

Review on Economy and Social System in Central in the Kushan Period

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Abstract – The present work makes an attempt to undertake a micro study of the economic life in northern India during the rule of the Kusanas in India. To make the work comprehensive in nature we have studied all the works on the subject by modern scholars carefully noting their observations and findings. Thereafter we surveyed many of the original texts (with their translations) which are relevant for our study in order to have a peep into the injunctions laid down by them. We have surveyed and analysed various inscriptions of the Kusanas and their contemporaries. Coins of the Kusanas recovered from different parts of India are also adequately utilised. The focus of this work is to analyse different aspects of the economic life of northern India during the rule of the Kusanas which include the currency system of the Kusanas, agrarian system during the Kusana period and the assessment of the land revenue, various industries producing during the early centuries of the Common Era, various internal and external trade routes active during the Kusana period, various commodities in which the trade was carried on, guilds and their activities, various towns and cities in northern India and the impact of the Kusana economy on the living standard of the people etc.

Keywords – Kusanas Period, Economic Life

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INTRODUCTION

Economics in this way fundamentally a sociology, concerning man in his regular day to day existence and interests, which would be unimaginable without affiliation, association and coordinated activity to foreordained closures. It is impossible to miss extravagance of India's old human progress that her diviners and sages had perceived these essential realities hundreds of years before the western civic establishments could even consider it.

In this manner the Indians were worried about their economy and economic history composing since early periods of Indian history, Here we are worried about the economic life of India, especially the Northern India during the Kusana period of Indian history.

The Kusana period hangs out throughout the entire existence of India, Afghanistan, Pakistan, Central Asia and Iran. This time might be known as a milestone in the chronicled and social advancement of the east all things considered and of humankind in general. The forcefully realm extended from the Aral ocean to the Indian Ocean and came to rank with three forces of the time-Rome, Parthia and China framing one of the most significant connection in the political arrangement of the antiquated world. In the

records of world history, the Kusana period was not only a time of political solidarity between numerous people groups of the east and of world progress all things considered periods in which social establishments were laid for the efflorescence of culture in the ages to pursue.

THE NATIONALITY OR THE ORIGINAL HOME OF KUSANAS

The Kusanas were one of the most ruling political powers in antiquated India. They were not the first habitants of India. They came to India and settled down here. Their unique home or nationality has been one of the most disputable subjects for quite a while. It has been talked about by an enormous number of researchers. Practically every one of them have considered the names of the Kusana rulers, their assignment, dress and highlights delineated on their coins and finally the references to the clans in Greek, Chinese and Indian sources with any of which the Kusanas could be likened.

We run over numerous hypotheses viewing their nationality, for example, Turkish, Iranian, Mongolian, Chinese and so on. Here we will break down these speculations individually and attempt to discover an answer of the issue.

Turki Theory

The absolute first reference with respect to their Turkish starting point is found in the *Rajatarangini* of Kalhana where Kaniska is alluded to as having a place with the administration of Turuskas for example Turks.²⁸ Later in the records of Alberuni, he (Kanik) is said to be the descendent of the Sahiya group of Tibetan inception which was a Turkish family. He has taken into see his dress like short tunic, high cap, boots and arms and so on which he says Turkish. Bhandarkar likewise communicates comparative view based on portrayal of KujulaKadphises and Kaniska is same dress on their coins.³⁰ Wilson also has nearly a similar conclusion. Kennedy proposes that their dress as well as their physical highlights demonstrate their race as he gives a depiction of Kaniska's highlights as an effectively assembled brute King, with pointed head, the notable cheek bones, the huge long and overwhelming nose, thick facial hair based on his coins.

Other than this Hirth as cited by Konow, has recognized the title and assignments of KujulaKadphises, the Kusana ruler, ordinarily in engraving and coin legends as yavuga, yaiia, yoos, which in Chinese sources happens as hey hou, with Turki jabgu³³ Hultzsch, as per Konow accepts it as TurkiGijili, which signifies 'strong'.³⁴ Konow peruses it as giizel 'beautiful'.³⁵ Sylvain Levi, as cited by Konow, while alluding to Abhidhamacintamani opines that the Turks were Sakhas or Sakhis and the Kusanas were likewise Sakhi or Turks since they utilized the regal title Sakhi which he says takes after with Sahl in their engravings.

The Turki hypothesis when minutely inspected doesn't seem convincing. Konow while citing Joyce, properly comments that the physical highlights, referenced above are attributes of the alleged Homoalpinus, to a great extent noted in the number of inhabitants in Chinese Turkistan. He further proposes that the history and ethnology of the area demonstrates that the Turki component was relatively late. Remarking on the announcements of Kalhana and Hemaandra, he says that these depend on a later situation when sometime in the future, Turki clans showed up in the areas where once the Kusanas dominated.

As to titles and assignments researchers are of the sentiment that it has gotten hard to discover a Turki derivation for the word Yavuga.^{3X} Konow Thinks that most presumably it was utilized by the Sakas in the structure Jaiiva, i.e., Zaiiva and might have been taken by the Kusanas from the Sakas.³⁹

Subsequently the Turki hypothesis of the first home of the Kusanas can't be acknowledged as it comes up short on the solid confirmations.

Saka-Iranian Theory

The Saka-Iranian hypothesis with respect to the nationality of the Kusanas depends on the presumption that the terms, assignments and so forth utilized by the Kusanas have their clarification in the Iranian language, when spoken and utilized in writing in parts of Chinese Turkistan.⁴⁰ Leumann, as per Konow, called it North-Aryan while giving a record of its peculiarities⁴¹ Pelliot⁴² calls it East Iranian while Liiders⁴³ as the Saka language. Kistse and Konow talked about it as Khotan⁴⁴ as they contend that it was the official language of the Khotan nation in the eighth century CE and might have been spoken since the main century CE. Konow has additionally drawn the consideration towards their assignments like yavuga, kujula and erjhuna and some different assignments especially of Kaniska and his branches, for example, muroda and marjhaka which are there in an engraving of year 11 found at Zeda.⁴⁵ The title or assignment muroda he takes for murunda, the old Saka assignment and marjhaka as per Konow represents the Saka word Malysaki.

Konow states that the coin legends of Kaniska and his successors were written in unadulterated Khotan⁴⁶ Saka in Greek letters as saonanosakaneskikosano. The word sau is Saka word for ruler, which was composed as sasdn in later hundreds of years.

In end Konow says, "Everything in like manner focuses to the end that the Kusanas were Iranian at any rate in language and the fondness with the Saka drives us to imagine that they were a Saka group or family.

The finish of the hypothesis drawn by Konow doesn't seem suitable as how we can say that they were the individuals from Saka can while we have the references that they crushed the Sakas in the Ta-hia area which is related to Bactria. A similar region we are discussing here.

In spite of the fact that we will talk about it in detail later, yet the Kusanas and Sakas seem various families as they were battling against one another. Later in India, the Sakas were administering in the Surashtra area and were presumably the Ksatrapas (governors) of Kusanas. On the off chance that they were of a similar group or family they ought to have been administering with them (Kusanas) as rulers not as their governors or subordinates. These were the equivalent Sakas who were vanquished and removed by Candragupta II Vikramaditya of the Gupta tradition from the Surashtra area. Additionally they never guaranteed that they had a place with a similar faction or family as of those of the Kusanas.

THE KUSANAS IN THE CLASSICAL GREEK AND LATIN SOURCES

The Classical Greek and Latin sources likewise illuminate the Kusanas. Strabo alludes to the destruction of the Greek Kings on account of Sakas. He discusses the Scythian wanderers who vanquished the Greeks. These were Asioi, Pasianoï, Sakarauioi alongside the Tocaroi. Trogus additionally specifies the victory of Bactria and Sogdiana by the Scythians to be specific Saraucae and the Asiani. Justin too portrays a similar story. The Asiani clan is being related to the Yiieh-Chih of the Chinese sources by StenKonow.

The Kusanas in the Indian Sources

The Indian sources likewise contain the data of some outside rulers like the Tusharas are referenced succeeding the Yavanas in the Puranas. They are appointed 107 years in MastsyaPurdna and 105 years in VdyuPurdna and BrahmandaPurdna. The name Tukhara is likewise referenced in the Rdmdyanci, the Mahdbhdrata and in the Buddhist writings Sadharma-Smrtypasthdna and the Mahdmayun. They are portrayed as the individuals of unmistakable race with their home in the mountains past the Himalayas. The Puranic sources state that the Tukhara lords vanquished the Greek rulers and caught India and governed for in excess of a hundred years.⁵⁴ These Tukharas might be the Kusanas as the archeological hill at Mat close Mathura yielding the Kusana illustrious statue is as yet known as TokriTil an i.e.,* the hill of the Tukharas.

The Chinese Origin Theory

This hypothesis depends on the references is sure Chinese writings. In these writings they are referenced as an alternate ethnic group⁵⁵ who were in Chou-court.

Mu T'ien-tzu Chuan finds them toward the north-west of the Ying Gate, east of the Yellow waterway. In any case, the Tsien Han-shu records that the Yiieh-Chih were initially migrant individuals moving with their cows. Shih-Chi and the Tsien Han-shu put them between Tun-huang and Ch'i-lien. This spot is recognized by the researchers with the Nan-shan or the Richtofen go. In this manner the area of the spot gives off an impression of being between Tun-h'uang and the Nan-shan in the Kau-su territory of China.

These were the equivalent Yiieh-Chih who discovers notice with the two different clans of China to be specific Hiung-nu and Wu-sun.

This hypothesis with respect to the nationality or the first home of the Kusana appears to be more proper than the others in light of the fact that different

explanations in regards to their nationality don't give the fitting information of their unique home as practically every one of them only discussion about their race. The dress may not be considered as solid proof to choose the first home of a specific race or set of individuals as it continues changing with time and area. The main artistic proof of their unique home is there in the Chinese reports as expressed before based on which we may state that the Kusanas had a place with the Yiieh-Chih clan of the Kan-su territory of China and after their relocation from their unique country settled down in the areas of Bactria some of the time around second century B.C.

The Early History and Migration

The early living space of the Yiieh-Chih has been recorded in certain Chinese writings. They are alluded to as the tribute bearers by Chou-shu who arrived at Chou-court around c. 1000 B.C.⁶¹ Later from the records of the Tsien Han-shu, it might expected that Yiieh-Chih were in a solid situation in the areas of Liang-Chou, Kan-Chou, Su-Chan, Kua-Chou and Sha-Chou which are the piece of Kan-su region of China.⁶²

Meanwhile T'ou - man was the lord of another clan called Hiung-nu⁶³, the later Hunas. The Yiieh-Chih are said to be such a solid clan during nowadays that the Hiung-nu Chief T'ou-man had sent his child Mao-1 un (Mo-Tun) as a prisoner to their nation. He, anyway later a few, how figured out how to escape from the domain of the Yiieh-Chih and after at some point turned into the King of Hiung-nu. It is said that he assaulted the Yiieh-Chih and crushed them. He guarantees the triumph over the Yiieh-Chih in a letter composed by him to the Han ruler of China.⁶⁵ All this appears to have occurred around c.176 B.C.

REVIEW OF LITERATURE

Exhibition hall, El (2014) Bras in area Fatehgarh Sahib, Punjab has uncovered five periods of a mud structure having a place with the Kusanas period. Some Kusana structures were uncovered. Consumed blocks (32 x 23 x 5 cm) have been utilized in these structures. Bunch of rooms with normal dividers, twin chullahas and heaters of huge size, consumed blocks made in round structure was uncovered. Kusana houses having twin floors of mud, lime and surkhi, those of consumed blocks were taken note. A few parts of a well underneath a Kusana structure were likewise taken note. Wedge-molded blocks estimating 42 x 23.5 x 19 x 5 cm have been utilized in this well. Run of the mill Kusana stoneware involving incurved dishes in various sizes, stockpiling containers, bowls, jars, dishes and so on has been uncovered in a huge number. Different finds included earthenware dabs, balls, creature and human puppets, gamesmen, ear studs, skin elastic, dabbers, bangles, shell

bangles, copper coins, copper and iron objects, dots of semiprecious stone, ivory plates, bone objects, votive tanks, Kusana stoneware set apart by stamp architect indicating nandipada, Pipal leaf, triratna, sun image and so on. The site was under occupation since Harappan Period and proceeded up to Kusana period. After the Kusana period the site seems to have been deserted and reoccupied during medieval period.⁴⁹ The Kusana period observes extremely rich 373 assortment of material which isn't seen in the previous years, sign of the success of the town during the Kusana period. This is an

Atranjikhhera

Atranjikhhera, in locale and tehsil Etah in Uttar Pradesh is another significant site. The hill of Atranjikhhera lies on the western bank of the Kali, a tributary of Ganga. The exhuming here shows that the most punctual culture of this valley returns to copper age, as prove by the find of copper crowds from places in the territory. It was trailed by the Black and Red Ware culture. The following stage has a place with the Iron Age, spoke to by the Painted Gray Ware culture. This is trailed by Northern Black Polished Ware culture. After this comes the stage speaking to the way of life having a place with the Kusanas.⁸⁰ The exhuming here has uncovered the Red Ware industry at the more elevated levels. Earthenware puppets of people and creatures, dots, consumed block structures and so on were seen here in period IV having a place with c. 200 B.C.- 300 CE. One of the most significant finds here was the two copper coins of Kusana lord Vasudeva.⁸¹ Still there is part to be exhumed and examined about Atranjikhhera yet anything that has been discovered, we may state that it ought to be a prospering urban focus during the Kusana period. It kept on prospering considerably after the Kusanas.

Rajghat

Rajghat, in the locale Varanasi in Uttar Pradesh, on the northern edges of Varanasi city close to the confluence of the Ganga and Barna (2015) (Varuna), speaking to the antiquated city of Varanasi, the capital of realm of Kasi, one of the sixteen mahajanapadas is by all accounts a city during the Kusana period. The unearthings here uncovered six periods. The last period of period II and whole period III has a place with the Kusana period. The significant discoveries here are countless earthenware seals and sealings the vast majority of them bearing the name 'Harisina', earthenware puppets, circle and tissue rubbers, wads of stone and earthenware, globules of different materials including earthenware, antimony rods of copper, bangles of shell, rings, pendants, armlets, glass, agate, jasper, carnelian, earthenware and potters stamps. The whole ceramics is of Red Ware. Seals and sealings, both completed and incomplete having a place with 1st-3rd hundreds of years of CE have been found

which show the enormous volume of exchange and business. It kept on prospering after the Kusanas.

John Marshall¹⁸⁹ accepts that the content, language and plan of Kaniska's coins were not the same as those of the types of Vima and subsequently show an interim between the two. R. Ghirshman¹⁹⁰ additionally underpins the hypothesis and he further includes that during this interim the group of Kaniska-I, Soter-Megas of the coins and the western Ksatrapas got free in Kashmir, Kapisa and Ujjain area individually. The perspectives on the two prominent researchers, in any case, don't show up very persuading. Actually the legends on similar coins of Kaniska-I shows up in Greek rather in Prakrt.¹⁹¹ The reception of the Bactrian language instead of the Greek on the greater part of Kaniska-I's coins is apparent after the start of his reign as plainly expressed by him in Rabatak engraving that he supplanted the utilization of Greek by the Aryan or the Bactrian language.¹⁹²

Thus these numismatic highlights don't show any interim whatsoever. As expressed before in this part while talking about the issue of the anonymous ruler, that if there is no indication of interim between the periods of Kujvala-Kadphises and Vima-Kadphises, when the last improved the cash, at that point why should such interim be there in the hour of Kaniska.

Finally we will talk about a couple of different references to Kaniska-I, for example, the Hou Han-shu alludes to Tung-li with its capital Sha-chi as having been vanquished by the Ta-Yiieh-Chih.¹⁹³ The Tibetan work Li-yul-gay-lo-rgyus brings up that Kaniska, recognizable with Kaniska-I vanquished the area of Soked.¹⁹⁴ It gives the idea that Sha-Chi and Soked must be Saketa.¹⁹⁵ If both these sources are alluding to a similar spot then it turns out to be very evident that Kaniska-I had a place with the gathering of the Great Yiieh-Chih or Ta Yiieh-Chih. His relationship with the group of the Ta-Yiieh-Chih or the incredible or the magnificent Kusanas might be affirmed from the accompanying sources:

1. A dedicatory engraving found at Mathura unequivocally shows that Huviska's granddad was Vima.¹⁹⁶ Hence there is a hole of just a single era among Huviska and Vima-Kadphises. As we realize that Huviska certainly came after Kaniska-I as he is utilizing the dates or period began by Kaniska whose dates run from the year 1 to year 23.¹⁹⁷ The dates of Huviska differ from year 28 to year 60.¹⁹⁸
2. There is an anecdote about Kaniska in a Khotanese original copy from Tun-huang, which states, "in Bahulka (Bahlaka in Tokharistan) Itahvarashthanima (for

example in the region of Bahlaka, in Tokharistan) there emerged in the group of magnificent rulers, a daring, exemplary, wise King of JambudvTpa by name of Candra Kanaiska. The King with numerous hundred a large number of troops and depending without anyone else substantial quality was in order of the landmass of JambudvTpa".199 Hence he had a place with the group of Ta-Yiieh-Chih or the incomparable Yiieh-Chih in light of the fact that the Little Yiieh-Chih has never been accounted for in Tokharistan, to which locale Candra Kanaiska or Kaniska is referenced in the story. To the extent notice of the little Yiieh-Chih in the Chinese and Tibetan messages in concerned, it is on the grounds that the little Yiieh-Chih when the perusers of Kumarlva's (MahaprajnaparamTta(sutra)-sastra) interpretation in contemporary China were relied upon to know.200

P.C. Bagchi201 calls attention to that there is no motivation to feel that Kaniska was a little Yiieh-Chih. The little Yiieh-Chih had lost their character among the savage south-eastern China. Also, this, Little Yiieh-Chih has no association with Ta-hia (Tukhara) or with the Kuei-shuang (Kusanas).

Over all the Rabatak engraving unmistakably makes reference to the Kusana lineage as in line 11-14 it expresses, that KujulaKadphises is the incredible granddad, Oomi (VimaTaktu) or (Saddaskana)202 is the granddad and VimaKadphises is the dad of Kaniska.

Along these lines it turns out to be extremely evident that Kaniska-I had a place with the more noteworthy Yiieh-Chih or the royal Kusanas and not to the part of the Little Yiieh-Chih as assumed by numerous researchers.

CONCLUSION

As per the Indian customary ethos, a definitive objective of life is liberation from the cycle of birth and passing that is moksa or nirvana. For this reason old Indian masterminds have exhorted every one of the individuals to pursue the four purusdrthas some of the time called caturvidpurusdrthas. They incorporate dharnia, artha, kdma prompting the fourth one i.e., moksa. Dharma is characterized in the sdstras as noble act, kdma is happiness regarding beneficial things in life for delight and artha is to pursue the economic interests for satisfaction of material needs throughout everyday life. This third purusdrtha has been given extraordinary significance in the social and economic structure in old India.

In the four phases of life, called dramas, the subsequent stage, i.e., grhasthads'rama is the main

stage when the economic interests are prescribed as well as have been made obligatory.

Manu, the extraordinary law provider has urged that grhastha asrama is as imperative to the general public as air is to people. This is a direct result of the straightforward truth that a grhastha bolsters people in all different dsramas i.e., brahmacarya, vanaprastha and sanyasa.

All things considered grhastha who pursues economic interests for help of material world, goes about as the existence line of the general public. These old Indian beliefs of the purusdrthas and the dsramas plainly show the significance given by antiquated Indians to the economic life. There might be a deficiency of writing on old Indian economic life in the cutting edge feeling of world however there are abundant stray references contained in the tremendous mass of Indian writing that is commonly viewed as consecrated or once in a while distorted as absolutely strict.

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