

A Study of Northern Indian Economic Life during the Kushana Period

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Abstract – A host of scholars have worked on the economic history of India from time to time. A lot of work has been done on the subject but unfortunately scanty attention has been paid to the economic history of India during the Kusana period. Various eminent scholars such as B. N. Mukherjee, B. N. Puri, G. R. Sharma, G. L. Adhya, A. N. Bose, Pran Nath, M. A. Buch, R. N. Saletore, Bhaskar Chatopadhyaya, Kameshwar Prasad, B. R. Mani and many more have dealt with the economic aspects of the Kusana period of Indian history from time to time. Some of them have been too general in their observations while the others have concentrated on only one or two aspects of the economic life of people. Even the works of eminent scholars such as B. N. Mukherjee, B. N. Puri, Bhaskar Chatopadhyaya, and G. R. Sharma etc. more or less deal with the political and social aspects of the Kusana period of Indian history. It has not been possible to work upon each and every minute aspect of the economic life of India during the Kusana period.

Keywords- Northern Indian Economic, Kushana Period

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INTRODUCTION

Each systematized division of information in antiquated India was imagined as a vidya or a sastra (science). The vidya or the science managing the financial aspects or the monetary life of individuals has been given an uncommon consideration by the Indians since antiquated occasions. Our old researchers have proposed terms reciprocals for the term 'financial' in such articulations as artha-mimamsa, dhana-sastra, artha-sastra and vdrtd-sastra etc.¹ According to the acknowledged ordinances the vidyas or the divisions of information are four, viz. dnvTksakT, trayT, vdrtd and dandanti. This has been unequivocally expressed by Kautilya that dnvTksakT, the triple Vedas (trayT), vdrtd (agribusiness, cattle breeding and exchange) and dandanti (study of government) are what are known as the four sciences.

AnvTksakT

Max Muller, numerous year back caused to notice the event of the term dnvTksakT in the Gautama Dharamasutra and called attention to that it is utilized in the general feeling of philosophy.³ Kautilya, notwithstanding, brings under it just the three frameworks of reasoning, for example the Samkhya, the Yoga and the Lokdyata.

TrayT

As per Kautilya, three Vedas, i.e., the Rgveda, the Sdmaveda and the Yajurveda, comprise the triple Vedas. As indicated by Kamandaka the three Vedas, for example the Rgveda, the Sdmaveda and the Yajurveda comprise the TrayT.⁶

Vdrtd

Vdrtd is characterized as the subject managing agribusiness, dairy cattle reproducing and exchange the Arthasashtra. Kautilya states that it is generally valuable in that it acquires grains, cows, gold, woods deliver and free work. It is by methods for the treasury and the military acquired exclusively through vdrtd that the ruler can hold under his influence the two his and his adversary's party.⁷ Kamandaka opines that the control of the individuals who live by raising cows and by development and exchange is called varta. Wellup in varta a man has nothing to fear in a revolution.⁸ A solid thought of the extent of varta a be assembled from Manu's depiction of the elements of the vaisyas as horticulture, dairy cattle raising, advising the costs and characteristics of jewels, pearls, corals, metals, woven textures, scented things and salts, information on planting seeds, of explicit attributes of the dirt, of the proportion of the land, of the principles of gauging articles, the great and wickedness qualities of nations, benefits and

misfortunes in made articles; wages of craftsmans, and laborers, the dialects of various people groups the ascent and fall of costs, the methods of selling and buying.⁹ The fundamental estimation of varta might be evaluated in the Ramdyana as well, where Rama asks Bharata, "Are your wards, who are occupied with agribusiness and steers rearing sticking cautiously to varta and living serenely on the planet?" In the Mahdbhdrata it is expressed that the base of this world is in varta. It is continued by varta. Inasmuch as the lord treasures varta, everything goes well.¹¹ Varta was such a noteworthy piece of human life that in any event, ruler needed to take in it from experienced authorities utilized by the state. He was relied upon to be the ace of financial matters. In such manner Kautilya states that having experienced the service of tonsure (upanayana), the understudies will get familiar with the letter set (lipi) and math. After instatement with terrified string, he will examine the triple Vedas, the study of anviksakT under instructors of recognize authority (sista), the study of varta under hypothetical and useful lawmakers (vaktprayoktrbhyah).¹² Manu has additionally thought of it as fundamental as he expresses that from those versed in the three Vedas let him become familiar with the triple (frightened science), the study of government, the study of arguments, and the information on the (preeminent) soul; from the individuals (the hypothesis of) the (different) exchange and professions.¹³ The point of veina in this way was to control the cultivator, the dairy cattle rearer, the merchant, the craftsman, the statesman and the educator. Vartd, henceforth was developed not as a solitary science yet an assemblage of various examinations and the point kept in see was less hypothetical guidance, as commonsense authority. In this way vartd in the financial circles turns out to be critical. It decides the capacities and occupations of the majority of individuals. That is the reason it has been alluded to in the Epic and Puranic writing numerous multiple times.

DandanTti

The fourth of the parts of information is equivalent to niti-sdstra, the study of nation. It is the most significant part of information from the view purpose of government. Kautilya says that the ruler makes possess party and the other party subject to his will by methods for kosa (teasure) and danda (rebuffing power); danda gives security in different parts of information like dnv TksakT, the triple Veda and vartd, Dandaniti prompts procurement of what one has got, increment of what has been safeguarded and utilization of the expansion for commendable objects.¹⁵ Kamandaka likewise opines that it is in this science that different sciences have their beginning.¹⁶ Apart from the previously mentioned parts of information in regards to the financial aspects in old India, we have numerous different works which manage the economy and monetary matters. Arthasastra is unmistakable among them. To the extent it is concerned, it is much more extensive in scope than financial aspects. It incorporates various other sociologies. The Arthasastra of Kautilya starts

with the greeting to Sukra and Brhaspati who, convention lets us know were two incredible educators of the workmanship and studies of administration which normally included financial matters. Kautilya himself at the very beginning of his work says, "This is an assortment of the considerable number of treatises proclaimed by the prior intellectuals regarding the matter of gaining and protecting or keeping up the earth."¹⁷ This is with the unique reference to the rulers and clergymen. The associating join between the vidyas and the Arthasdstra is to be found in the connection among information and the points of men (Purusdrthas). The Indian regulation of purusdrthas demonstrates a four - overlap division of the point of presence. It separates human exercises into four classifications: Dharma, Artha, Kama and Moksa. Of the four parts of the bargains, the initial three, viz. Dharma, Artha and Kama, speak to the good and noble, the financial and tasteful qualities in life in connection to the common life.

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 questionable 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 portrayed on their coins and in conclusion the references to the clans in Greek, Chinese and Indian sources with any of which the Kusanas could be compared. We go over numerous hypotheses seeing their nationality, for example, Turkish, Iranian, Mongolian, Chinese and so on. Here we will dissect these speculations individually and attempt to discover an answer of the issue.

Turki Theory

The absolute first reference in regards to their Turkish birthplace is found in the RdjataranginT 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 source which was a Turkish family. He has taken into see his dress like short tunic, high cap, boots and arms and so forth which he says Turkish.²⁹ Bhandarkar likewise communicates comparable view based on portrayal of Kujula Kadphises and Kaniska is same dress on their coins.³⁰ Wilson also has nearly the equivalent opinion.³¹ 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 intensely constructed brute King, with pointed noggin, the striking cheek bones, the huge long and overwhelming nose, thick facial hair based on his coins.³² Besides this Hirth as cited by Konow, has recognized the title and assignments of Kujula

Kadphises, the Kusana ruler, as a rule in engraving and coin legends as yavuga, yaiia, yoos, which in Chinese sources happens as hey hou, with Turki jabgu³³ Hultzsch, as indicated by Konow accepts it as Turki Gijlii, which signifies 'strong'.³⁴ Know peruses it as giizel 'beautiful'.³⁵ Sylvain Levi, as cited by Konow, while alluding to AbhidhamacintdmanT opines that the Turks were Sakhas or Sakhis and the Kusanas were additionally Sakhi or Turks since they utilized the illustrious title Sakhi which he says takes after with Sahl in their engravings.

The Kusanas in the Classical Greek and Latin Sources

The Classical Greek and Latin sources also throw light on the Kusanas. Strabo refers to the defeat of the Greek Kings at the hands of Sakas.⁴⁹ He talks about the Scythian nomads who defeated the Greeks. These were Asioi, Pasiano, Sakarauloi along with the Tocaroi.⁵⁰ Trogus also mentions the conquest of Bactria and Sogdiana by the Scythians namely Saraucae and the Asiani.⁵¹ Justin too narrates the same story.⁵² The Asiani tribe is being identified with the Yiieh-Chih of the Chinese sources by Sten Konow.⁵

REVIEW OF LITERATURE

Researchers like Kameshwar Prasad and B. R. (2013) Mani and so forth have taken a shot at the ventures during the Kusana period. Some different researchers like B. N. Puri, B. N. Mukherjee, (2014) Vivekanand Jha, A. Chattopadhyaya, (2015) B. P. Mazumdar, R. P. Singh, (2016) R. N. Saletore, S. K. Maity, (2017) A. N. Bose, M. K. Buddy and numerous others have chipped away at the businesses in old India yet the top to bottom examination on the mechanical development and progress during the Kusana period is as yet inadequate. Some significant circles, for example, the innovative parts of generation and the business worker relations and so forth during the Kusana period are still not managed by the greater part of the researchers.

Rajagrha and Campa (2012) were three noteworthy urban communities toward the east of Varanasi. The course among SravastT and Rajagrha went through VaisaIT.⁶¹ At 272/Vaisall the northern course to SravastI and the southern course from Varanasi met. The Grand Route went towards Campa (Bhagalpur) however the second course turned towards Rajagrha. From SravastI one course proceeded towards KausambI through Saketa which was the second capital of Kosala.⁶² The separation among Saketa and SravastI was of six or seven yojanas. SravastI was the operational hub of exchange and trade and from here rose various courses. From here the courses continued towards Saketa, Rajagrha, KausambI, (2016) Varanasi, Alavl, Samkasya and Taksasila. SravastI had direct exchange courses for Ujjayini, Mahisamati, Pratisthana, Bharukaccha and Surparaka. It was likewise associated with Macchi

Kasanda, Kukkutavatl, and Uggapura and so forth ⁶⁴ From SravastI a huge course was towards Rajagrha by means of Kapilvastu and Vaisall. Pava and Kusnagara were two significant towns on the Kapilvastu Rajagrha course. The separation between Rajagrha-SravastI was 45 yojanas.⁶⁶ From Rajagrha there was a course for Ukkala (Utkala). This course interfaces SravastI with Dantapura-a celebrated exchange emporium of Kalinga Janapada.

The Grand Route from SravastI continuing towards east came to Bhaddiya (Monghyr), Campa, Kajangal (Kankjol, Rajamahar, Bihar) lastly to the port of Tamralipti (Tamluk). Tamralipti was a noteworthy port for exchange with the nations of the Far East. Other than this, we have references to the waterway courses through which the articles for exchange brought from Sahajati, KausambI, Varanasi, Pataliputra and Campa were carried on to Tamralipti and further to Suvarnabhumi.⁶⁹ In the Jatakas⁷⁰ we discover references that Campa was connected with Mithila. There was an exchange course from Campa to Sindhu-Sauvira through Varanasi, KausambI and Mathura. From Mathura to Roruka, the capital of Sindhu-Sauvira, there were two highways, one by means of Dvaravatl (Dwarika) and the other by means of Indraprastha, Rohitaka and bifurcating from Sutlej to Sindhu-Sauvira through Sibi and Patala.

Daksinapatha

Liiders, H., (2015) The word daksina signifies 'southern'. It is commonly used to assign the part of the Indian Peninsula misleading the south of the Narmada. Indeed, even in the Periplus, the area is referenced as Dakhinabades.⁷² Fa-hien, the Chinese explorer was told at Benaras that there was a nation toward the South called Ta-thsin which compares to the Sanskrit Daksina. Daksinapatha or daksina was the name of the entire landmass toward the south of the Narmada. As to Aryan infiltration into the south India, K. A. N. Sastri opines that it was a moderate procedure starting likely around 1000 B.C. The sage Agastya is said to have crossed the Vindhya and set up a dsrama or isolation in the south subsequently driving the best approach to other settlements.⁷⁴ R. G. Bhandarkar (2013) is of the feeling that the Aryans originally colonized Vidarbha and afterward the other parts.⁷³ The Ramayana gives significant data in regards to the courses between the north and the south India. It portrays an account of Rama's takeoff from Citrakuta, crossing the Dandaka woods (the cutting edge Maharashtra as per Bhandarkar) the backwoods of Pancavatl close Janasthana on the banks of the Godavari, walking towards Kiskindha (close to present day Hampi) and at last coming to Velavana.

OBJECTIVE

1. To study Kushan dynasty had diplomatic contacts with the Roman Empire, Sasanian Persia, the Aksumite Empire and the Han dynasty of China.
2. To study Orientation of the Indian mind was towards Dharma (Duty) and that of Indian culture towards the realization of Dharma.
3. To study Indians were concerned about their economy and economic history writing since very early periods of Indian history.
4. To study Kushan empire fragmented into semi-independent kingdoms in the 3rd century AD,

RESEARCH METHODOLOGY

The Kushan Empire reached its greatest extent during the reign of Kaniska, whose legacy as a powerful emperor is preserved in inscriptions, textual traditions, archaeological remains, and coins. According to the Rabatak Bactrian inscription, the Kushan realm at the time of Kaniska extended to the cities of Saketa, Kausambi, Pataliputra, and Sri-Campa in the Ganges-Yamuna valley. A colossal statue of Kaniska near Mathura with a Brahmi inscription labeling him "Great King, King of Kings, Son of God, Kaniska" shows that he fulfilled the role of "Universal Emperor" (*cakravartin*). Kaniska is credited with the construction of an immense stupa described by Chinese pilgrims in Peshawar, where archeological remains of its 87 square meter cruciform foundation have been excavated. Buddhist literary sources portray Kaniska as a major patron of Buddhism modeled after the ideal of Asoka (see Mauryans essay). Buddhist imagery appears on some of Kaniska's coins, but his coins also depict a wide variety of Iranian, Greek, and Indian gods and goddesses.

While the evidence from coins and inscriptions at Rabatak and Surkh Kotal clearly shows that the Kushans maintained Iranian religious beliefs and practices, other inscriptions provide abundant evidence of Buddhist patronage by Kushan officials under Kaniska and his successors (see chart below). Buddhism initially spread from Gandhara and Kashmir via the mountains of northern Pakistan and the silk routes of the Tarim Basin to China during the period of the Kushans.

DATA ANALYSIS

The early hundreds of years of the Common Era saw a thriving economy due to the solid and sound, interior and outside exchange India. The credit of this ought to be given to the magnificent Kusanas who bound together the country, especially the northern India into a solitary unit. The political uprightness, the wellbeing, security and harmony in the nation guaranteed a

positive air for the development of exchange. The Hindu, Buddhist and Jain artistic sources and archeological material gives data with respect to the monetary exercises of the Indian individuals in the old past. The Hindu abstract sources, for example, the Epics, the Puranas, the Smritis, the Arthasashtra, the Amarkosa, the Nitisra and so on and numerous others contain extraordinary references with respect to the economy and financial existence of Indian individuals all through the ages. In the Buddhist scholarly works, for example, in the Jatakas, we have the references to the business exercises of the individuals.

CONCLUSION

As per the Indian conventional ethos, a definitive objective of life is liberation from the cycle of birth and passing that is moksha or nirvana. For this reason old Indian masterminds have prompted every one of the individuals to pursue the four purusdrthas some of the time called caturvid purusdrthas. They incorporate dharmia, artha, kama prompting the fourth one i.e., moksha. Dharma is characterized in the sdstras as equitable act, kama is delight in beneficial things in life for joy and artha is to pursue the monetary interests for satisfaction of material needs in life. This third purusdrtha has been given extraordinary significance in the social and monetary structure in antiquated India. In the four phases of life, called dsramas, the subsequent stage, i.e., grhastha dsrama is the main stage when the financial interests are suggested as well as have been made required. Manu, the extraordinary law supplier has ordered that grhastha asrama is as imperative to the general public as air is to individuals. This is a direct result of the straightforward certainty that a grhastha underpins people in all different dsramas i.e., brahmacarya, vanaprastha and sanyasa. All things considered grhastha who pursues monetary interests for help of material world, goes about as the life line of the general public. These antiquated Indian goals of the purusdrthas and the dsramas obviously show the significance given by old Indians to the monetary life. There might be a shortage of writing on old Indian monetary life in the advanced feeling of world yet there are sufficient stray references contained in the immense mass of Indian writing that is commonly viewed as consecrated or once in a while distorted as simply strict. It is completely bolstered by archeological, epigraphic and sigillographic (seals) confirmations. These sources have been utilized by a few extraordinary researchers to reproduce the monetary history of India.

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