

having thus lost his sight, he wandered forth to beg for his daily support. As he travelled on far away, he came to his father's capital town. His wife said to him,⁵⁶ "There is the royal city." "Alas!" he said, "what pain I endure from hunger and cold. I was a prince; I am a beggar. Oh, that I could make myself known and get redress for the false charge formerly brought against me!"⁵⁷ On this he contrived to enter the king's inner bureau, and in the after part of the night he began to weep, and with a plaintive voice, accompanied with the sound of a lute,⁵⁸ he sang a mournful song.

The king, who was in an upper chamber,⁵⁹ hearing these wonderful strains full of sadness and suffering, was surprised, and inquired. "From the notes of the lute and the sound of the voice I take this to be my son; but why has he come here?"

He immediately said to his court attendant, "Who is that singing so?"

Forthwith he brought the blind man into his presence and placed him before the king. The king, seeing the prince, overwhelmed with grief, exclaimed, "Who has thus injured you? Who has caused this misery, that my beloved son should be deprived of sight? Not one of all his people can he see. Alas! what an end to come to!⁶⁰ O heavens! O heavens! what a misfortune is this!"⁶¹

The prince, yielding to his tears, thanked (his father) and replied, "In truth,⁶² for want of filial piety have I thus been

⁵⁶ Kunāla's wife was called Chin-kin-man, pure-gold-garland (Kān-chanamālā). The stepmother's name was Tishyarakshitā, and his mother's Padmavati (Lien-hwa). His name is also spelt Kuṇāla.

⁵⁷ This may be otherwise rendered: "Would that I could obtain a hearing, so as to vindicate myself completely from the former accusation." Julien translates it: "I will expose anew my past faults."

⁵⁸ A *vīṇā*.

⁵⁹ A high tower or pavilion.

⁶⁰ Or it may simply mean, "how was this brought about?"

⁶¹ Julien translates it, "how virtue has degenerated." The symbol *tih*, however, need not be rendered "virtue;" it refers to the reversal of fortune or condition.

⁶² The sense of the passage seems to require the force of *ch'ng* to be, "Do you not know?" or "You are aware that my punishment is due to a charge of filial disobedience."