper antimony rods, iron nails, copper miniature bells, two inscribed potsherds and terracotta seal of the second and third century CE.\textsuperscript{79}

All the data discussed so far make us to conclude that Hastināpura must be a prosperous town during the Kuśāṇa period.

**Atranjikherā**

Atranjikherā, in district and tehsil Etah in Uttar Pradesh is another very important site. The mound of Atranjikherā lies on the western bank of the Kālli, a tributary of Ganga. The excavation here indicates that the earliest culture of this valley goes back to copper age, as evidenced by the find of copper hoards from places in the area. It was followed by the Black and Red Ware culture. The next phase belongs to the Iron Age, represented by the Painted Grey Ware culture. This is followed by Northern Black Polished Ware culture. After this comes the phase representing the culture belonging to the Kuśāṇas.\textsuperscript{80} The excavation here has revealed the Red Ware industry at the higher levels. Terracotta figurines of humans and animals, beads, burnt brick structures etc. were noticed here in period IV belonging to c. 200 B.C.-300 CE. One of the most important finds here was the two copper coins of Kuśāṇa king Vāsudeva.\textsuperscript{81} Still there is lot to be excavated and studied about Atranjikherā but whatever has been found, we may say that it should be a flourishing urban center during the Kuśāṇa period. It continued to flourish even after the Kuśāṇas.
Rājghāt

Rājghāt, in the district Varanasi in Uttar Pradesh, on the northern outskirts of Varanasi city near the confluence of the Ganga and Barna (Varuṇa), representing the ancient city of Varanasi, the capital of kingdom of Kāśi, one of the sixteen māhājanapadas seems to be a city during the Kuśāṇa period. The excavations here revealed six periods. The last phase of period II and entire period III belongs to the Kuśāṇa period. The important findings here are a large number of terracotta seals and sealings most of them bearing the name ‘Hariśiṇa’, terracotta figurines, disc and flesh rubbers, balls of stone and terracotta, beads of various materials including terracotta, antimony roods of copper, bangles of shell, rings, pendants, armlets, glass, agate, jasper, carnelian, terracotta and potters stamps. The entire pottery is of Red Ware. Seals and sealings, both finished and unfinished belonging to 1st-3rd centuries of CE have been discovered which indicate the large volume of trade and commerce. It continued to flourish after the Kuśāṇas.

Mathurā

Mathurā, a city with a long history as a political center from early times till at least the early centuries of Common Era, attained the height of importance during the period of Kuśāṇas. It lies on the bank of river Yamunā. To a greater degree its importance is due to its association with Kṛṣṇā.

The Purāṇas associate Mathurā with the Yādavas regarding the founding of the city. It is ascribed to Śatrughana, the younger brother of Rāma, who attacked and killed the asura Irākṣasa Lavavan, the son of Madhu, who had held sway over the area. It is said that Śatrughana cleared the forest of Madhu-vana and celebrated his victory by founding the city of Mathurā. The Purāṇas further record that Mathurā later was under the Yādava family. The Bhāgavata Purāṇa narrates the story of Kṛṣṇa in detail starting from the episode of his birth to the eventual migration from Mathurā.

Megasthenes says that Hercules was worshiped in the country of Saurasenoi who had two big cities Methorā and Chrysobera.
this city and Ptolemy too has mentioned it as the capital of Śūrasena. Pliny calls
the river Jumna the Jamanes which flows into Gangā between the towns of
Methorā and Chrysobara. Chrysobara or Clisosoboras has been identified by
Cunninghan with Kālikāvartha or Vṛṇḍāvana. Kauṭilya too mentions Mathurā as
a centre of cotton production which means Mathurā was a centre of great
importance during Mauryan period.

Mathurā geographically is in a very significant location as the trade routes
running north-west passed through this place. The royal highway running from
Pāṭaliputra to Taxila went through Mathurā.

It also was connected to the south India, routes of Barygaza, Barabricum
and Palala as we have discussed earlier in the chapter on trade and trade routes.

It remained a seat of Kuśāṇa power for at least a hundred years if not
more. More than 150 epigraphs referring to the Kuśāṇa rulers have been found
here. As Cunningham states that some valuable inscriptions of the Indo-Scythian
kings, Kaniśka, Huviśka and Vāsudeva, dating at different period from the year 5
to 98 samvat have been found. The control over Mathurā could provide the
Kuśāṇas with a base in the south from which they could strive both to check the
powerful republics, like that of the Yaudheyas, and to maintain direct contact with
two regions, the Ganges basin and the Malwa passageway.

The position of Mathurā as a political center changed significantly from
the Indo-Greek and Kṣatrapa period to that of the Kuśāṇas. It was no longer an
area in which relatively minor political elites such as the Kṣatrapas or
Mahākṣatrapas could exist on their own away from the main seat of power; it was
now properly integrated into an empire. Apart from the epigraphic evidences, the
Kuśāṇa presence at Mathurā is evident from the presence of their imposing
dynastic monuments. The most impressive monument seems to be the Kuśāṇa
sanctuary at Māṭ. Rosenfield opines that the Māṭ sanctuary was not really a
‘center of royal cult’, but the installation of massive royal portraits in the
devakula, a term which was also applied to religious shrines at Mathurā in this
period and perhaps points to the introduction of a new type of royal symbolism under the Kuśāṇa regime.

This suggests the direct involvement of the Kuśāṇas in Mathurā. Apart from this, an epigraph dated in year 28 of the time of Huviska records the construction of a *Punyasālā* for the feeding of hundreds of *brāhmaṇas*. There are other two epigraphs which refer to vihāra of *Mahārāja rājātirāja devaputra Huviska* which suggest Kuśāṇa penetration in Mathurā was much more comprehensive than mere political control. Its growing importance as a political center is suggested by the history of its fortification, the final phase of which is believed to coincide with the Śaka-Kuśāṇa period.

The urban dimensions of Mathurā appears to have been much wider if one considers the distribution of Mathurā mounds which, if Sonkh is an indicator, were habitational units with both secular and non-secular contents. The mounds, some which may have been located across the Yamuna on its left bank suggest that urban settlement of Mathurā was not nucleated. The wide area of the city suggests a proliferation of professional groups mostly of commercial and industrial groups. The inscriptions of year 28 of the time of Huviska show the existence of urban based guilds dealing with agricultural produce and acting as bankers. Some other epigraphs throw light on the commercial and industrial activities during the Kuśāṇas period as the terms *śreṣṭhi, sārhvāha, vyavahārī, lohikākārika, lohvanya, gandhika, manikāra, hairanyaka, sovanika, rajaka, nataka, sailālaka, gaṇaka, pravarika* etc. occurs on them.

At Sonkh, near Mathurā, Kuśāṇa coins have been found. Out of total 120 copper coins, 2 belolnged to Huviśka and the rest to the Vāsudeva-I or Kaniśka- III. Cunningham has recorded gold and copper coins of Vima Kadphises, Kaniśka, Huviśka and Vāsudeva from Mathurā. The Kuśāṇa pottery has been found in abundance. The most characteristic feature of the pottery in the area of Kuśāṇa dynasty is the stamping of storage vessels, jars and ewers with symbolic, floral or geometric ornaments. Many different forms such as *śrīvasta, nandyāvarta, pūrnaghata, cakra, svastika, haṁsa*, rosette, leaf and circle etc. turn up as decorative patterns. Besides the stamped ornaments, the first ornamentally
moulded small bowls, jars or ewers have been found at Sonkh. The globular water jars with corrugated rim or neck are now very often spouted, the spoute sometimes being shaped as a *makara’s* or a horse’s, bulls or birds head. The smooth ovioidal bottles with long neck continue, and additionally there appear bottles with the sprinkler neck, well known from other parts of northern, central and western India. The votive tanks of this period are of the general type, consisting of a wheel- thrown bowl with flat base and prolified rim, sometimes with aquatic animals like a cobra or a fish depicted on the bottom of the inside with birds and lamp-cups on the rim.105

As for the so called Kuśāṇa glazed pottery, a number of fragments from pinnacles stem from undisturbed Kuśāṇa levels at Sonkh have been found. The glaze is a blue green copper glaze, originally shining and semi-transparent, now corroded and opaque. This glaze is based on lead, with copper and iron combination as coloring agents.106 The other notable finds are various types of beads in crystal, agate, carnelian, lapis-lazuli, faience, jasper and shell, bone, disc, stone caskets and a turquoise-blue gazed finial.107

Thus the available material which we have discussed till now suggests that Mathurā must be a flourishing town during the Kuśāṇa period. It appears that it was the most important town of the Kuśāṇas in India which perhaps functioned as the eastern capital of Kuśāṇas.

**Manwan**

Typical Śunga-Kuśāṇa pottery viz. sprinklers, ink- pot type lids etc. terracotta human figurines and terracotta sealings, bearing legends in Brahmī characters have been found at Manwan in Sitāpur district in Uttar Pradesh.108 The site was under occupation since c. 500 B.C. and continued under occupation till medieval period.

**Śrāvastī**

Śrāvastī too appears a flourishing town during the Kuśāṇa period. Located about 100 miles north-east of Lucknow, it presently is an important religious
center of the Buddhists ranking next to Bodhgaya and Sarnath. Cunningham visited Sravasti in the early part of 1863 and located the twin mounds of Sahet and Mahet which he identified as the Jetavana monastery and the ancient city Sravasti respectively of the Buddhist Literature. The discovery of a colossal Bodhisattva image, inscribed in the early Kuśāṇa character seems to have confirmed this identification. The attempts to excavate the site were made by Smith in 1898 and by Vogel in 1908. In 1959 it was excavated by K. K. Sinha. He states that the occupation during the period II came to close towards the beginning of Common Era and with that the city seems to have lost its metropolitan character.

We have got some inscriptions from Saravatī belonging to the Kuśāṇa period. Cunningham has discovered a figure of Buddha inscribed in the Kuśāṇa character. Later Vogel also found some clay sealings and one seal with legends in Brāhmī character of the Kuśāṇa type. Marshall too has found two inscriptions belonging to the period of Kaniska records the setting up of Bodhisattva image with an umbrella and shaft at Śrāvasti by the monk Bala, who knew the Tripitakas and was companion of monk Pushya.

The excavation here has revealed a rich material. The finds from period I are Black Slipped Ware, Painted Grey Ware, Northern Black Polished Ware, Red Ware associated with Painted Grey Ware level, beads of glass and semi-precious stones including ‘eye-beads’ of stratified glass and agate, a cylindrical bead of lapis-lazuli, leach- shaped beads of agate, axe- amulet of carnelian and other beads of glass, a few terracotta animal figurines, terracotta discs, plain but some with incised sun symbol and svastika, decorated terracotta tiles and an extremely limited number of ivory styli or arrowheads. Copper is employed for bangles, including one with an interlaced knot and an ear ring. Period II witnessed the construction of the defenses which seems to have followed shortly after the end of period I and is divisible in three phases: early, with the first construction of the defenses in the form of a mud rampart afterwards topped by fortification walls of burnt bricks at regular intervals. Houses were built of reused burnt bricks.
Uninscribed copper and punch-marked and Ayodhya coins, an inscribed sealing from the mid levels, iron weapons and implements and bone arrowheads are among the finds of the period. The Red Ware with stamps consists of the miniature bowl, pear-shaped vase and jar with neck, the body of a few covered with simple reed impression. In the Grey Ware, is the dish with the impressed design of the wheel and concentric circles. Handmade and moulded human figures including mithunas, spiral beads of glass and beads of amethyst and crystal have been found. the deposits of period III comprise the terracotta human figurines, hollow and cylindrical, with foreign ethnic features.  

Numismatic evidences too prove the Kusana hold over the city. 150 copper coins from a monastery belonging to Kaniska, Huviska and Väsudeva have also been discovered here. Šravasti was a centre of religious activities is proved by the findings of a number of temples and stūpas at Sahet and Mahet. During the early centuries of Common Era, when the Kuśānas were becoming powerful. Buddhism with the royal support had become popular religion. The monasteries and shrines of Jetavana were resuscitated. New stūpas and shrines were erected. A school of the Sarvástivādins flourished here. Many images of Bodhisattvas have been found here like a seated statue of Bodhisattva, a life size standing image of Bodhisattva set up in the region of Kuśāna king, either Kaniska or Huviska. It was installed in Kosambakuti of Jetavana by one Bhikṣu Bala, who was well versed in the Tripitakas.  

Fah-hian calls it the chief town of Kiu-sa-lo (Kośala), and recognizes its religious significance. With this we may say that Šravasti flourished as a religious town of great significance under the Kuśānas.

Ahicchatra

Antiquities belonging to the Kuśāna period have also been unearthed at Ahicchatra. Ahicchatra was the capital of northern Pañchāla, north and west of Delhi from the foot of Himalayas to the river Chambal. It has a very long history since the period of the Mahābhārta where it is recorded that the Kurus snatched pañchāla from its king and gave it to Droṇa. The latter, however retained
the northern Pañcāla and restored the southern part to its king Drupda.121 Ahicchatra, literally means “the canopy of serpents”.122 Pabhosa inscription referring to this place however calls it Adhicchatra.123 Hiuen- trang, the Chinese pilgrim found the Buddhist monasteries and nine Brāhmaṇical temples here. He also records that outside the town there was a Nāga-hrada or ‘serpent tank’ near which Buddha had preached the law for seven days in favour of the serpent king, and that the spot was marked by a stūpa of king Aśoka.124

Ahicchatra also finds mention in the Jain sources where it is mentioned as Ahichhattā, capital of Jaṅgala which is included among twenty five and half Āryan countries. It is mentioned as a holy place along with Atṭhāvaya, Ujjinta, Gayaggapura, Dhammacakka and Rahāvātta. It is said that Pārśvanātha was worshiped here by Dharanendra. It had a shrine of Pārśva. According to the Vividhatirthakīpa, Śaṅkhavatī was another name of Ahicchatra. It was also called Pratyagrarathā or Śivapura.125

Ahicchatra is identified with Rannagar in Bareilly district.126 The Kuśāṇas hold over the city is proved by numismatic, ceramic, terracotta and other evidences. Stratum IV was characterized by the appearance of Kuśāṇa coins. Its last stage also contains imitation of Kuśāṇa coins as well.127 This stratum (IV) consisting of several blocks of single contiguous chambers, was characterized by fine brick work usually on a bed of rammed concrete and marked the most prosperous period of building activity in the city.128

The other finds from this stratum include burnt bricks, houses, objects of iron, copper, beads, awls, coils, antimony rods, rings, pendants, terracotta human and animal figurines, beads of terracotta and semiprecious stones, spindle whorls, terracotta bangles, bone arrowheads, beads of blue-green glass, blue glass, orange glass, blue millifiori glass, red glass, black glass, black and white glass, copper and terracotta beads, carnelian beads, beads of agate beads of yellow quartz, beads of milky quartz, beads of granite, beads of amethyst, beads of aquamarine, beads of green jasper, beads of faience, mithuna figures, dwarfs and grotesques, votive tanks, Buddhist images, among which the most important example is an inscribed image with name of Bodhisattva Maitreya engraved on its pedestal is of
Mathura red sand stone and belong to the Kuśāṇa period exported from Mathurā.  
Another fragment of red sand stone shows a seated Buddha statuette of early Kuśāṇa period belonging to Mathurā school. We may say that Ahicchatra should be a flourishing town in the Kuśāṇa period.

Bhitā

The excavations at Bhitā have brought to light some evidences of Kuśāṇa period. Bhitā in Allahabad district about 35 miles downstream from Kauśāṃbi and about 10 miles to the south-southwest of Allahabad has been identified with the old Bitbhaya-paṭṭana, a town mentioned in the Vārcarīta as having flourished at the time of Mahāvīra. The text refers to Udayana of the Yaduvāna race reigning at Bitbhaya-paṭṭana in Sindhu Sauvira in the time of Mahāvīra embraced Jainism. There lies a series of Mounds at Bhitā. These were excavated in 1909-10 and 1911-12. The occupation of the site has been divided into five periods. Among the objects obtained are the N.B.P.W., Punch Marked un-inscribed cast, tribal and Kuśāṇa coins, terracotta figurines and religious and mercantile sealings of Kuśāṇa and Gupta period.

Some seals and coins belonging to the Kuśāṇa period are found in a house here. The finds here consist: (a) seventeen copper coins of Kaniṣka-1 and Huviṣka; (b) a terracotta male bust; (c) a water bottle of clay’ painted red; (d) circular clay sealing with device of bow and arrow, as on Andhra coins and the legend Gagasah in Kuśāṇa character; (e) ditto, device of svastika and vase symbol, and legend Na(m)disa in Kuśāṇa character; (f) ditto, with legend na(m)disa in Kuśāṇa script; (g) a seal-die of ivory with legend in late Kuśāṇa script, Nāgadevasya, apparently for Nāgadevasya; (h) clay sealings with svastika and two other symbols and legend Kasakasa etc. A variety of pottery, a female figurine of rough make and several seals, among which two belonged to guilds inscribed in Kuśāṇa character bearing the legend na(i)gama, the terracottas, a seal with the legend nigama in Kuśāṇa character and a few other seals have been found.
Along with these evidences, we have found coins of Kadphises II, Kaniska-I, Huviska, and Vasudeva and two coins moulds, one of Huviska which is the obverse of the coin representing Goddess standing right; in right field, monogram. Legend obliterated. The second coin mould belongs to Vasudeva. In this two armed Śiva standing facing, holding noose (Pāśa) in right hand and trident in left. Behind him bull standing left; and above right shoulder of the deity, monogram. In right field is the Greek legend Oēśho.

The other noteworthy findings of the Kuśāṇa age are; terracotta, stone objects, potteries, copper and brass objects such as bells (ghanitkā) of bronze and copper, miniature bowl, lid of box with hollow cylindrical handle, iron objects, gold, ivory, bone, shell, glass objects, water bottles, water jars, cooking pots and melting pots with lip in rim for pouring molten material etc.

Thus the findings of coins, seals, sealings and other objects clearly indicates that Bhīṭā must be a prosperous city and a centre of commercial and industrial activities.

Kauśāmbī

The other significant site of Kuśāṇa period in India was Kauśāmbī, the modern Kosam, 32 miles south west of Allahabad, on the bank of Yamunā. It was one of the most celebrated places in India, famous amongst the Brāhmaṇas as well as Buddhists.

Kauśāmbī finds mention in the Rāmāyaṇa and the Mahābhārata and was the capital of the Vatsas as mentioned in the Aitareya Brāhmaṇa, the Gopatha Brāhmaṇa and the Kauśitaki Upaniṣad. The Satapatha Brāhmaṇa too mentions Kauśāmbī. The city has also been referred to in the Purāṇas, the Tripiṭakas and in other Sanskrit and Pāli texts. The Buddhist pilgrims Fa-hien and Yuan-chwang visited the city. Aśokan pillar at Allahabad, Kaḍa inscription of the Pratihāra king Yaśpāla and the pillar at Kauśāmbī itself contain its references.

The Mahāvamśa too talks about Kauśāmbī when it says that the venerable Yaśa is aid to have fled from Vaiśālī to Kauśāmbī just before the assembly of
second Buddhist synod. The Lalitvistara also mentions Kauśāmbī. It states that Udāyana Vatsa, son of Śataṁika, king of Kauśāmbī is said to have been born on the same day as Buddha.  

The Mahāparinibbāna Sutta refers to Kauśāmbī as one of the six principal cities of time of Buddha in the Northern India, the other being Campā, Rājagrha, Śrāvasti, Sāketa and Vārāṇasī.

The Jain sources refer to the Kauśāmbī as one of the twenty five and a half Aryan countries. It is said to be the birth place of sixth Tīthayara and visited by Pāsa, Ajja Suhastin and Ajja Mahāgiri and frequently visited by Mahāvīra.

Some epigraphic records have been discovered at Kauśāmbī which belong to the period of Kaniska-I. As many as four inscriptions including a sealing of Kaniska have been found at Kauśāmbī. G.R. Sharma has recorded a break in the series of the Mitra coins which he says was due to the coming of the Kuśānas there. Numerous Kuśāna coins and their coin moulds have been found.

The other finds of the Kuśāna period from Kauśāmbī are; the arrowheads, terracotta figurines, such as drummers, women with double knobbed head-dress, men with peaked caps, mother goddess, the votive tank etc.

Quite rich range of pottery has been excavated. Among the important types are; cylindrical, conical bowls, bowls with averted rim, concave neck, carinated shoulder, convex body and flat base and a few stamped floral designs. Besides these pottery types, G.R. Sharma mentions some other types which have some designs scratched externally after firing on vessels of red and black wares. Occurring on pot-sherds and spouted vessels, the designs according to Sharma have their prototype in the Ferghana valley and Khwarezm. Among these he mentions the latticed designs, opposed triangles alternately filled in horizontal lines, wedge- pattern, opposed triangles so arranged as to form a rhombus, triangles and wavy lines, loops and spirals, parallel wavy lines in single or double row, branch of tree, the schematic floral designs etc.
One of the most important findings at Kauśāmbi, is the Kuśāna Palace belonging to the period c. 1st century CE- 2nd century CE.

Thus the above data is probably sufficient to prove that Kauśāmbi was an important part of Kuśāna Empire and flourished as a city under the Kuśānas.

Moradhwaj

Moradhwaj in Bijnor district has yielded remains of several spacious houses, typical Kuśāna ceramic, a gold coin of Vasudeva. The excavations have revealed a defense wall built of baked bricks set in mud mortar. It is remarkable in the sense that the entire area might have become a thriving centre as several houses were found to have been built all along the periphery. The site was inhabited even before the advent of the Kuśānas but after the Kuśāna period it was completely abandoned. 153

Jajmau

Jajmau or Yayātipura in Kanpur district has yielded the Kuśāna house complex showing bathroom and covered drain. The other finds from here include the sprinklers, ivory objects, iron objects, votive tanks, terracotta sealings and copper coins etc. 154 The site was already occupied before the coming of the Kuśānas to India and was under occupation even after the Kuśānas.

Hulaskhera

Hulaskhera in district Lucknow has exposed the Kuśāna and Gupta structures. The occurrence of the Northern Black Polished Ware takes the date of its under occupation long before the Kuśānas. The Kuśāna period shows three levels of baked brick structures. Road of the Kuśāna period, a well-planned drainage system belonging to the Kuśāna period, storage jars, short and high necked water vases, bowls, dishes lipped bowls, sprouted sprinklers, terracotta human and animal figurines, votive tanks, skin rubber, potters stamp, ink- pots, button knobbled and cylindrical knobbled lids, gold treated glass beads, bone arrowhead, awls, iron spearhead, iron axe, ring shaped copper seal with the legend Śri Vāsudeva in Brāhmī script of the late Kuśāna period, several hearths in

392
different shapes and a kiln inside and outside the house complex, A Kārttikeya image in gold, silver Punch Marked coins and copper coins of the Kuşāṇa kings occur from the excavations here.\textsuperscript{155}

Śrīnagarapura

Śrīnagarapura in Allahabad district shows signs of urbanization during early centuries of Common Era. A unique tank, built of bricks, most probably constructed in the first century CE received the main attention. It indicates the large hydraulic project there in Śrīnagarapura during the period of the Kuşāṇas which might have been used for irrigation purposes along with the drinking purposes. Many baked brick structures of the Kuşāṇa period have been found. The residential complex belonging to the late Kuşāṇa period has been excavated. The complex revealed two units separated by a corridor. The sizes of the rooms of the southern unit of complex were 2.40 x 2.05 m, 4.25 x 2.05 m, 3.35 x 3.35 m and 3.35 x 2.55 m, respectively. The northern unit of the house complex also consisted rooms of various sizes (2.40 x 1.95 m, 4.15 x 2.25 m, 3.00 x 3.75 m, 3.20 x 3.20 m). The corridor measured 6.55 x 2.00 m. The other finds are terracotta human and animal figurines, beads, bangles, discs, wheels, gamesmen, toys, dabbers, gold plated glass, semiprecious stone beads, circular and rectangular coins of the Kuşāṇas, the Guptas and medieval period terracotta sealing in Kuşāṇa Brāhma character, antimony rods, wire hook, nail, chisels, blades of knife, sickle etc.\textsuperscript{156} The excavations at the site have revealed four periods. The third period belonged to the Kuşāṇa and Gupta period. The site remained under occupation till medieval period. The material from the excavation indicates that it was a flourished town during the Kuşāṇa period.

Sohgaura

Sohgaura in Gorakhpur district appears to be an urban centre as the excavations carried out here indicate. Period IV here is marked by the absence of Northern Black Polished Ware, the dominant ceramic industry being the Red Ware represented by such shapes as bowls, dishes, vases, basins, spouted vessels, sprinklers and lids. Some of the sherds have been found to be decorated, stamped
with incised designs. Other antiquities of the period include iron and copper nails, stone and terracotta beads and pendants, terracotta animal and human figurines, bone styli, beads of semiprecious stones, iron objects, inscribed terracotta sealings, Kuṣāṇa and Ayodhya coins etc. testifies its urban nature. Period V was represents the medieval period which indicates that it was perhaps abandoned after Kuṣāṇa period and was reoccupied during medieval period.

**Khairadih**

Khairadih in Ballia district in Uttar Pradesh seems to be another important center during the Kuṣāṇa period. The excavation here has revealed a road flanked by residential buildings, covered drains of baked bricks, two underground structures used for storage, decorated red ware, two furnaces dug in the earth, iron artifacts manufactured at Khairadih. From here an iron axe and chisel were recovered. An ironsmith’s workshop existed on the northern end of the township. Various other finds such as terracotta skin rubber, dabber, potters stamp, wheel, stopper, rattles, wheeled toys representing bull and elephant, beads of glass, terracotta and semiprecious stones, copper bangles, bracelet and ear ornaments, iron nail, knife blades, shovel, rod, lamp, ring and sickle, human and animal terracotta sealings and several Kuṣāṇa copper coins speak of an urban environment. It remained under occupation even after the Kuṣāṇas.

**Jhusi**

Jhusi in Allahabad district has yielded Red Ware comprising sprinklers and surāhis, terracotta inscribed seals, beads, bangles, terracotta figurines, copper and iron objects, bone points, shell objects, circular copper coins etc. from period III which belongs to the early centuries of Common Era. A wall of burnt bricks and rooms having the floors of burnt bricks belonging to the Kuṣāṇa period were found. The site was under occupation since the N. B. P. W. period and continued till early medieval period. During the Kuṣāṇa period the yielding of the material suggests that it was a flourishing town.
Siswania

Siswania in district Basti has exposed some Kuṣāṇa structures (residential areas), Red Ware, ring wells, inkpots, cooking pots, lids, spouted pots, sprinkles, handled pots, pans and vases, Kuṣāṇa bull and horse figurines, copper coins of the Kuṣāṇa etc. indicating its urban nature. It was under occupation since middle of the 9th century B.C. The Kuṣāṇa period here witnessed the building activity to a great extent when burnt brick structures were erected. Brick wells and ring wells belonging to the Kuṣāṇa period have been excavated. Various structures suggest the big residential areas. The site was reoccupied in late medieval period. The Kuṣāṇa period shows the signs of prosperity here. 160

Piprahwa

Piprahwa in the district Basti near the Nepal border has revealed some evidences belonging to the Kuṣāṇa period. K.M. Srivastava has identified Piprahwa with Kapilvasta. He has taken three evidences into consideration. Firstly he talks about an inscribed casket from Piprahwa discovered by W.C. Peppe in 1897-98 which contained the relics of Buddha. Of all the finds, according to Srivastava, the Brāhmī inscription of the lid of a steatite casket was the most important as it furnished a clue to the identification of Kapilvastu by its reference to the Buddha and his community. Secondly, Fa-hien, states that Lumbini should be nine miles east of Kapilvastu which Srivastava opines corresponds very well with the ancient site of Kapilvastu, thirdly, he talks about the environmental settings of Piprahwa which according to him is similar to that of ancient Kapilvastu.161

A lot of sealings have been found from the excavations at Piprahwa which were grouped into four varieties with different legends as following:162

Om Devaputra Vihare Kapilavastusa Bhikshu Sangahsa,
Maha Kapilvastu Bhikshu Sanghaha,
Chu (..........) traya Bhikshu Sanghaha,
....... (not possible to decipher).
A terracotta sealing shows two kings having Śiva flanked by Triśūla and battle axe, legend in Brāhmī character of first second-century CE read tentatively as Kafṇ-puta vamasa.163 There are twenty two sealings in the first category.

The legends Kapilvastu and devaputra vihare indicate the place which was under the Kuśāṇas because only the Kuśāṇas used the title daevaputra. Kuśāṇas patronized Buddhism. Hence K.M. Srivastava appears to be correct to identify Piprahwa as Kapilvastu.

The noteworthy finds from Piprahwa are various huge and small structures including monasteries, stūpas, houses etc. in the cardinal directions, built of baked bricks, various seals and sealings,164 terracotta figurines of human and animals, beads of terracotta, carnelian, agate, crystal, quartz, onyx, sardonyx, jasper, chalcedony, schist (touch stone) faience, amethyst, heliotrope, glass, ivory, coral etc., glass bangles, metal objects, mostly of iron and copper comprising bangles, ear studs, beads, pendants, armlets and anklets, household objects such as antimony rods, knives, pounding ring ends, tools and instruments such as engraver, styli, nail cutter, agricultural implements, such as plough shares, edges, sickles, weapons such as arrow head, spear heads, hilt and trident etc., stone objects such as decorated stone disk, querns, pestles and mullers, balls and bangles and slate pencil or styli, sharpner, decorated stone tablets, beads, polishing stone, moulds, vessels, bowls and lids of casket etc., terracotta objects such as bangles, dabbler pestles, skin rubber, brick-cakes and tiles, sling balls, gamesman, discs, cart wheels and toy cart, ear ornaments, terracotta stamps, conch shell like objects etc., bone objects and pottery, among which Red Ware were predominant pottery vases, balls, basins etc. have been found. Sprinklers in Red Polished Ware a characteristic pottery of the early countries of the Common Era made its appearance for the first time in the period IV165

Among the most important findings from Piprahwa are the Kuśāṇa coins. The excavations have led fifty eight Kuśāṇa coins of copper from Ganwaria, adjacent to Piprahwa and Piprahwa. These coins belong to Vima Kadphises, Kanisha and Huviśka.166
Thus the findings from Piprahwa or Kapilvastu make us to conclude that it
must be rich and prosperous city during the Kuśāṇa period. The periods III and
IV belong to the Kuśāṇa period. K.M. Srivastava too suggest that the time span of
period III at the site witnessed days of great prosperity which was maintained in
the period IV also.167

Ayodhya

Ayodhya or Ayajjha or Ayudha is another very important city. It is holy
place of Hindus. It is situated in district Faizabad on the right bank of the Saryu.
The Epics, the Purāṇas etc. contain references of Ayodhya.168 The Aitareya
Brāhmaṇa too mentions it but as a village.169 Buddha is said to have visited
Ayodhya according to the Buddhist sources.170 According to the
Vividhatirthakalpa of the Jains, Ayodhya is also known as Vinitā, Sāketa,
Ikṣvākubhūmi, Rāmapurī and Kośala. It said to be the birth place of Ṛṣabha, Ajit,
Abhinandana, Sumati, Ananta and Acala. Seven Jain preceptors are said to have
born here. This work says that Ayodhya was 12 Yojanas long and 9 Yojanas
broad.171 Ptolemy has mentioned it as sageda.172 Fa-hien173 mentions it as Sha-chi,
identified with Sāketa and Hiuen-tsang174 has mentioned it as Ayodhya (‘O-yu-
to’). Pusyamitra Śuṅga who performed two horse sacrifices or Aśvamedhas
during his reign is said to have included Ayodhya in his kingdom.175

Many coins of the local rulers such as those of Mūladeva, Viśākhadeva,
Dhanadeva, Śivadatta, Naradatta, Satyamitra, Āryamitra, Sanghamitra,
Vijayamitra, Kumudasena, Ajavarman, Devamitra etc. belonging probably to first
two centuries of Common Era.176

We can’t say whether Ayodhya was under the Kuśāṇas or not but it definitely was
an important religious center as mentioned in Hindu, Jain, Buddhist and even in
the Chinese sources.

Banaras

Banaras is one of the most celebrated towns of ancient India as it has been
mentioned in the Jātakas, the Mahābhārata, the Milindapañha, the Lalitavistara etc. as a great commercial, educational and religious center.177
It lays almost south-east corner of Uttar Pradesh situated on the left bank of the river Ganga. The excavation here has exposed four stratas out of which period II and period III belongs to the Kuṣāṇa age. This ancient site of Banaras has been identified with the ruins of Rajaghat; on the north eastern outskirts of the present city Varanasi.

The period II (c. second century B.C. to first century CE) has revealed a long drain, a terracotta ring well and the remains of a few walls, the Northern Black Polished Ware, as in the preceding period, six terracotta seals, five bearing the name of Revatimitra in letters of the second-first century B.C. and one of the Puṣamitra or Agnimitra in letters of the first century CE un-inscribed copper coins, a broken terracotta plaque and thirty nine beads, variously of stone, glass and terracotta. Period III (c. second to fourth century CE) has revealed the remains of several walls. The pottery found in Red Ware bearing the designs of wheel, lotus, sun etc. one specimen has a stamped design showing a railing with three flag-staffs surmounted by a hollow cross, a triratna and dharma-cakra. A votive terracotta tank has also been found. A seal bearing the design of a couchant humped bull and the inscription Pushkarna or Pushkarata in characters of second-third century CE, some round copper coins and beads of terracotta, stone and glass were found. Two Kuṣāṇa coins have also been found.

A few dresses, depicted on some female figurines from Rājghāt show evidences of Kuṣāṇa influence. Pendants, necklace, bangles of glass and shell, ear rings, girdles, armlets, anklets etc. of the Kuṣāṇa period have been found from Rājghāt. Agriculture, animal husbandry, pottery, clay-modeling, textiles industry, blacksmiths industry, copper smith industry, manufacturers of bone objects, bead making industry, ivory industry, manufacturer of stone objects, glass making industry, brick making and tile making industry, carpentry, cosmetics and perfumery etc. were flourishing industries during the Kuṣāṇa period at Rājghāt or Banaras.
Sārnāth

Sārnāth in Varanasi district is also an important town in the Indian history. It was a sacred center of Buddhists as Buddha is said to have preached his first sermon known as *Dharmacakrapravartana* (turning the wheel of law into motion) hereafter his enlightenment at Bodh Gaya. Mayuran king Asoka has built one of his *Dharamrājikā* stūpa and erected a pillar surmounted by a magnificent capital of four addoresed lions which is now the state emblem of India.

This town appears to be under the Kuśāṇas as we have come across some Kuśāṇas epigraph from here. The Sārnāth inscription of year 3 of Kaniska-I records the dedication of an inscribed Bodhisattva statue and an umbrella with a post by a friar Bala. Mahākṣatrapa Kharapallana and Kṣatrapa Vanaspara are mentioned in the epigraphs which means the city was governed by Kṣatrapas during the reign of Kaniṣka-I. A copper coin of Huviṣka has also been found here and monastery belonging to the Kuśāṇa period has also been excavated.

It appears that Sārnāth was a center of religious importance since very early period and continued even during the Kuśāṇa period.

Masaon

Masaon, another important site is 22 miles from Banaras in the Gazipur district of Uttar Pradesh. The excavation here has revealed four stratas or periods. Period I belongs to c. 600 to 300 B.C., period II to c. 200-50 B.C., period III to c. 100-250 C.E. and the last period i.e., period IV belongs to c. 250-600 CE. Period III has been assigned to the Kuśāṇa age. It has yielded Kuśāṇa copper coins, human and animal terracotta figurines, beads, terracotta sprinklers, Red Ware represented in different shapes and sizes and degenerate variety of the Black Slipped Ware, structures of baked bricks with brick flooring and a drain. Votive tanks, objects of copper, beads, inscribed seals and sealings, bowls, vases, knobbed lids, storage jar, shell bangles, iron spear point, skin rubbers, terracotta armlets, beautiful game objects etc have been excavated.
The findings suggest that it should be a prosperous urban center during the Kuṣāṇa period.

**Kasia**

Kasia, 35 miles east of Gorakhpur in Uttar Pradesh is another important town. Wilson firstly proposed Kasia as the site of Kuśinagar. It is a very famous site where Buddha is said to have got the Parinirvāṇa. Some religious structures and a fragment of an inscribed stone of Kaniṣka’s period has been discovered here. nothing more is known still about this site but it appears to be a religious center of Buddhists.

**Chirand**

Chirand in district Saran is situated 8 km. east of Chhapra in north Bihar. This site has revealed the evidences of Pāla and even the Kalacuri periods.

Periods III and IV represent the culture of the first century B.C. to 3rd century CE. which includes the Kuṣāṇa period. The structural remains, built of burnt bricks generally belong to both monastic and residential buildings. The plain and utilitarian pottery of the period predominated by red ware in association with Blakish-Grey-Ware, has various shapes and medium to coarse fabric. The other finds are the stone objects such as balls, bangles, querns, pestles, weights, ear rings, rings, pots, beads of various shapes made of semiprecious stones such as agate, jasper, basalt, chalcedony, crystal, cornelian, coral, soapstone and amethyst etc.

A large number of bone, skull and ivory objects such as antimony rods, bangles, beads, styli, arrowheads, pins, rings and a pot and various glass objects represented by bangles, rings and beads are also present. Around 400 crucibles of terracotta, antimony rods,, a pot of copper, spoon, sword, blade nail, nut cutter and knife of iron and terracotta human and animal figurines, decorative pieces, play objects, skin rubbers, corn rubbers and balls also have been recorded. Other terracotta objects include wheels, weights, balls, potters stamp, ear ornaments, discs, bulls, nāgas, mother goddess, a perforated circular amulet having Surya on
a chariot drawn by four horses and a votive tank also have been found¹⁹² which may be associated with religious purposes.

The discovery of Kuśāṇa copper coins including a hoard of 88 coins, a terracotta sealing with early Brāhmī script and a few Neolithic celts are some findings of special mention.¹⁹²

The rich findings suggest that it must be a prosperous town during the Kuśāṇa period.

**Vaiśālī**

Vaiśālī, the present village of Basarh was once a large city. It was the capital of Licchavis, a great and powerful republic in eastern India in the sixth century B.C. to which Buddha belonged. The place is quite frequently mentioned in the Buddhist and Jain sources. Buddhist works such as the Jātakas, the Lalitvistara, the Mahāvastu, the Vinaya texts, the Anīguttara Nikāya, the Saṃyutta Nikāya, the Majjhima Nikāya etc. and the Jain sūtras have mentioned it many a times.¹⁹⁴

Vaiśālī was visited by the Chinese pilgrim Fa-hien¹⁹⁵ and Huan-tsang.¹⁹⁶ The second Buddhist council was held at Vaiśālī. The place is also memorable for the foundation orders of Nuns which was laid here in the Buddhist history. It is said to have played an important part in the formulation of Vinaya rules of Buddhist order as various Vinaya rules are mentioned as having been laid down at this place.¹⁹⁷

As far as Jainism is concerned, Vaiśālī is said to be the birth place of Mahāvīra. He is said to have visited Vaiśālī quite frequently and passed twelve rainy seasons here.¹⁹⁸

The excavations at Vaiśālī have revealed significant material belonging to the Kuśāṇa period such as massive structures, defense wall, concrete floors, rooms of various dimensions, military barracks, roads, drains, corridors etc.
The other findings from Vaiśāli are Kuśāṇa type of pottery like sprinklers, terracotta figurines, characterized by non Indian faces indicative of Kuśāṇa period, beads of semiprecious stones and metal objects, one sealing of Kuśāṇa period, nine copper coins, two belonging to Vima Kadphises, three to Kaniśka-1, three to Huviṣka, one to Vāsudeva or later Kuśāṇas.\footnote{199}

**Pāṭaliputra**

Pāṭaliputra was another prosperous city during the Kuśāṇa period. It has been a very famous place since centuries before the Common Era. It was the capital of Magdhan Empire. There is a controversy over whether it was conquered by Kaniśka-1 or not. Kaniśka-1 is said to have taken the three things from Pāṭaliputra which were Buddha’s alms bowl, the magical cock and Aśvaghoṣa and pardoned the king of Pāṭaliputra. This we have discussed in the first chapter of the present thesis. Pāṭaliputra has been mentioned in various Hindu, Buddhist, Jain, Chinese and Greek sources as a prosperous and prominent city.\footnote{200}

On the basis of excavation at Kumrahara; A. S. Altekar and V. K. Mishra have come to conclusion that sometimes during the second half of the 1st century CE, Pāṭaliputra passed under the sway of the Kuśāṇas. All over Bihar, at Buxar, Patna and at Vaiśāli, a large number of copper coins of the Kuśāṇas have been found. A hoard of 43 Kuśāṇa copper coins was found by Spooner in 1913. During the excavation of 1951-55, seven copper coins of Kuśāṇas, two of Kaniśka-1 and five of Huviṣka have been found.\footnote{201} Other important findings related to the Kuśāṇas are two terracotta sealings\footnote{202} and four terracottas with typical Kuśāṇa peaked head dress.\footnote{203} The scholars have assigned a period of 80 or 85 years (c. 65 to 150 CE) to the Kuśāṇa occupation of the Pāṭaliputra.\footnote{204} Out of total seven stratas, second and third belong to the Kuśāṇa period.\footnote{205}

Whether Pāṭaliputra was under the Kuśāṇas or not it is not easy to say but the findings and the literary sources suggest that it was a very prosperous and famous town during the Kuśāṇa rule in India.
Taradih

Taradih, identified with Bodh Gaya, famous for its association with Buddhism, having possessed the holy Pipal tree under which Śākyamuni sat out for five years in mental abstraction, until he obtained Buddha hood has revealed archaeological material belonging to the Kuśāṇa period which include Kuśāṇa Red Ware, vases, surāḥi, bowls, frying pans, beads of glass, stone, terracotta, bangles of terracotta and glass, terracotta animal figurines, iron nails and brick structures of Kuśāṇa period etc. all these indicate its urban nature during the Kuśāṇa period.206

Campā

Campā, the present day Champanagar, is in the Bhagalpur district in Bihar. It was the capital of Án̄ga mahājanapada and was formerly known as Mālinī as it was on the confluence of Gāṅgā and Mālinī Candan or Campā. The Jain sources mention it as the birth place and salvation of the 12th century Tīthayra Vāsupujja. It is also said that Mahāvīra and his chief disciple Ajja Suhamma frequently visited Campā.207 Buddha is also said to have visited Campā several times.208 Several structures, Red Ware, terracotta and stone beads belonging to the Kuśāṇa period were discovered here.209 Campā was an important place of commerce as we have noted and discussed in chapter on trade and trade routes in this thesis.

Śisupālgarh

Śisupālgarh, lying on the south-east periphery of Bhubaneswar presents an imposing site of an early historical fort unfolding to a remarkable degree the story of an integral culture having its own stages of growth, decline and decay.

Excavations here were carried out by the Archaeological Survey of India under B.B. Lal in 1948.210 The excavations here have revealed that the site was in occupation from beginning of the third century B.C. to the middle of the fourth century CE The early period represents the settlement in its initial stages as the pottery found from this stage is plain from dull-grey to terracotta-red in colour. No structural remains of the period were found.211
The next period, divided in two phases shows a transition from the phase of prosperity to a stage of decadence. The early phase c. 200 B.C. to 100 CE indicates the culture at its height. In this period a sophisticated bright Red Polished Ware appears in variety of forms having applied and incised decorative designs. Black and Red Ware is recorded at the bottom and the Rouletted Ware at the upper level. A ‘knobbed’ vessel, a type of bowl cum lid, in grey or greyish black colour with or without concentric circles on the inner base is the most characteristic type. In the later phase i.e., c.100-200 CE, the deterioration of the culture is visible. Now, we find coarse crude and ill fired instead of bright Red Ware having crude decorations.\(^{212}\)

Copper coins, one belonging to Kaniska, one to Huviska and four Puri Kuṣāṇa coins have been found. A gold coin, showing the Kuṣāṇa design of standing king and the Brāhmī legend in the characters of 3rd century CE on the obverse and a Roman head with a Roman legend on the reverse has been found. Coin moulds, clay bullae, imitating Roman coins, a silver Punch Marked coin of Huviska are the main finds of the period of Kuṣāṇa rule.\(^{213}\)

Ujjain

Ujjain in central India, situated on the right bank of Śiprā, well known as the capital of Avanti, one of the sixteen Mahājanapadas, and a famous seat of viceroy of the Mauryan Empire and very famous for its association with Jyotirlinga ao Mahākāla (Śiva) was also a prosperous center during the Kuṣāṇa period. The Rabatak inscription of the year I of Kaniska- I refers to this place under his sovereignty.\(^{214}\) It has been mentioned as Ozene in the Rabatak inscriptions and also in the Periplus of the Erythraen Sea.\(^{215}\)

The excavations here have revealed a continuity of occupation on the site from a date prior to 600 B.C. to the beginning of Muslim rule in Malwa in the fourteenth century. It had four stratas. Period III belongs to the Śuṅga- Kuṣāṇa age as is indicated by the finds from here. The pottery is mostly Red Ware in medium fabric, distinctive bowls of kaolin, impressed with moulded designs of auspicious symbols, Vesiculated Ware, thick Grey Ware and the Black Grey Ware.
comprise the ceramic complex. Beads of terracotta, carnelian, amethyst, garnet, chalcedony, jasper, glass and discs of shell threaded by a copper wire, skin rubbers of terracotta, antimony rods of copper or ivory, hair pins and combs of ivory, pendants of stone or terracotta, caly bullae moulded from Greek or Roman coins, dice of terracotta and ivory, gamesman of terracotta truncated at top, hapscotches fashioned from shreds, terracotta human and animal figurines, the latter of fish, tortoise, horses, elephants, rattles, balls of terracotta, votive tanks has relief sculptures of small slabs, coins of the Kṣatrapa, Kuśāṇas and Parmaras, besides a coin mould of the Antonine (Roman) emperor Augustus Hardianus, vessels of copper wire comprise the miscellaneous findings from the site.216

Thus Ujjain appears to be a prosperous center during and even before and after the Kuśāṇa period.

Vidīśā

Vidīśā, located on the confluence of the rivers Betwa and Bes in Madhya Pradesh, had enjoyed the privilege of being an important city of eastern Malwa for quite a long time. Geographically Vidīśā is in a strategic position. The trade route joining Kauśāmbī with Ujjain passed through Vidīśā. Right from the time of Mauryan emperor Asoka upto the days of Parmāra rule in Medieval times, Vidīśā had played a significant role.217 It is famous for Heliodoras Pillar.218 It was also famous for ivory work.219 one of the sculptures at Sāṇchī was the work of the ivory workers of Vidīśā.220 The Periplus221 too talks about the ivory brought from the Ganges region. The name of the Vidīśā however is not mentioned in it.

The Heliodorus Pillar and the Monuments at Sāṇchī found by Marshall, Foucher and Cunningham indicate the association of the area to the Buddhism and Hinduism.222

The archaeological excavations from here have revealed six periods of habitation ranging from pre Northern Black Polished Ware to post Gupta times.223 The Śunga-Kuśāṇa influence starts becoming visible as we find an inscribed stone seal, bearing an inscription reading Nikuambha-ragasya in Brāhmī characters of the Śunga- Kuśāṇa period. A lamp of fine Red Ware is also found from the late
levels of this period. Period IV is assignable to the Śunga-Kuśāṇa period. The ceramic industry included a Red Ware represented by sprinklers, Red Slipped Ware, votive tanks, terracotta beads, ear studs, gamesmen, flesh rubbers and a few copper coins.²²⁴

An inscription of the year 28 of Vasiṣṭka was found at Sāṇchī, near Vidiśā. This certainly indicates the Kuśāṇa influence over the region which we have discussed earlier in the first chapter of this thesis. The data from the excavations makes us to conclude that Vidiśā was an important center which continued to be so for many centuries before and after the Kuśāṇa period.

Apart from the towns and cities discussed till now, there were many other important cities, trade centers and ports during the Kuśāṇa period which were in the flourishing state. Although most of them were outside the realm of Kuśāṇa Empire, yet these were quite important as they were directly or indirectly influencing the Kuśāṇa economy. These were Soreyya, Verāṇija, Kampilla, Pratiṣṭhāna, Tagara, Kalāṇa, Kāṇēchi, Madurā, Barbaricum, Patala, Muziris, Bharukaccha, Suppārā, Byzantium, Naura, Tyndis, Balita, Korkoi, Kolkai, Puhār, Poduca, Sopotma, Dantapura, Tāmralipta etc. which we have discussed earlier while discussing trade and trade routes.

Cities in Central Asia

We also got evidences of the Kuśāṇa urban settlements in Central Asia. In 1926-28 expedition, the Soviet scholars conducted an archaeological research in Uzbekistan, particularly in Termez, an important center of northern Bactria. Here the archaeological found the Buddhist monuments- the Zurmala Stūpa and the Kare-Tepe caves belonging to the Kuśāṇa period.²²⁵

After this expedition, many more were carried out which provided a valuable data regarding the studies of Central Asia in the Kuśāṇa period, such as northern Bactria, Soghd and Khorezm.²²⁶

At Airtam, east of Termez, excavated by M.Y. Masson, some remarkable findings were recorded such as a stone relief depicting musicians, the remains of
a crude mud brick structure with another seven stone reliefs, shreds of two statues, Red Eugobe Kuṣāṇa pottery and a copper coin of king Kaniska, a crude Kuṣāṇa structure on Chinghiz-Tepe as well as a surface structure and two cave complexes on Kara-Tepe.227

The Khorezm expedition of 1937-39 led by S.P. Tolstov, a number of settlements related to the Kuṣāṇa period were uncovered. In 1940, an archaeological survey carried out on the construction site of Katta-Kurgan resvoir (in Zeravshan valley between Samarkand and Bukhara), resulted in the discovery of the first Soghdian Burial mounds of the Kuṣāṇa and the late Kuṣāṇa period. In 1945, Tolstov carried out an excavation in Khorezm on Toprak- Kala. The Kuṣāṇa structures and some other materials related to the Kuṣāṇa period were discovered.228

In Soghd, the excavations by A.I. Terenozhkin recorded the strata and structures related to different periods including the Kuṣāṇa period. In Bukhara region some Kuṣāṇa evidences have also been recorded in an excavation on the Varakhsha site in 1947.229

In the vicinity of Hissar (south west of Durhanbe), a number of monuments and finds of Kuṣāṇa age were discovered by B.A. Litvinsky, Y.A. Davidovich, E. Gulyamova, T.I. Zeymal, Y.V. Zeymal and A.M. Mukhtarov. Large and small settlements, Kuṣāṇa strata of different periods, remains of monumental structure burial-grounds, coins and artifacts of Kuṣāṇa period were found.230

The archaeologists started excavations in the southern Uzbekistan in the Surkhan-Darya region from 1948. Towns, fortresses, castles along with pottery, terracotta figurines of men and animal and Kuṣāṇa coins were discovered. One of the most interesting finds of the site is a Roman coin of Emperor Nero for the first time in Central Asian excavation. Small crude structure with fragments of mural and a beautiful clay structure in Khalchayan was other very significant findings.231

Three Kuṣāṇa towns have been discovered in the Surkhan Darya region, Dalverzin-Tepe, Hairabad-Tepe and Zara-Tepe.232

In 1967, near the Delverzin-Tepe a Kuṣāṇa Buddhist temple with clay sculptures depicting Buddha and the local rulers and nobles was found. A number of cave and surface temples, fragmentary stone reliefs, gauche statues and other
objects of Buddhist cult, Kuṣāṇa coins and inscription in the Indian Kharoṣṭhī and Brāhmī alphabet as well as in the so called Kuṣāṇa script i.e., the Greek alphabet adjusted to convey the local language of Kuṣāṇa Bactria were found in the Surkhan Darya region.

In ancient Ustrushana, the archaeologists have discovered important site in Munchak-Tepe and a few other sites nearby. The excavations were carried out in other sites such as Mugh-Tepe, Tudai Khurd, the Tudai Kalon, the Somgor settlement and the settlements in the Isfana-Sai, Khodzha Baryrgan-Sai basins and fortresses on the cliffs in the Isfara Darya basin.

Bronze mirrors, a Chinese pebble with inscription and a coin and Roman denarii of first century CE evidences of jewellers, metal working and weaving are major material finds of these sites.

Thus the works of Soviet archaeologists in Central Asia have proved that the standard of the town life in Khhorezm, Soghd and northern Bactria was quite high during the Kuṣāṇa period.

Even the towns and cities of the pre-Kuṣāṇa period were quite prosperous. The example of this is the old Termez. The credit for this prosperity of towns certainly goes to crafts and trade which can be inferred from the findings of hardware, high quality pottery, metal articles and jewellery etc. The findings from the sites in Central Asia give an insight into the arts of northern Bactria, Soghd and Khorezm of the Kuṣāṇa period.

Thus the archaeological material discovered from the different sites till now such as well-planned large baked brick structures, roads, streets and drains, evidences of various crafts and industries, existence of money economy etc. certainly prove them to represent the sites of ancient towns or cities or even semi-urban centers in the Kuṣāṇa period, we have seen that there were numerous flourishing urban centers in the western, northern, eastern and central India and even in Central Asia and Gandhāra region during the period of our study. The nature of these urban centers varied often site wise. Some of these were administrative centers while majority of them flourished as commercial and religious towns. Most of the sites, however, were not exclusively Kuṣāṇa in character rather came to be inhibited long before the Kuṣāṇas but all of them have revealed flourishing Kuṣāṇa layers.
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411
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412
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