

thumma anšaraḥa min marwa ilā fārsa wa-nazala jūra fa-ʿatathu rusulu maliki kūshāna wa-maliki tūrāna wa-maliki mukrāna bi-l-tāʿati [.]

“Then he returned from Marw to Fārs and took up his quarters at Jūr. Envoys from the kings of the Kūshān, of Tūrān, and of Makrān, came to him offering their submission.”

Note ed.: De Goeje’s edition reads *mukrān*; Bosworth changes to *makrān* and translates accordingly.

115 – Year AD 230: Embassy of Vāsudeva reaches the Chinese capital

Weishu 魏書 cited in the Sanguozhi 《三國志· 魏書三· 明帝紀·12》; YU 2004: 199, Thierry 2005: 497, texte 14, Zürcher 1968: 371:

太和 (...) 三年 (...) 十二月 (...)

癸卯, 大月氏王波調遣使奉獻, 以調為親魏大月氏王。

“In the third year of the Taihe 太和 reign-period (A.D. 229), in the twelfth month (...) on the day of *guimao* 癸卯 (= 26. January 230), the king of Da Yuezhi 大月氏, Bodiao 波調, sent envoys to present tribute. [The Wei 魏 Dynasty] made [Bo]diao [波]調 the King of Da Yuezhi 月氏 Who is Close to Wei 魏.”

Note ed.: The embassy must have started early in AD 229, if we compare the marching time of seven months from the Pamir to Chang’an (de la Vaissière 2009: 534).

Note Cribb: The northern gold mint of Vasudeva probably at Balkh stopped producing at the end of his reign.

116 – Years AD 220-265: Yuezhi and other nations send tribute to China

Weishu 魏書 cited in Sanguozhi 《三國志· 魏書三十· 東夷傳·1》; Zürcher 1968: 371:

魏興, 西域雖不能盡至, 其大國龜茲、于寘、康居、烏孫、踈勒、月氏、鄯善、車師之屬, 無歲不奉朝貢, 略如漢氏故事。

“Although (since) the rise of Wei [AD 220-265 ed.] the Western Regions could not entirely be reached (by Chinese influence), yet the largest states such as Ch’iu-tzu (Kuchā), Yü-t’ien (Khotan), K’ang-chü (Sogdia), Wu-sun (Ili basin), Su-le (Kashgar), Yüeh-chih, Shan-shan (Lop nor) and Chü-shih (Turfan) every year sent tribute to the court, more or less as had been the custom in Han times.”

The time of Kaniška II

117 – Years AD ±231-±245: Dates for Kaniška II in inscriptions: 4 to 18

as *mahārāja kaniška*: years 4, 9, 18 (SS #17, 34; CKI 149)

as *devaputra kaniška*: year 5 (SS #24)

as *devaputra śāhi kaniṣka*: year 17 (SS #45, reading unreliable)
 as *mahārāja devaputra kaniṣka*: year 4, 12 (SS #18, 39)
 as *mahārāja rājātirāja kaniṣka*: year 5 (SS #21)
 as *mahārāja rājātirāja devaputra kaniṣka*: year 11 (CKI 147)
 as *mahārāja rājātirāja śāhi kaniṣka*: year 7 (SS #29)
 as *mahārāja rājātirāja śāhi kaṇikkha*: year 8 (SS #30)
 as *muroḍa marzaka kaniṣka*: year 11 (CKI 148)

Note ed.: The last given date refers to *rajami*, “reign” and is rather a current year of Kaniṣka III.

Events in the time of Vaskuṣāṇa I

118 – Year AD ±249: Date for Vaskuṣāṇa in inscription: 22

This king is mentioned on just one edifice, a pedestal of a standing Buddha or Bodhisattva, cf. van Lohuizen-de Leeuw 1949: 313, SS #58, Rosenfield 1967: pl. 34:

/// .. *rājño vaskuṣāṇasya sa 20-2 va 2 di 10*

“(In the year) 22 of the (...) *rāja* Vaskuṣāṇa, in the second month of the rainy season, on day 10.”

Note ed.: This seems to be another king, not a variant name of Vāsiṣka, as maintained by numismatists. Stylistically, on account of the row of beam heads, the piece is in line with a Jina, year 20 (SS #49), and a another Jina, year 22 (SS #54), both legends without the king’s name. Apart from this statue, there are gold coins (Göbl 1984: Tafel 49; Beizeichen Tafel XI) with the legend $\text{BAONANO BAOKOPANO KOPAN}$, on stylistic grounds dated to the time after Kaniṣka III, showing most likely that this name was borne twice, with a few decades in between Vaskuṣāṇa I and II.

The BAZOKOPANO legend occurs on dinars and quarter-dinars alike. The two pieces of quarter-dinars come from a single die, while the six dinars known to Göbl come from at least three. All editions show a Brāhmī monogram *ra+da*. It is hardly credible that the same haplographic mistake (KOPANO KOPAN) was made on at least four dies. In addition, an identical mistake found written in Bactrian letters on coins and again in Brāhmī on a statue made of stone is difficult to accept. The year numbers on plastic art clearly demonstrate the anteriority of Vaskuṣāṇa I over Vāsiṣka; the missing coinage of Vaskuṣāṇa I speaks in favour of an extremely short regnal period. Despite the existing BAZOKOPANO coinage, Vaskuṣāṇa II will not be dealt with in this survey as apart from coinage there are no inscriptional legends available and his place among the numerous post-Kaniṣka III rulers remains unclear. As with “Vāsudeva II” or “Azes II”, the coin type of “Vaskuṣāṇa II” must not necessarily represent a real person; the name could also have been used as a legitimating device.