

Kanishka-râja forthwith ordered these discourses to be engraved on sheets of red copper. He enclosed them in a stone receptacle, and having sealed this, he raised over it a *stûpa* with the Scriptures in the middle. He commanded the Yakshas¹¹⁶ to defend the approaches to the kingdom, so as not to permit the other sects to get these *sâstras* and take them away, with the view that those dwelling in the country might enjoy the fruit of this labour.¹¹⁷

Having finished this pious labour, he returned with his army to his own capital.¹¹⁸

Having left this country by the western gate, he turned towards the east and fell on his knees, and again bestowed all this kingdom on the priesthood.

After Kanishka's death the Kritiya race again assumed the government, banished the priests, and overthrew religion.¹¹⁹

The king of Himatala,¹²⁰ of the country of To-hu-lo (Tukhâra), was by descent of the Śākya race.¹²¹ In the six-hundredth year after the *Nirvâna* of Buddha, he succeeded to the territory of his ancestor, and his heart was

¹¹⁶ The Yakshas are supernatural beings employed to guard treasure or keep the way to a treasure. Sometimes they are regarded as malevolent beings, but not so necessarily. See General Cunningham, *Stûpa of Bharhut*, p. 20 ff. They are represented in this work as keeping the four gates of the *stûpa*.

¹¹⁷ "With a view that they who wished to study them should in the country (*chûng*) receive instruction." I cannot follow M. Julien's translation. He seems to regard the *stûpa* as a *saṅghārâma* or convent in which instruction was given; and he makes Kanishka give himself to study.

¹¹⁸ That is, to the capital of Gandhâra.

¹¹⁹ "The law of Buddha." The Kritiyas or Kriyias are defined to

be "demons who dig out corpses," or explained as "serfs" (persons bought, *kṛta*). They are said to be either Yakshakriyas or Manushakriyas, the former being shaped like Yakshas, the latter like human beings. The Manushakriyas were those domestic slaves whom Madhyântika introduced into Kâśmîr (Eitel, *Handbook*, sub voc.) See also Cunningham, *Anc. Geog. of Ind.*, p. 93; and *ante*, note 94, p. 150.

¹²⁰ Himatala, defined in the text as *Sue-shan-hia*, "under the snowy mountains" (see *ante*, p. 42, n. 139).

¹²¹ He was descended from one of the Śākya youths who were driven from their country for resisting the invasion of Virūdhaka, the account of which will be found in the sixth book. Hiuen Tsiang's date places him about 280 A.D. (note 97, *ante*).