

tion of cereals, and it produces much rice. The forests are thick and umbrageous, fruits and flowers abundant. The climate is warm and moist, the people brave and impetuous, but their appearance is common and rustic. The houses are rich and well supplied. There are fifty convents, or so; about 2000 priests. They have students both of the Great and Little Vehicle. There are three temples of Dêvas and about 500 heretics, who all belong to the Pâsupatas (*cinder-sprinkled*).

A former king of this land showed great partiality for the heretics, but afterwards, having met with an Arhat and heard the law, he believed and understood it. Therefore the king of Mid-India, out of regard for his sincere faith, appointed him sole inspector of the affairs of religion (*the three gems*) throughout the five Indies. Making light of party distinctions (*this or that*), with no preference or dislike, he examined into the conduct of the priests, and probed their behaviour with wonderful sagacity. The virtuous and the well-reported of, he revered and openly rewarded; the disorderly he punished. Wherever there were traces of the holy one (*or, ones*), he built either *stûpas* or *saṅghârâmas*, and there was no place within the limits of India he did not visit and inspect.

Going north-east from this, skirting along some high mountain passes and traversing some deep valleys, follow-

Reckoning back to Śâkala, the distance (Cunningham's *Anc. Geog. Ind.*, map vi.) is just 100 miles north of west. Hiuen Tsiang gives 500 li west. From this it seems that the computation of *five* li to the mile is, in this part of India at least, a safe one. For a full account of Jâlaṅdhara and its importance, see Cunningham (*op. cit.*, pp. 137 ff.) It is sometimes stated that the council under Kanishka was held in the Jâlaṅdhara convent, that is, the Tâmasavana Saṅghârâma (V. de St. Martin, *Mémoire*, p. 333 n.) The fact that Kâtyâyana lived and wrote in this establish-

ment, and that the great work of the council was to write a commentary on his *śâstra*, would so far be in accord with the statement. Hiuen Tsiang on his return journey was accompanied to Jâlaṅdhara by Udita, the king of North India, who made this his capital (*Vie*, p. 260). Shortly after this a Shaman, Yuan-chiu, from China stopped here four years, studying Sanskrit with the Mung king, perhaps the same Udita (*J. R. A. S.*, N.S., vol. xiii. p. 563). The way through Kapîsa was shortly after this time (664 A.D.) occupied by the Arabs (*op. cit.*, p. 564).