

influences exhibit themselves in a mysterious way, and its miraculous powers (*evidences*) are manifested in an illustrious manner. The votaries of the law come together from every side, and offer it continual sacrifices (*presents*).

Going north-west 140 or 150 li from the statue of Kwan-tsz'-tsai Bôdhisattva, we come to the mountain of Lan-polu. The crest of this mountain has a dragon lake about 30 li or so in circuit. The clear waves roll in their majesty, the water pure as a bright mirror. In old days Pi-lu-tse-kia (Virûdhaka-râja) having led his army to attack the Śâkyas, four of the tribe resisted the advance.²⁹ These were driven away by their clansmen, and each fled in a different direction. One of the Śâkyas, having left the capital of the country, and being worn out by travel, sat down to rest in the middle of the road.

There appeared now a wild goose, who, in his flight (*progress*), alighted before him; and because of his docile ways, he at last mounted on his back. The goose then flying away, took him to the side of this lake. By this mode of conveyance the Śâkya fugitive visited different kingdoms in various directions. Once having mistaken his way, he went to sleep by the side of the lake under

holding or attending to the voice of men," arose from a confusion of the "looking-down god" with a quality attributed to a similar deity of "hearing prayers" (Al Makah). (See *J. R. As. S., N.S.*, vol. xv. p. 333 f.) It is singular, if the expression *Kwan-yin* is erroneous, that Hinen Tsiang, or rather Hwui-lih, uses it so constantly in his biography (see *Vie*, pp. 88, 141, 146, 163, 172, and in the context); *ante*, p. 60, n. 210.

²⁹ For an account of this incident see below, Book vi. There is a corresponding account in the *Mahāvanso*, p. 55. "While Buddha yet lived, driven by the misfortunes produced by the war of Prince Vidudhabho, certain members of the Śâkya line retreating to Himavanto discovered a delightful and beautiful location, well watered and situated

in the midst of a forest of lofty bo and other trees, &c." The account then goes on to speak of the *peafowls* (*mayuros*), and from that to trace the origin of the Mōriyan dynasty, to which Chandragupta belonged. The tale of the peacock bringing water from the rock, the serpent to which the dying people were to look, and the Mōriyan line of kings, might perhaps justify some reference to the name of the people inhabiting this district, viz., the Yûzafzaïs, Yûzaf being the Oriental form of the name of Joseph (V. de St. Martin, *Mémoire*, p. 313, n. 3). Conf. Max Müller, *Hist. Anc. Sans. Lit.*, p. 285; *Fo-sho-king-tsan-king*, p. 336. The account of the Nâga maiden and the exiled wanderer (holy youth) which follows is also suggestive.