

for learning, he was revered, but not highly honoured. If any one disregarded the rules of morality and was notorious for his disregard of propriety, him he banished from the country, and would neither see him nor listen to him. If any of the neighbouring princes or their chief ministers lived religiously, with earnest purpose, and aspired to a virtuous character without regarding labour, he led him by the hand to occupy the same seat with himself, and called him "illustrious friend;" but he disdained to look upon those of a different character. If it was necessary to transact state business, he employed couriers who continually went and returned. If there was any irregularity in the manners of the people of the cities, he went amongst them. Wherever he moved he dwelt in a ready-made building²⁷ during his sojourn. During the excessive rains of the three months of the rainy season he would not travel thus. Constantly in his travelling-palace he would provide choice meats for men of all sorts of religion.²⁸ The Buddhist priests would be perhaps a thousand; the Brâhmanç, five hundred. He divided each day into three portions. During the first he occupied himself on matters of government; during the second he practised himself in religious devotion (*merit*) without interruption, so that the day was not sufficiently long. When I²⁹ first received the invitation of Kumâra-râja, I said I would go from Magadha to Kâmarûpa. At this time Śilâditya-râja was visiting different parts of his empire, and found himself at Kie-mi-³⁰ou-ki-lo, when he gave the following

²⁷ A hut or dwelling run up for the purpose. It seems to refer to a temporary rest-house, made probably of some light material. From the next sentence it seems that he carried about with him the materials for constructing such an abode.

²⁸ It will be seen from this that Śilâditya, although leaning to Buddhism, was a patron of other religious sects.

²⁹ This refers to the pilgrim himself. The Kumâra-râja who invited

him was the king of Kâmarûpa, the western portion of Asam (see Book x.) Śilâditya was also called Kumâra. The invitation referred to will be found in the last section of the 4th book of the Life of Hiuen Tsiang.

³⁰ Here *mi* is an error for *chu*. The restoration will be Kajûghira or Kajinghara, a small kingdom on the banks of the Ganges, about 92 miles from Champâ. (*Vide* V. de St. Martin, *Mémoire*, p. 387.)