

a hungry Wu-t'u (*Ôtu*, a cat).⁷⁹ To the south of this place 40 or 50 paces there is a stone *stûpa*. This is the place where Mahâsattva, pitying the dying condition of the beast,⁸⁰ after arriving at the spot, pierced his body with a bamboo splinter, so as to nourish the beast with his blood. On this the animal, taking the blood, revived. On this account all the earth and the plants at this place are dyed with a blood colour,⁸¹ and when men dig the earth they find things like prickly spikes. Without asking whether we believe the tale or not, it is a piteous one.

To the north of the body-sacrifice place there is a stone *stûpa* about 200 feet high, which was built by King Aśôka. It is adorned with sculptures and tastefully constructed (*built*). From time to time spiritual indications⁸² are apparent. There are a hundred or so small *stûpas*, provided with stone niches for movable images (*or* stone movable niches) around this distinguished spot.⁸³ Whatever sick there are who can circumambulate it are mostly restored to health.

To the east of the *stûpa* there is a *saṅghârâma*, with about 100 priests given to the study of the Great Vehicle.

Going east from this 50 li or so, we come to an isolated mountain, where there is a *saṅghârâma* with about 200 priests in it. They all study the Great Vehicle.

⁷⁹ The compound *wu-t'u*, which is translated by Julien "a tiger" without explanation, is probably the Sanskrit *ôtu*, a cat.

⁸⁰ "Pitying the exhausted condition of the hungry beast." The original implies that the beast had no strength and was dying from hunger. There is no reference to the tiger-cubs, nor is the number *seven* mentioned either here or by Fa-hian. For a full account of the legend and the ruins about Manikyâla, see Cunningham, *op. cit.*,

p. 153 ff., and conf. *Ind. Ant.*, vol. xi. pp. 347 f., &c.

⁸¹ This *stûpa* has been identified by General Cunningham with that marked No. 5 on his plan of Manikyâla (*Arch. Survey*, vol. ii. pl. lxii. p. 153). The clay is even now of a red colour.

⁸² "It is resplendent with divine brightness or glory."

⁸³ Julien translates it "this funereal monument," but the symbol *yung* means "lustrous," referring, no doubt, to the glory which surrounded the *stûpa*.