

countries brought under his influence declared themselves ready to submit to his rule. The multitude whom he nourished generously sang in their songs of the prowess of the king of Ts'in. I have learned long since his praises sung thus in verse. Are the records (*laudatory hymns*) of his great (*complete*) qualities well founded? Is this the king of the great Tang, of which you speak?"

Replying, he said, "China is the country of our former kings, but the 'great Tang' is the country of our present ruler. Our king in former times, before he became hereditary heir to the throne (*before the empire was established*), was called the sovereign of Ts'in, but now he is called the 'king of heaven' (*emperor*). At the end of the former dynasty<sup>33</sup> the people had no ruler, civil war raged on every hand and caused confusion, the people were destroyed, when the king of Ts'in, by his supernatural gifts, exercised his love and compassion on every hand; by his power the wicked were destroyed on every side, the eight regions<sup>34</sup> found rest, and the ten thousand kingdoms brought tribute. He cherished creatures of every kind, submitted with respect to the three precious ones.<sup>35</sup> He lightened the burdens of the people and mitigated punishment, so that the country abounded in resources and the people enjoyed complete rest. It would be difficult to recount all the great changes he accomplished."

Silâditya-râja replied, "Very excellent indeed! the people are happy in the hands of such a holy king."

Silâditya-râja being about to return to the city of Kanyâ-kubja, convoked a religious assembly. Followed by several hundreds of thousand people, he took his place on the southern bank of the river Ganges, whilst Kumâra-râja,

<sup>33</sup> This can hardly refer to the Sui dynasty, which preceded the "great Tang," as Julien says (p. 256 n.), but to the troubles which prevailed at the end of the Chow dynasty, which preceded the Ts'in.

<sup>34</sup> That is, the eight regions of the

empire, or of the world.

<sup>35</sup> It is widely believed in China that the first Buddhist missionaries arrived there in the reign of the Ts'in emperor. For the story of their imprisonment and deliverance see *Abstract of Four Lectures*, p. 3.