

sugar-cane scarce. The earth produces gold and iron, and is favourable to the cultivation of the scented (*shrub*) called Yo-kin (*turmeric*). The forests are thick and shady, the fruits and flowers abundant. The cold and heat are agreeably tempered, the wind and rain come in their season. The people are soft and effeminate, and in disposition are somewhat sly and crafty. They love learning yet have no application. They practise the art of using charms (*religious sentences as charms*).² Their clothing is white cotton, and they wear little else. Their language, though different in some points, yet greatly resembles that of India. Their written characters and their rules of etiquette are also of a mixed character as before. They greatly reverence the law of Buddha and are believers in the Great Vehicle.³

On both sides of the river Su-po-fa-su-tu,⁴ there are some 1400 old *saṅghārāmas*. They are now generally waste and desolate; formerly there were some 18,000 priests in them, but gradually they have become less, till now there are very few. They study the Great Vehicle; they practise the duty of quiet meditation, and have pleasure in reciting texts relating to this subject, but have no great understanding as to them. The (*priests who*) practise the rules of morality lead a pure life and purposely prohibit

China from South India. If we allow an interval of 100 years between the 23d patriarch (Sinhā) and the 28th (Bōdhidharma), we should thus have the date of Mahirakula *cir.* 420 A.D., that is, just after Fa-hian's time. But in this case Vasubandhu, who was the 20th patriarch, must have flourished in the fourth century and not in the sixth, as Max Müller proposes (*India*, p. 290); *ante*, p. 105, n. 77. Mahirakula is, however, placed by Cunningham in A.D. 164-179, and Ārya Sinhā's death is usually placed in the middle of the third century A.D. Remusat, *Mémoires Asiat.*, tome I. p. 124.

² The employment of magical sen-

tences is with them an art and a study, or a work of art. This country of Udyāna was the birthplace of Padma Sambhava, a great master of enchantments. Yule, *Marco Polo*, vol. I. p. 173.

³ Fa-hian says that in his days the people of this country were all followers of the Little Vehicle. Probably the re-introduction of Buddhist doctrine after the persecution had been effected by teachers of the Mahāyāna school.

⁴ That is, the Subhavastu, the Swāt river of the present day. It is named by Arrian the *Σάστος*, and he says that it flows into the *Κωφρη* at Peukalaitis. See note 24 *infra*.