

~~Handwritten mark~~

Yuan Chwang or Hiuen Tsiang, the famous Chinese traveller, commands such a high seat of eminence that he is styled as 'one of the three mirrors that reflect Indian Buddhism' in the country of his birth. To us in India too, he is no ordinary mirror, for had it not been for the records he so diligently maintained of his visit to India during AD 629 to 645, a good part of our past, of our history, that too of one of the golden periods of this land, would have been lost in the limbo of oblivion. To Yuan Chwang goes the gratitude of all Indians as well as Indian historians.

The work in which the details of Yuan Chwang's travels in India and other countries is recorded is called *Hsi-yu-chi* in the original Chinese. Thomas Watters who was a distinguished Chinese scholar had spent several years in studying and researching into his great work, and here in one volume are presented the results of his study, as edited by T. W. Rhys Davids and S. W. Bushell. The work also carries as an appendix the graphic itinerary in two maps followed by Yuan Chwang, arranged for the readers by Vincent A. Smith.

This work which had been published in two volumes in 1904-05 by the Royal Asiatic Society, London, and was for long out of print is now made available in a single, handy volume.

**ON YUAN CHWANG'S TRAVELS IN INDIA**

# ON YUAN CHWANG'S TRAVELS IN INDIA

(A.D. 629-645)

BY

THOMAS WATTERS M.R.A.S.

EDITED AFTER HIS DEATH BY  
T.W. RHYS DAVIDS F.B.A.

AND

S.W. BUSHELL M.D., C.M.G.

WITH TWO MAPS AND AN ITINERARY BY  
VINCENT A. SMITH



***Munshiram Manoharlal  
Publishers Pvt. Ltd.***

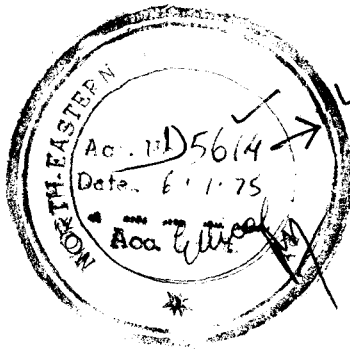
**Munshiram Manoharlal  
Publishers Pvt. Ltd**

54, RANI JHANSI ROAD, NEW DELHI-110055

Book Shop : 4416, NAI SARAK, DELHI-110006

PC  
934.07  
WAT, 1.3  
Second Indian edition 1973

ORIGINALLY PUBLISHED BY  
ROYAL ASIATIC SOCIETY, LONDON IN 1904-05



✓  
verified  
P 257 8910

PRINTED BY MOHAMMAD ISHAQ AT TAJ OFFSET PRESS,  
URDU BAZAR, DELHI-110006

## Publisher's Note

Yuan Chwang or Hiuen Tsiang, the famous Chinese traveller, commands such a high seat of eminence that he is styled as 'one of the three mirrors that reflect Indian Buddhism' in the country of his birth. To us in India too, he is no ordinary mirror, for had it not been for the records which he so diligently maintained of his visit to India during A. D. 629 to 645, a good part of our past, of our history, that too of one of the golden periods of this land, would have been lost in the limbo of oblivion. To Yuan Chwang goes the gratitude of all Indians as well as Indian historians.

The work in which the details of Yuang Chwang's travels in India and other countries is recorded is called *Hsi-yu-shi* in the original Chinese. Thomas Watters who was a distinguished Chinese scholar had spent several years in studying and researching into this great work, and here in one volume are presented the results of his study, as edited by T. W. Rhys Davids and S.W. Bushell. The work also carries as an appendix the graphic itinerary in two maps followed by Yuan Chwang, arranged for the readers by Vincent A. Smith.

This work which had been published in two volumes in 1904-05 by the Royal Asiatic Society, London and was for long out of print is now made available in a single, handy volume. We are grateful to the Royal Asiatic Society, London, who have made this possible, by giving their generous permission for reprinting the work.

## CONTENTS

Preface	...	...	v
Thomas Watters	...	...	viii
Transliteration of the Pilgrim's Name		...	xi

### Vol. I

Chap. 1.	Title and Text	...	1
2.	The Introduction	...	22
3.	From Kao Chang to the Thousand Springs	...	44
4.	Taras to Kapis	...	82
5.	General Description of India	...	131
6.	Lampa to Gandhāra	...	180
7.	Udyāna to Kashmir	...	225
8.	Kashmir to Rajapur	...	258
9.	Cheh-ka to Mathurā	...	286
10.	Sthaneśvara to Kapitha	...	315
11.	Kanyākubja to Viśoka	...	340
12.	Srāvasti to Kusinārā	...	377

### Vol. II

Chap. 13.	Vārāṇasī to Nepal	...	46
14.	Magadha	...	86
15.	Magadha Continued	...	140
16.	I-Lan-Na-Po-Fa-To Country	...	178
17.	Ceylon	...	233
18.	Tsao-Ku-T'A	...	264
	Index of Abbreviations Used	...	307
	Index of the Chinese Forms of the Names of Indian Persons	...	311
	Index of Indian Place-Names in their Chinese Form	...	319
	Itinerary of Yüan Chwang	...	329
	Index of Indian Names and Subjects	...	345
Maps. 1.	The Journey to and from India.		
2.	The Journey in India.		

## PREFACE.

As will be seen from Dr. Bushell's obituary notice of Thomas Watters, republished from the *Journal of the Royal Asiatic Society* for 1901 at the end of those few words of preface, Mr. Watters left behind him a work, ready for the press, on the travels of Yüan-Chwāng in India in the 7<sup>th</sup> Century A. D. The only translation into English of the *Travels* and the *Life* of Yüan-Chwāng, the one made by the late Mr. Beal, contains many mistakes. As Mr. Watters probably knew more about Chinese Buddhist Literature than any other European scholar, and had, at the same time, a very fair knowledge both of Pali and Sanskrit, he was the very person most qualified to correct those mistakes, and to write an authoritative work on the interpretation of Yüan-Chwāng's most interesting and valuable records. The news that he had left such a work was therefore received with eager pleasure by all those interested in the history of India. And Mr. F. F. Arbuthnot, who had so generously revived our Oriental Translation Fund, was kind enough to undertake to pay for the cost of publishing the work in that series. I was asked by the Council to be the editor, and was fortunate enough to be able to receive the cooperation of Dr. S. W. Bushell C. M. G., late medical officer attached to our embassy at Peking

We have thought it best to leave Mr. Watters's Ms. untouched, and to print the work as it stands. The

reader is requested therefore never to lose sight of the fact that, as printed, it has not had the advantage of any such corrections or improvements as the author might have made, had it passed through the press under his supervision.

As a rule the author gives the Indian equivalents for the Chinese names of persons and places in their Sanskrit form. But occasionally he uses the Pali form, and there are cases where we find both Pali and Sanskrit forms used even on the same page. I gathered from many conversations with the author, that this apparent inconsistency was intentional. At the time when Yüan-Chwāng travelled in India, not only all the most famous Buddhist teachers, but all the teachers of the school of thought especially favoured by the famous pilgrim, the school of Vasubandhu, wrote in Sanskrit. But Pali was still understood; and the names of places that the pilgrim heard in conversation were heard in local dialects. In his transcription the pilgrim would naturally therefore reproduce, as a rule, the Sanskrit forms, but he knew the Pali forms of ancient names, and the local forms of modern ones. It is not therefore improper, in an English work on Yüan-Chwāng, to use occasionally the Pali or vernacular forms of Indian names.

As regards the author's method of transliterating the name of the pilgrim I annex the copy of a letter by myself in the Journal of our society. Yüan-Chwāng is the correct presentation of the present Pekinese pronunciation. What would be the correct presentation, in English letters, of the way in which the pilgrim himself pronounced it, is not known.

Full indices, by the author and ourselves, and two maps which Mr. Vincent Smith has been kind enough to undertake, will be included in the second volume, which is in the press, and which we hope to bring out in the course of next year.

With these few remarks I venture to ask for a generous and sympathetic reception of this posthumous work by an

author whose untimely death was an irreparable loss to historical science, whose rare qualities of mind and the breadth of whose knowledge earned the admiration of those most qualified to judge, and whose personal qualities endeared him to all who knew him.

T. W. RHYS DAVIDS

Nalanda, May 1904.

## THOMAS WATTERS,

1840—1901.

With very much regret for the loss of an old friend, I have to notice the death of Mr. Watters, at Ealing, on January 10th. He was a member of the Council of the Society from 1897 to 1900, and a valued contributor to the Journal. The loss of a scholar who had such a wide knowledge of the vast literature of Chinese Buddhism will be deeply felt by those interested in the subject, as was amply acknowledged by Professor Rhys Davids in a few well-chosen, appreciative words addressed to the last meeting of the Society.

He was born on the 9th of February, 1840, the eldest son of the Rev. Thomas Watters, Presbyterian Minister of Newtownards, co. Down. His father died some ten years ago, after having ministered to the same congregation for fifty-six years; his mother is still living at Newtownards. It was from his father that he inherited his great love of books, and he was educated by him at home until he entered Queen's College, Belfast, in 1857. His college career was most distinguished, and he gained many prizes and scholarships during the three years. In 1861 he graduated B. A. in the Queen's University of Ireland, with first-class honours in Logic, English Literature, and Metaphysics; and in 1862 took his M. A. degree, with first-class honours, again, in the same subjects and second-class in Classics.

In 1863 he was appointed to a post in the Consular Service of China, after a competitive examination, with an honorary certificate. He proceeded at once to Peking, and subsequently served in rotation at many responsible

spots in all parts of the Chinese empire. He was Acting Consul General in Corea 1887—1888, in Canton 1891—1893, and afterwards Consul in Foochow until April, 1895, when impaired health compelled him to retire finally from the Far East, after over thirty-two years' service.

But this is hardly the place to refer to Mr. Watters's official work, or to the blue-books in which it is bound up. In his private life he was always courteous, unselfish, and unassuming, a special favourite with his friends, to whose service he would devote infinite pains, whether in small matters or grave.

His early philosophical training fitted him for the study of Oriental religions and metaphysics, which always remained his chief attraction. The character of his work may be summarized in the words of an eminent French critic, who says of Mr. Watters: "A ses moindres notices sur n'importe quoi, on sentait si bien qu'elles étaient puisées en pleine source; et sur chaque chose il disait si bien juste ce qu'il voulait et ce qu'il fallait dire."

Much of his best work is, unfortunately, buried in the columns of periodicals of the Far East, such as the *China Review* and the *Chinese Recorder*, his first published book being a reprint of articles in the *Chinese Recorder*. The list of his books is—

"Lao-tzū. A Study in Chinese Philosophy." Hongkong, London, 1870.

"A Guide to the Tablets in the Temple of Confucius." Shanghai, 1879.

"Essays on the Chinese Language." Shanghai, 1889.

"Stories of Everyday Life in Modern China. Told in Chinese and done into English by T. Watters." London, 1896.

In our own Journal two interesting articles were contributed by him in 1898, on "The Eighteen Lohan of Chinese Buddhist Temples" and on "Kapilavastu in the Buddhist Books."

A far more important and extensive work remains in manuscript, being a collection of critical notes on the well-known travels throughout India, in the seventh century of our era, of the celebrated Buddhist pilgrim Yüan-Chuāng (Hiouen - Tshang). In this Mr. Watters discusses and identifies all the Sanskrit names of places, etc., transliterated in the original Chinese text, and adds an elaborate index of the persons mentioned in the course of the travels. The work appears to be quite ready for publication. Should means be forthcoming, its appearance in print will be eagerly looked for by all interested in Buddhist lore and in the ancient geography of India.

Mr. Watters has given his library of Chinese books, I am informed, to his friend Mr. E. H. Fraser, C.M.G., a Sinologue of light and learning and a Member of our Society, who may be trusted, I am sure, to make good use of the valuable bequest.

S. W. BUSHELL.

## YÜAN CHWĀNG OR HIOUEN THSANG?

The name of the celebrated Chinese pilgrim and translator is spelt in English in the following ways (among others):—

1. M. Stanislas Julien . . . . . Hiouen Thsang.
2. Mr. Mayers<sup>1</sup>. . . . . Huan Chwang.
3. Mr. Wylie . . . . . Yuén Chwáng.
4. Mr. Beal . . . . . Hiuen Tsiang.
5. Prof. Legge<sup>2</sup>. . . . . Hstian Chwang.
6. Prof. Bunyiu Nanjio<sup>3</sup> . . . . . Hhüen Kwán.

Sir Thomas Wade has been kind enough to explain this diversity in the following note:—

“The pilgrim’s family name was 陳, now pronounced *ch’èn*, but more anciently *ch’in*. His ‘style’ (official or honorary title) appears to have been both written

玄 1 and 元 2.  
奘 奘

In modern Pekinese these would read in my transliteration (which is that here adopted by Dr. Legge)—

1 hstian chuang.

2 yüan chuang.

The French still write for these two characters—

1 *hiouen thsang*,

2 *youan thsang*,

following the orthography of the Romish Missionaries, Premare and others which was the one adapted to English usage by Dr. Morrison I doubt, *pace* Dr. Edkins, that we are quite sure of the contemporary pronunciation, and should prefer, therefore, myself, to adhere to the French

<sup>1</sup> Readers Manual, p. 290. <sup>2</sup> Fa Hien, p. 83, etc. <sup>3</sup> Catalogue, p. 436.

Hiouen, seeing that this has received the sanctification of Julien's well-known translation of the pilgrim's travels."

It is quite clear from the above that in the Chinese pronunciation of the first part of the name there is now nothing approaching to an English H. And of course Julien never intended to represent that sound by his transliteration. Initial H being practically silent in French, his Hiouen is really equal to Iouen, that is, to what *would be expressed by Yuan* in the scientific system of transliteration now being adopted for all Oriental languages. But the vowel following the initial letter is like the German ü, or the French u, so that *Yuan* would, for Indianists, express the right pronunciation of this form of the word. It is particularly encouraging to the important cause of a generally intelligible system of transliteration to find that this is precisely the spelling adopted by Sir Thomas Wade.

This is, however, only one of two apparently equally correct Chinese forms of writing the first half of the name. The initial sound in the other form of the word is unknown in India and England. Sir Thomas Wade was kind enough to pronounce it for me; and it seems to be nearly the German ch (the palatal, not the guttural,—as in Mädchen) or the Spanish x, only more sibilant. It is really first cousin to the y sound of the other form, being pronounced by a very similar position of the mouth and tongue. If it were represented by the symbol HS (though there is neither a simple h sound nor a simple s sound in it), then a lazy, careless, easy-going HS would tend to fade away into a y.

The latter half of the name is quite simple for Indianists. Using c for our English ch and n for our English ng (ñ or ñ or ñ), it would be simply cwāṅ.

Part of the confusion has arisen from the fact that some authors have taken one, and some the other, of the two Chinese forms of the name. The first four of the transliterations given above are based on Sir Thomas Wade's No. 2. the other two on his No. 1. All, except

only that of Mr. Beal, appear to be in harmony with different complete systems of representing Chinese characters in English letters, each of which is capable of defence. The French, not having the sound of our English CH, for instance, have endeavoured to reproduce it by THS. This may no longer be used even by scholars; but in Julien's time reasons could be adduced in support of it.

It appears, therefore, that the apparently quite contradictory, and in some parts unpronounceable, transliterations of this name, so interesting to students of Indian history, are capable of a complete and satisfactory explanation, and that the name, or rather title, is now in Pekinese—whatever it may have been elsewhere, and in the pilgrim's time—YÜAN CHWĀNG.

T. W. RHYS DAVIDS.

## CHAPTER I.

### THE TITLE AND TEXT.

THE Chinese treatise known as the *Hsi-yü-chi* (or *Si-yü-ki*) is one of the classical Buddhist books of China, Korea, and Japan. It is preserved in the libraries attached to many of the large monasteries of these countries and it is occasionally found for sale in bookshops. The copies offered for sale are reprints of the work as it exists in some monastery, and they are generally made to the order of patrons of learning or Buddhism. These reprints are more or less inaccurate or imperfect, and one of them gives as the complete work only two of the twelve *chüan* which constitute the treatise.

The full title of the book is *Ta-T'ang-Hsi-yü-chi* (大唐西域記), that is, "Records of Western Lands of the Great T'ang period". By the use of the qualifying term "Great T'ang" the dynasty within which the treatise was composed is indicated and this particular work is distinguished from others bearing the same general name. In some native writings we find the treatise quoted or designated by the title *Hsi-yü-chuan* (傳) which also means "Records of Western Lands". But it does not appear that the work was ever published or circulated with this name. In its original state and as it exists at present the treatise is divided into twelve *chüan*, but we find mention of an edition brought out in the north of China in which there are only ten *chüan*.<sup>1</sup>

---

<sup>1</sup> *Hsiao-yueh-tsang-chih-chin* (小閱藏短津) ch. 4.

## CHAPTER II.

### THE INTRODUCTION.

At the beginning of *Chüan* I of the Records we have a long passage which, following Julien, we may call the Introduction. In a note Julien tells us that "suivant les éditeurs du *Pien-i-tien*, cette Introduction a été composé par *Tschang-choue* (i. e. Chang Yue), auteur de la préface du *Si-yu-ki*". Another native writer ascribes the composition of this Introduction to Pien-chi. But a careful reading of the text shews us that it could not have been written by either of these and that it must be regarded as the work of the pilgrim himself. This Introduction may possibly be the missing Preface written by Yuan-chuang according to a native authority.

The Introduction begins—"By going back over the measures of the [Three] *Huang* and examining from this distance of time the records of the [Five] *Ti* we learn the beginnings of the reigns of Pao-hsi (Fü-hsi) and Hsien-Yuan (Huang Ti) by whom the people were brought under civil government and the country was marked off into natural divisions. And [we learn how] Yao of T'ang receiving astronomical knowledge (lit. "Celestial revolutions") his light spread everywhere, and how Shun of Yü being entrusted with the earthly arrangements his excellent influences extended to all the empire. From these down only the archives of recorded events have been transmitted. To hear of the virtuous in a far off past, to merely learn from word-recording historians—what are these compared with the seasonable meeting with a time of ideal government and the good fortuna living under a sovereign who reigns without ruling?"

The original of the last two sentences of this passage is rendered by Julien thus. "Depuis cette époque (i. e., the

## CHAPTER III.

### FROM KAO-CH'ANG TO THE THOUSAND SPRINGS.

A-K'I-NI (YENK'I).

The narrative in the Records now begins with this account,

Going from what was formerly the land of *Kao-ch'ang* we begin with the country nearest to it and called *A-k'i-ni*: this is above 600 *li* from east to west and 400 *li* from north to south, its capital being six or seven *li* in circuit.

In the *Life* we have a detailed account of the unpleasant and adventurous journey from the Chinese capital to the chief city of *Kao-ch'ang*. This city, we know, was in the district which is now called *Turfan* and it is said to be represented by the modern *Huo-chow* (火州) otherwise *Karakhojo*. At the time of our pilgrim's visit *Kao-ch'ang* was a thriving kingdom, and its king, though a vassal of China, was a powerful despot feared by the surrounding states. This king, whose name was *Kü-wên-tai* (麴文泰) or as it is also given, *Kü-ka* (嘉), had received *Yuan-chuang* on his arrival with great ceremony and kindness, had tried entreaty and flattery and even force to retain him, and had at last sent the pilgrim on his way with great honour, giving him presents and provisions and also letters of introduction to other sovereigns. Then why does *Yuan-chuang* here write of *Kao-ch'ang* as a state which had ceased to exist? The explanation is to be found in the great change which that kingdom had experienced between

## CHAPTER IV.

### CHUAN I CONT'D

#### TARAS TO KAPIS.

The account in the Records proceeds to relate that from Bing-ghyul or Thousand Springs the pilgrim continued his journey westward and, after going 140 or 150 *li* he arrived at the city of *Ta-lo-ssü*. This city was eight or nine *li* in circuit: here traders and Tartars (or, trading Tartars) from other countries lived pell-mell: in natural products and climate the city much resembled *Su-she*.

The *Ta-lo-ssü* of this passage is undoubtedly the Taras or Talas of several old writers and travellers. Dr Bretschneider, properly rejecting M. Saint-Martin's identification of Taras, is disposed to place the site of the city near that of the present Aulié-ata on the river Taras, and Dr Schuyler is of the same opinion.<sup>1</sup> This seems to be correct enough for practical purposes, but the old Taras (or Talas) was probably some miles to the south-east of the modern town Aulié-ata. It should be added that while the distance between *Su-she* and Taras in this passage is 540 *li* the distance between the *Sui-ye* city and Taras is given elsewhere as only 310 *li*.<sup>2</sup>

Our narrative proceeding tells us that above ten *li* to the south of Taras was a small isolated town inhabited by above 300 Chinese. These men had originally been taken captive by the Turks and carried off to this district: they had afterwards

---

<sup>1</sup> Med. Res. Vol. I. p. 18 note and p. 228 note. See Schuyler's Turkistan Vol. II. p. 120.

<sup>2</sup> T'ang-Shu, ch. 43 and 221.

## CHAPTER V

### CHUAN II.

#### GENERAL DESCRIPTION OF INDIA.

##### ITS NAMES.

The pilgrim having now arrived at the frontiers of the great country which he calls *Yin-tu* (India) gives his readers a "Pisgah-sight" of the land before taking them through its various kingdoms. And first he tells them of its name and its meaning and probable origin. His statements about the name may be roughly rendered as follows—

We find that different counsels have confused the designations of *T'ien-chu* (India); the old names were *Shên-tu* and *Sien* (or *Hien-tou*); now we must conform to the correct pronunciation and call it *Yin-tu*. The people of *Yin-tu* use local appellations for their respective countries; the various districts having different customs; adopting a general designation, and one which the people like, we call the country *Yin-tu* which means the "Moon".

This rendering differs in some respects from that given by Julien which is neither very clear nor correct. Here, however, as in several other passages of the Records, it is not easy to make out the precise meaning of the author's statements. It is plain, however, that he is not dealing with names given to India generally but only with those used in Chinese books. Then his words would seem to indicate that he regarded *T'ien-chu*, *Shên-tu*, and *Sien-tou* as only dialectical varieties or mistaken transcriptions of *Yin-tu*, which was the standard pronunciation. Further his language does not seem to intimate, as Julien under-

## CHAPTER VI.

CHUAN II CONT<sup>d</sup>.

### LAMPA TO GANDHĀRA.

OUR pilgrim has now reached the territory which he, like others before and after him, calls India. But it is important to remember that the countries which he describes from Lan-p'o to Rajpur both inclusive were not regarded by the people of India proper as forming part of their territory. It was only by foreigners that these districts were included under the general name *India*. To the inhabitants of India proper the countries in question were "border lands" inhabited by barbarians. This was a fact known to Yuan-chuang, but he named and described these States mainly from information obtained as he travelled. The information was apparently acquired chiefly from the Buddhist Brethren and believing laymen resident in these countries. To these Buddhists Jambudvīpa was India and the miracles and ministrations of the Buddha extended over all the great region vaguely called Jambudvīpa. Moreover the great foreign kings who had invaded India from the north had included these States in their Indian empire and the memory of these kings survived in the Buddhist religious establishments.

### LAN-P'O (LAMPA).

From Kapis the pilgrim continued his journey going east above 600 *k* through a very mountainous region; then crossing a black range he entered the north of India and arrived in the *Lan-p'o* country.

## CHAPTER VII.

### CHUAN (BOOK) III.

#### UDYĀNA TO KASHMIR.

From Udakakhaṇḍa city a journey north over hills and across rivers (or valleys) for above 600 *li* brought the traveller to the *Wu-chang-na* country. This country was above 5000 *li* in circuit; hill and defile followed each other closely and the sources of river-courses and marshes were united. The yield of the cultivated land was not good; grapes were abundant, but there was little sugar-cane; the country produced gold and iron (in the D text, gold coins) and saffron; there were dense woods and fruits and flowers were luxuriant. The climate was temperate with regular winds and rain. The people were pusillanimous and deceitful; they were fond of learning but not as a study, and they made the acquisition of magical formulæ their occupation. Their clothing was chiefly of *pa-tieh* (calico). Their spoken language was different from, but bore much resemblance to, that of India, and the rules of their written language were in a rather unsettled state.

A note added to our text tells us that *Wu-chang-na* means "park", the country having once been the park of a king, (viz. Asoka, according, to the 'Life'). The *Wu-chang-na* of the narrative is perhaps to be read *Udana* and it stands for *Udyāna* which means "a park". Other forms of the name in Chinese works are *Wu-t'u* or *-ch'a* (茶 or 荼) perhaps for *Uda*.<sup>1</sup> *Wu-tang* (長) used by *Fa-hsien*, *Wu-ch'ang* (場) in the *Ka-tan-chi*, *Wu-tien* (or *yun*)-*nang* (填 or 員囊) used by *Shihhu* of the later *Sung* period, and

---

<sup>1</sup> *Tung-chien-kang-mu*, *T'ang Kao Tsung Tsung-chang* 2<sup>d</sup> y.

## CHAPTER VIII.

CHUAN III CONT<sup>D</sup>.

### KASHMIR TO RAJAPUR.

#### KASHMIR.

FOR an account of the pilgrim's entry into Kashmir, and his arrival at the capital of that country, we are indebted to the narrative in the Life.<sup>1</sup> This treatise tells us that Yuan-chuang entered Kashmir territory by the rocky Pass which formed the western approach to the country. At the outer end of the Pass he was received by the maternal uncle of the king, who had been sent with horses and conveyances to escort him to the capital. On the way thither the pilgrim passed several Buddhist monasteries in which he performed worship; and at one, the Hushkara (護瑟迦羅)-vihāra, he spent a night. During the night the Brethren of the monastery had dreams in which they were informed by a deity that their guest was a Brother from Mahā-China who, desirous of learning, was travelling in India on a pilgrimage to Buddhist sacred places; the Brethren were also exhorted by the deity to rouse themselves to religious exercises in order to earn by their proficiency the praise of their illustrious guest. This was repeated on each of the few days occupied by the pilgrim and his party in reaching the royal Dharmasāla which was about a yojana from the capital. At this building the king was waiting to receive the pilgrim and conduct him into the city. His Majesty was attended by

---

<sup>1</sup> Ch. 2.

## CHAPTER IX.

(CHUAN IV.)

### CHĒH-KA (TAKKA?) TO MATHURĀ.

From Rājapur the pilgrim proceeded south-east down a hill and across a river 700 *li* to the *Cheh-ka* country. This was above 10 000 *li* in circuit; it lay between the *Pi-po-she* (Bibas) river on the east and the Indus on the west; the capital was above 20 *li* in circuit. The crops of the country were upland rice and spring wheat; it yielded gold, silver, bell-metal (*tu-shih*), copper, and iron; the climate was hot with much violent wind; the inhabitants had rude bad ways and a low vulgar speech; they wore glossy white clothing made of silk, muslin &c.; few of them believed in Buddhism, and most served the Devas; there were ten Buddhist monasteries, and some hundreds of Deva-Temples. On from this country there were numerous *Punyasāl's* or free rest-houses for the relief of the needy, and distressed; at these houses medicine and food were distributed and so travellers having their bodily wants supplied, did not experience inconvenience.

In the Life we are told that our pilgrim on leaving Rājapur went south-east, and after a journey of two (or three) days crossed the *Chandrabhaga* (*Chenāb*) river to the city of Jayapur. Here he spent a night in a non-Buddhist monastery outside the west gate of the city. From this he went on to Śākala in the *Cheh-ka* (in one text *Li-ka*) country, from that to the city *Narasimha*, and thence eastward to a *palāśa* wood. Here he had an encounter with brigands and narrowly escaped with his life. From the village beyond this wood he resumed his journey and reached the eastern part of the *Cheh-ka* country. Here he found a large city, and in a mango

## CHAPTER X.

CHUAN IV CONT<sup>D</sup>.

### STHĀNESVAR TO KAPITHA.

From the Mathurā country the pilgrim, according to his narrative, proceeded north-east, and after a journey of above 500 *li*, reached the *Sa-t'a-ni-ssü-fa-lo* (Sthānesvara) country. He tells us this country was above 7000 *li* in circuit, and its capital, with the same name apparently, was above twenty *li* in circuit. The soil was rich and fertile and the crops were abundant: the climate was warm: the manners and customs of the people were illiberal: the rich families vied with each other in extravagance. The people were greatly devoted to magical arts and highly prized outlandish accomplishments: the majority pursued trade, and few were given to farming: rarities from other lands were collected in this country. There were (that is, at the capital apparently) three Buddhist monasteries with above 700 professed Buddhists, all Hīnayānists. There were also above 100 Deva-Temples and the non-Buddhists were very numerous.

The capital, the pilgrim goes on to describe, was surrounded for 200 *li* by a district called the "Place of Religious Merit" — *Fu-ti* (福地) The origin of this name Yuan-chuang learned at the place to be as follows. The "Five Indias" were once divided between two sovereigns who fought for mastery, invading each other's territory and keeping up unceasing war. At length in order to settle the question of superiority, and so give peace to their subjects, the kings agreed between themselves to have a decisive action. But their subjects were dissatisfied and refused to obey their kings' commands. Thereupon the king [of that part of India which included Sthānesvara] thought of an expedient. Seeing it was useless to let his subjects have a voice in his proposals, and knowing that the people would be influenced by the supernatural, he secretly sent a roll of silk to a clever brahmin commanding him to come to the palace. On his arrival there the brahmin was kept in an inner chamber, and there he

## CHAPTER XI.

CHUAN V.

### KANYĀKUBJA TO VIŚOKA.

From the neighbourhood of Sankāśya the pilgrim went north-west for nearly 200 *li* to the *Ka-no-kū-she* (Kanyākubja) country. This he describes as being above 4000 *li* in circuit. The capital, which had the Ganges on its west side, was above twenty *li* in length by four or five *li* in breadth; it was very strongly defended and had lofty structures everywhere; there were beautiful gardens and tanks of clear water, and in it rarities from strange lands were collected. The inhabitants were well off and there were families with great wealth; fruit and flowers were abundant, and sowing and reaping had their seasons. The people had a refined appearance and dressed in glossy silk attire; they were given to learning and the arts, and were clear and suggestive in discourse; they were equally divided between orthodoxy and heterodoxy. There were above 100 Buddhist monasteries with more than 10,000 Brethren who were students of both the "Vehicles". There were more than 200 Deva-Temples and the non-Buddhists were several thousands in number.

The reading "north-west" at the beginning of this passage is that of the Common texts of the Records and Life; but the D text of the Records has "south-east". This agrees with Fa-hsien's narrative<sup>1</sup>, confirms the correction proposed by Cunningham<sup>2</sup>, and, as Kanauj is to the south-east of Sankassa, is evidently the proper reading. Moreover in the itinerary of the Sung pilgrim Kanyākubja is two stages (*ch'êng* 程) to the east of Sankāśya<sup>3</sup>. Fa-hsien

---

<sup>1</sup> Fo-kuo-chi, ch. 18.

<sup>2</sup> Anc. Geog. Ind. p. 376.

<sup>3</sup> Ma T. I. ch. 338.

## CHAPTER XII.

CHUAN VI.

### ŚRĀVASTI TO KUSINĀRĀ.

From the Viśoka district the pilgrim travelled, he tells us, above 500 *li* (about 100 miles) north-east to the *Shih-lo-fa-si-tt* (Śrāvastī) country. This country was above 6000 *li* in circuit: its "capital" was a wild ruin without anything to define its areas; the old foundations of the "Palace city" were above twenty *li* in circuit, and although it was mostly a ruinous waste yet there were inhabitants. The country had good crops, and an equable climate: and the people had honest ways and were given to learning and fond of good works. There were some hundreds of Buddhist monasteries of which the most were in ruins: the Brethren, who were very few, were Sammatīyas. There were 100 Deva-Temples and the non-Buddhists were very numerous. This city was in the Buddha's time the seat of government of king Prasenajit and the foundations of this king's old palace remained in the old "Palace city". Not far east of these was an old foundation on which a small tope had been built: this was the site of the large chapel (Preaching Hall) which king Prasenajit built for the Buddha. Near the site of the chapel was another tope on old foundations: this marked the site of the nunnery (*ching-shē*) of the Buddha's foster-mother, the bhikshunī Prājapatī, erected for her by king Prasenajit. A tope to the east of this marked the site of the house of Sudatta the Elder (chief of the non-official laymen). At the side of this was a tope on the spot where Angulimāla gave up his heresy. This Angulimāla, whose name denotes Finger-garland, was a wicked man of Śrāvastī who harried the city and country, killing people and cutting a finger off each person killed, in order to make himself a garland. He was about to kill his own mother in order to make up the required number of fingers, when the Buddha in compassion proceeded to convert him. Finger-garland on seeing the Buddha was delighted, as his Brahmin teacher

ON YUAN CHWANG'S  
TRAVELS IN INDIA

VOLUME II

## CHAPTER XIII.

CHUAN VII.

### VĀRĀṄASĪ TO NEPĀL.

The narrative in the Records goes on to state that the pilgrim continued his journey from the large town which was 200 *li* south-west from Kuśinagara onward through the forest, and after travelling above 500 *li* he reached the Po-lo-na-se (Varaṇāsī or Vārāṇasī) country (that is the city now called Benares).

The Fang-chih repeats the statement here made, but in the *Life*, which does not mention the large town, the distance from Kuśinagara to Varaṇāsī is given as only over 500 *li*, the direction not being given. Fa-hsien calls the country Kāśī and the capital *P'o-lo-na* (Baraṇā or Varaṇā),<sup>1</sup> and this distinction is observed by other writers. We also find these two names occasionally treated as convertible, but in Buddhist books Kāśī is seldom found as the designation of the city, and is generally applied to the country. Thus the fine cotton stuffs for which the Benares district was famous are called "Kāśī cloth". The sacred city is generally called Baraṇā or Vārāṇasī or Vāraṇāsī, and sometimes the district is included in this name. The latter form is the only one which Yuan-chuang seems to have known and, in his usual manner, he makes it include the city and the country.

The Vārāṇasī District is described by our pilgrim as being above 4000 *li* in circuit. The capital reached to the Ganges on

---

<sup>1</sup> *Fo-kuo-chi*, ch. 34.

## CHAPTER XIV.

CHUAN VIII.

### MAGADHA.

From Vaiśāli, the pilgrim narrates, he went south across the Ganges to Magadha.

Neither in these Records nor in the Life is the distance stated, but in the "Fang-chih", Magadha, that is, Rājagaha, is 150 *li* to the south of Vaiśāli. Fa-hsien merely tells us that from the Ānanda Topes he crossed the river and descended south for a *yojana* into the Magadha country.<sup>1</sup> Between Vaiśāli and Pāṭaliputra lay the Vajjian villages *Na-t'ê* (那 陀) or *Nataka*, and farther on *kou-li* (拘 利) or *Koṭi*, the latter being separated from the Magadha country by a river, viz., the Ganges.<sup>2</sup>

Our pilgrim proceeds to describe the Magadha country in his usual manner. It was, he states, above 5000 *li* in circuit. There were few inhabitants in the walled cities, but the other towns were well peopled; the soil was rich, yielding luxuriant crops. It produced a kind of rice with large grain of extraordinary savour and fragrance called by the people "the rice for grandees". The land was low and moist and the towns were on plateaus. From the beginning of summer to the middle of autumn the plains were overflowed, and boats could be used. The inhabitants were honest in character; the climate was hot; the people esteemed learning and revered Buddhism. There were some fifty Buddhist monasteries, and more than 10000 ecclesiastics, for the most part adherents of the Mahāyāna system. There were some

---

<sup>1</sup> Fo-kuo-chi, *ch.* 27.

<sup>2</sup> Chang - a - han - ching, *ch.* 2. Sar. Vin. Yao-chih, *ch.* 6 where we have *Na-ti-ka* and *Ku-ti* as the names of the two towns or villages.

## CHAPTER XV. MAGADHA CONTINUED.

CHUAN IX of our Records begins by telling us that in a wood, to the east of the Bodhi Tree and on the other side of the Nairanjana river, was a tope, and to the north of this a tank which was the place where the "Scent-elephant" served his mother. Formerly, the pilgrim continues. Ju-lai in his career as a P-usa was a young "scent-elephant", his home was in the North Mountains and he wandered to the banks of this tank, his mother was blind, and he gathering lotus-roots and drawing pure water, waited on her with filial piety, going about as the seasons changed. Once a man lost his way in this wood and cried out in helpless distress; the young elephant thereupon kindly led him out of the wood, and shewed him the way home. When the man returned to his native place he told the king about the "scent-elephant", and then went as guide with the force which the king sent to capture the animal. At the instant this man pointed out the elephant his arms fell down as if lopped off. The king had the elephant brought to his stables and tied up there, but the creature would not take any food. In reply to the king's question he said he could not enjoy any food knowing that his blind mother was starving; thereupon the king moved by the filial display of the elephant set him free.

This curious story of the Buddha in one of his previous existences having been a "scent-elephant" or Gandhabastin is the Matiposaka Jātaka (No. 455 of the Pali Jātaka). There is a different version of it given in the late work the "Ehadrakalpa Avadāna", and still another version in a Chinese translation of a Sanskrit treatise.<sup>1</sup> In the latter

---

<sup>1</sup> Bud. Lat. Nep. p. 46; Tsa-pao-tsang-ching ch. 2 (No. 1329).

## CHAPTER XVI.

CHUAN X.

### I-LAN-NA-PO-FA-TO COUNTRY.

The narrative in the Records relates that from the monastery of the town *Loh-pan-ni-lo* (Lavananila?) the pilgrim journeyed east through a mountain forest for more than 200 *li* to the *I-lan-na-po-fa-to* country. This country was above 3000 *li* in circuit, and its capital, which was 20 *li* in circuit, on its north side was close to the Ganges. The region was fertile with a genial climate and inhabitants of honest ways; there were above ten Buddhist monasteries and more than 4000 Brethren the most of whom were Hinayanists of the Sammitiya school; there were above twenty Deva-temples and the adherents of the various religions lived pell-mell. In recent times the king of a neighbouring state had deposed the ruler and given the capital to the Buddhist Brethren, erecting in the city two monasteries each of which had about 1000 Brethren of the Sarvāstivādin school. Beside the capital and close to the Ganges was the *I-lan-na* mountain, the dark mists of which eclipsed sun and moon; on this an endless succession of rishis had always lodged and their teachings were still preserved in the Deva-temples; moreover the Buddha had lived here, and preached his religion to devas and men. To the south of the capital was a tope where Buddha had preached, and to the west of this was the tope of the bhikshu *Shi-lu-to-pin-shē-ti-kou-ti* (Śrotavimsatikōṭi) at the place where he was born. The pilgrim then relates the well-known legend about this disciple. He then goes on to describe that in the west of this country to the south of the Ganges was a small isolated mountain with two tall summits one above the other. Here the Buddha once kept the Summer Retreat, and reduced to submission the yaksha *Po-ku-lo* (Bakula); at the foot of the south-east ledge were traces of Buddha's sitting on a large rock, above which was a tope. On a rock

## CHAPTER XVII.

(CHUAN XL)

### CEYLON.

According to the Records the pilgrim proceeded from Malakūṭa to Sēng-ka-lo or Ceylon, but the Life represents him as merely *hearing* of that country. If we had only the Records we should be at liberty to believe that he proceeded to Ceylon, and returned thence to Draviḍa. But it is perhaps better to regard him as writing about Malakūṭa and Ceylon from information given to him in Draviḍa, and from books. There seems to be much in *Chuan X* and *XI* that is not genuine, and it may be observed that in certain old texts like *C* these two *chuan* are given without mention of Pien-chū as compiler. They are also, together with *Chuan XII*, marked by the character *yi*, meaning *doubtful*. It does not seem, therefore, to be necessary to dwell much on the curious legends and descriptions given in this part of the Records.

Of the legends about Ceylon related by the pilgrim the first tells how a princess of South India was carried off by a lion into the woods. To this lion the princess became mother of a son and a daughter, and in the course of time the son secretly carried off his mother and sister to the native place of the mother. Thereupon the lion, utterly distressed and enraged by the loss of his family, committed dreadful havoc in the land, and the son for the reward offered by the king killed his own father. When the king learned the circumstances, he banished the patricide, sending him away in a boat which brought him to Ceylon. Here the young man settled, and marrying a trader's daughter, he introduced order and government, and his descen-

## CHAPTER XVIII.

(CHUAN XII.)

### TSAO-KU-T'A.

At the end of *Chwan XI* the pilgrim tells us that from Fa-lana he continued his journey north-west, crossed mountains and wide river-courses, passed small towns, and emerging from India after a journey of above 2000 *li*, reached the country of *Tsao-ku-t'a*. The next *Chwan* begins by describing this country as being above 7000 *li* in circuit and its capital *Ho-si-na* as being above 30 *li* in circuit; there was another capital named *Ho-sa-lo* of the same extent with *Ho-si-na*, and these two cities had strong elevated situations. The mountains with their river-courses stood high;<sup>1</sup> the cultivated lands had a high brisk situation; the crops were regular; early wheat was abundant, and vegetation was prolific; the land produced saffron and asa-foetida; the latter plant grew in the valley of the *Lo-mo-yin-tu*. In the city *Ho-sa-lo* there were springs from which issued streams of water which the farmers used for irrigation. The climate was very cold, and frost and snow abounded; the people were excitable and deceitful; they were fond of accomplishments and were clever without intelligence (but according to B and D texts, without excellence); their writing and their spoken language differed from those of other countries. They paid worship to gods and also revered Buddha, the Canon, and the Order; there were some

---

<sup>1</sup> "The mountains with their river-courses stood high." The original here is *shan-chuan-yin-lin* (山川隱嶺), that is "mountains and rivers (or river-courses) of great elevation". But instead of *yin-lin* some texts have the reading *yin-chên* (隱軫) making the clause mean "there is a succession of hill and valley". In this description as in several other passages of the Records it is not clear whether the pilgrim uses *chuan* in its classical sense of a large river, or to denote a river-course or valley.

## INDEX TO INDIAN NAMES.

A few names not Indian, and some subjects, are also included.

### A.

- Abhaya, son of Bimbisara, II. 151  
 Abhaya, king of Ceylon, II. 235  
 Abhayagiri Vihara, II. 235  
 Abhidharma-dhatukaya-pada, 273  
 Abhidharma-jñāna-prasthāna, 277  
 Abhidharma-kośa, 210, 274, 325—7  
 Abhidharmakosa - bhāṣya - īkā-tattva, 327  
 Abhidharma kośa-vyakhya, 212  
 Abhidharma-prakarāṇa-pāda, 273, 280  
 Abhidharma-praveśana, 280  
 Abhidharma-mahāvibhāṣhā, 274, 276  
 Abhidharmavātara-śāstra, 280  
 Acchuta, rishi, 219  
 Achala, a Sthavira, II. 239, 247  
 Achara, arhat, II. 209, 239, 246  
 Aciravati, river, 398  
 Adbhuta, tope in Udyāna, 238  
 Agnidatta, 46  
 Ahicchatra, 332  
 Ahogangā, II. 75  
 Ajanta Caves, II. 240, 241  
 Airavati, river at Kusināra, II. 29  
 Ajatasatru, king, II. 149, 158, 163  
 Ajitavati, river, II. 28  
 Aksu, in Turkistan, 84  
 Alapalu, naga, 230  
 Alexander, Range of Mountains, 73, 74  
 Allahabad, sacred tree at, 362  
 Allakappa, II. 42  
 Alm's bowl, the Buddha's, 202, II. 131  
 Aluno, mountain, 126  
 Amalaka (or āmra), II. 49  
 Amalaka Stūpa, II. 99  
 Ambapali, II. 68, 69, 79  
 Amitāyus, II. 205  
 Aṃsuvaramma, king of Nepal, II. 84  
 Ānanda, revered by bhikṣuṇīs, his death, II. 80  
 Ananda-pura, II. 247  
 Anantarya-karma, 268  
 Anathapiṇḍaka, 383  
 Anavatapta lake, source of the Ganges, Indus, and Oxus rivers, 32—35, 264, 388; II. 154, 285  
 Andarāb, city, II. 269  
 Aṅga, subject to Magadha, II. 182  
 Angulimāla, a brahmin robber, 377, 381  
 Angutala, a country, 382  
 Andhra, 269; II. 209—214  
 Animals offer flowers, 280; II. 107, 8  
 Antarābhava, intermediate state, 122; II. 56  
 Aniruddha, arhat, II. 37, 38  
 Andhavana, near Śrāvasti, 398  
 Animisa Cetiya, II. 121  
 Anupiya, in Malla, II. 13  
 Anuruddha, Asoka's minister, II. 89

- Apalāla, nāga, 229  
 Arahats, 306; II. 219, 220  
 Araṇya Vihāra, 53  
 Aravala, naga, 266  
 Architecture, Indian, 147  
 Army organisation, 171  
 Arrow-well, II. 14  
 Aruṇa mountain, 117  
 Aryadeśa, 132  
 Asanga, 210, 355—358  
 Ascharya Vihāra, 63  
 Ashes Tope, II. 23, 24  
 Āśita, II. 2  
 Asokarama, II. 99  
 Asoka, viceroy in Takshasilā, 241;  
     reigned 100 years after Buddha,  
     269; II. 88; his 84 000 topes, II 91  
 Asoka topes, 129, 182, 234, 243,  
     245, 250, 255, 261, 316, 319, 330,  
     332, 334, 351, 352, 359, 361, 369,  
     371, 373, 389; II. 11, 14, 22, 23,  
     26, 28, 42, 48, 50, 60, 65, 80, 83,  
     111, 116, 122, 146, 162, 171, 175,  
     176, 190, 191, 193, 200, 224, 226,  
     239, 246, 255, 259  
 Asoka pillars, at Śravastī, 383;  
     to the previous Buddhas, II. 5, 6;  
     at Lumbini, II. 14; at Kusināra,  
     II. 28, 42; at Vaiśālī, II. 65; at  
     Pātaliputra, II. 93; at Rajagaha,  
     II. 162  
 Āsvaghosha, 209, 245, 278; II. 102  
     —104  
 Āsvajit, arhat, II. 150  
 Aṭavi, demon and town, II. 61, 181  
 Avantakaś, branch of the Samma-  
     tiya school, II. 261  
 Avanti, the country, II. 251  
 Avatamsaka, sect, II. 104  
 Avalokiteśvara, 238, 279, 303, 343;  
     same as Śrī, 345; husband of  
     Tārā, II. 105, 107; at the Bodhi,  
     II. 115, 116; miracle by, II. 125;  
     worships Buddha, II. 170; his  
     image, II. 175, 289; appears to  
     a devotee, II. 215; frequents  
     a deva temple, II. 229; on Pota-  
     laka Hill, II. 231; as cloud  
     horse, II. 234  
 Avaraśāila, monastery, II. 217  
 Aviddhakarṇa Vihāra, II. 60  
 Ayamukha, country, 359—361  
 Ayodhya, country, 354

## B.

- Badakshan, 105; II. 275—278  
 Bagelkhand, 366  
 Bagrash, lake, 48  
 Bahuputra Chaitya, at Vaisali, II. 70  
 Bairāt, kingdom, 300  
 Bais rajputs, 344  
 Bakariya kund, at Benares, II. 47, 48  
 Baktria, 132, 134  
 Bakula, yaksha, II. 178  
 Baladitya, king, 210, 288, 289; II.  
     164, 171  
 Bālāpura, 379  
 Bālīkā, in Vaisali, II. 79  
 Balkh, 108 foll., 114  
 Balti, or Little Tibet, 240  
 Baluka, the sands, 65  
 Samian, 108, 114—122  
 Baṇa, his literary style, 346  
 Banyan, the sacred, at Allahabad,  
     363  
 Barashahr, lake, 48  
 Bhaddavatika, elephant, 367  
 Bhadraruchi, bhikshu, II. 242, 255  
 Bhadra-vihāra, at Kanauj, 353  
 Bhadra, nun at Vaiśālī, II. 78  
 Bhalluka, or Bhallika, 112; II. 131  
 Bharuṇa Paṇḍita, 136  
 Bharukacchapa (Bharoch), II. 241  
 Bhaskaravarman, king of Kāma-  
     rupa, 384; II. 186  
 Bhaviveka, author, 221—224  
 Bhuma, devī, 221; II. 303  
 Bhimāla (Śiva), 221  
 Bhorasāila in Oḍiśā, II. 212  
 Bhrāmara-giri, II. 207, 208  
 Bības, river, 286

- Bimbisāra, King of Magadha, II. 107, 146, 148, 150, 151  
 Black town, in Yenki, 47  
 Black Bee Vihāra, II. 208  
 Black range, of mountains, 39  
 Bodhi Tree, II. 114 foll.  
 Bodhila, Buddhist author, 292  
 Bodhisattva-piṭaka, II. 80  
 Bokhara, 98  
 Brahmā, the god, builds a hall, II. 121; urges the Buddha to preach, II. 325; rubs sardal wood, II. 146  
 Brahmadatta, king of Kanauj, 341; king of Kosala, 280  
 Buddhābhadrā, author, II. 231  
 Buddhāśāsa, author, 353, 359  
 Buddhagupta, king of Magadha, II. 164  
 Buddhasimha, author, 358  
 Buddhavana, Hill, II. 146  
 Bud-hail, name of a book, 325—327  
 Burial, exposure, and cremation, 174  
 Buzghala Khāna, Iron Pass, 101, 102  
 Byas, river in the Panjab, 298
- C.**
- Caste, meaning of, 160  
 Celestial mountains, 87  
 Ceylon, 252—257  
 Chaddanta Jātaka, II. 63  
 Champā, town and country, II. 181 foll.  
 Chandaka, groom, II. 22  
 Chandāgiri, jailor, II. 90  
 Chandrabhāga (Chenab), river, 286  
 Chandrakānta gem, II. 236  
 Chandrapāla, author, II. 169  
 Chandraprabha, king, 244  
 Chandruvarman, author, 297  
 Charitrapura, in Orissa, II. 195  
 Chi-meng, a pilgrim, 203  
 Chimkend, in Turkistan, 84  
 China, origin of the name, 293 (compare 349)
- Chinabhukti, a settlement of Chinese in the Panjab, 292  
 Chinchā-mānavikā, 392  
 Chitor, II. 251  
 Chola, in South India, II. 224  
 Chunda, a smith, II. 26, 27  
 Cocoa-nut Island, II. 236  
 Copper plates, 278  
 Corvée, 107, 176  
 Cowries, used as coins, 178  
 Currency, in India in the 7th Century, 178
- D.**
- Dandaka, a forest, II. 199  
 Dantapura, capital of Kalinga, II. 199  
 Dard, or Dard, 239  
 Daśabala, Mahāsaṅghika, II. 75  
 Daśabhūmika Sūtra, 359  
 Daśa-bhūmi-vibhāṣā-sāstra, II. 206  
 Dead, three ways of desposing of the, 174  
 Deer, park reserve for, 72  
 Devadaha, king of, 15  
 Deva, Buddhist writer, 245, 320, 361; II. 100, 202, 224  
 Devadatta, 339, 390; II. 4, 54, 149, 152, 155, 191  
 Devādūta Sūtra, 269  
 Devāsarma, author, 373  
 Devāsena, arhat, 323  
 Devāvataṛaṇa (Sāikāśya), 335  
 Dew-dish, Chinese term, II. 50  
 Dhanakāṭaka, 214—224  
 Dhanapāla, elephant, II. 149  
 Dhāraṇi Sūtras, II. 223  
 Dharmagupta, 53, 64; II. 204; Vinaya of the school of, 227  
 Dharmapāla, his public discussions, 372, 374; his teaching at Nālandā, II. 109, 165, 168, 215; his life, II. 227  
 Dharmaprabhā, 186  
 Dharmasūtra, hidden inspired book, legend of, 315, 316

Dharmasengha, 107  
 Dharmasālā, resthouse, 288  
 Dharmatāra, 143: The same as  
 Dharmatrāta, 214, 215, 273, 276  
 Dhārmāvivardhana, prince, see  
 Kunāla  
 Digumbāra Jains, 252; II. 164, 155  
 Dinnāga, author, II. 210—214, 240  
 Dipānkara Buddha, 183, 191; II. 57  
 Divyāvādāna, 85  
 Dravida, II. 226—228  
 Dress, in India, in the 7th cen-  
 tury, 148  
 Dress of the Bhikshus, 150  
 Droṇa, the brahmin, II. 43, 62  
 Droṇodāna, rāja, 391  
 Dryads, II. 87, 88  
 Durga human sacrifices to, 360  
 Durjāta, epithet of Pārśva, 209

## E.

Earth gods, images of two, II. 124  
 Education, in India in the 7th cen-  
 tury, 160  
 Eight Great Topes, II. 20, 116  
 Ekāśringa, rishi, 318  
 Elapatra nāga, 199, 241.  
 Elephant appetite legend, 281  
 Emaciated Buddha, image of, II. 129  
 Embers Tope, II. 23, 24  
 Etiquette, social, rules of, 173  
 Exchange, media of, 178

## F.

Fast-days, 304  
 Ferghana, 88  
 Ferries, dues payable at, 176  
 Fire worship, II. 133  
 Fish, as divine, 68  
 Food, lawful and unlawful, 79  
 Foot-prints, of the Buddha, 62,  
 261, 233; II. 92  
 Funeral ceremonies, 175  
 Further India, II, 189

## G.

Gaggara, tank at Champā, II. 182  
 Gambhira, a yaksha, II. 152  
 Gandhamādāna, Mt., 38  
 Gandhahastin, a fabulous elephant,  
 II. 141  
 Gandhāra, 124, 129, 132, 197—200,  
 240, 258  
 Ganges, 319, 320, 329, 354, 360,  
 361, 365, 367; II. 48 foll., 63  
 Ganges gate, tank so-called, 328  
 Gauḍana, see Goyāna  
 Gayā, II. 110 foll.  
 Ghuzar, river, 101  
 Getae, or Yue-chi, 87, 92, 260  
 Ghosha, arhat, 246  
 Ghosila (Ghosita), of Kosambi,  
 369, 370  
 Girivraja, old Rājagaha, II. 154  
 Girnar, hill, II. 249  
 Gobharāṇa, a bhikshu, 136  
 Godhāni, see Goyāna  
 Gohati, capital of Kāmarūpa. II.  
 186  
 Gold Mountain, 79  
 Gopa, an author, 374  
 Gopāla, a nāga, 184, 193  
 Gosrīnga, mountain and vihāra. II.  
 296, 301  
 Gotama Gate and Ghat, at Pātān-  
 putra, II. 88  
 Govinda, doubtful restoration for  
 Ku-hun-t'u, 316  
 Govisāna, country, 331  
 Goyāna (Aparagā), 32  
 Gridhrakūta, in Magadha, II. 151  
 Guhā-vihāra, near Madhurā, 309  
 Guhyapati, the Malla, II. 36, 37  
 Guṇābhadrā, 46, 158  
 Guṇamati, author, 324; II. 165,  
 168, 246; three others, II. 108  
 Guṇaprabhā, author of 100 books,  
 322—324; II. 255; Another, 324  
 Gurjara, II. 250  
 Gurupāda Hill, II. 143

## H.

- Hari (Vishnu), 353  
 Haridvāra (Hardwar), 319, 329  
 Hārīti, demon mother, 216  
 Harshavardhana, king, 313  
 Hashtnagar (Pushkaravati), 214  
 Hayamukha, see Ayamukha  
 Head-dresses, 151  
 Helmand, river, II. 265  
 Himatala, district near Kashmir, 279; II. 275  
 Himavat, Mt, 84  
 Hīnayāna and Mahāyāna, primitive and developed systems. 165; Yuan Chwang's peculiar use of the terms, 318  
 Hindukūsh, II. 287  
 Hiranyavati, river at Kusinārā, II. 29  
 Holi, village in Audh, 355  
 Honey, legend of the monkeys gift of, 309; II. 65  
 Human sacrifices, 360  
 Hushkara, vihāra, 268

## I.

- Iddhi, II. 132  
 India, names of, 131; its size, 140.  
 The five Indias, 348  
 Indra, name of a brahmin, 322  
 Indra-sāla-gubā, II. 178  
 Indra, the god, II. 23, 37, 42, 57, 79, 122, 128, 158  
 Indus, river, 134  
 Īraṇa, mountain in Bengal, II. 179  
 Iron Pass, 101, 102  
 Isipatana, near Benares, II. 48  
 Issikkul, lake, 74  
 Īsvara, author, 217, 218  
 Īsvara, the god, II. 13

## J.

- Jabalpur, 366  
 Jains, 252

- Jajhoti (Bundelkhand), II. 251  
 Jālandhara, in the Panjab, 296;  
 Jambudvīpa, 83, 132  
 Jātaka-mālā, 351  
 Jaxartes, river, 85, 89  
 Jayagupta, paṇḍit, 321  
 Javapur, city in the Panjab, 286  
 Jayasena, upāsaka, II. 146  
 Jayendra-vihāra, 259  
 Jelalabad, 198  
 Jetavana, at Śrāvastī, 382 foll.  
 Jinabandhu, Mahāyānist writer, 283  
 Jinamitra, Sarvāstivādin, II. 169  
 Jinaputra, author, II. 255  
 Jinatrāta, Mahāsaṅghika author, 283  
 Jīvaka, physician, II. 150, 167  
 Jīvaśarman, author, 231  
 Jñānachandra, scholar, II. 169  
 Jotipāla, a Bodhisattva, II. 53, 58  
 Junāgaḍh, II. 249  
 Jyotishka, II. 163

## K.

- Kabandha, city, 245  
 Kaccha (Cutch), II. 245  
 Kajangala, in Bengal, II. 188  
 Kājapura, 372  
 Kajurāha, II. 251  
 Kākandaka-putra (Yasa), II. 74  
 Kala (or Kālīka), a black nāga, II. 134  
 Kalandaka-nivāpa, at Rājagaha, II. 44, 157  
 Kālanadi, river at Kanauj, 342  
 Kalasa, in architecture, II. 49, 50  
 Kālidāsa, poet, II. 212  
 Kalinga, II. 198 foll.  
 Kalyāṇa, Buddhist brahmin, II. 119  
 Kāmarūpa, Assam, 348; II. 185  
 Kanakamuni, city and tope of, II. 5  
 —7, 18  
 Kāñchipūra, in South India, II. 227  
 Kanishka, 124, 127, 208—207; date

- of, 224, 290; his Council, 271  
 -278; Chinese embassy to, 292;  
 Āsvaghosha and K., II. 104  
 Kanyākubja, 337, 340 foll.  
 Kao-chang, 48-60  
 Kapilavastu, II. 1-19  
 Kapin, country, 259, 278, 289, 290  
 Kapis, now Kafirstan, 124, 182,  
 259  
 Kapisa, mountains, 39  
 Kapitha, a brahmin, II. 82  
 Kapoṭa Vihāra, in Magadha, II.  
 175  
 Karakul, Lake, 73  
 Karnasuvarṇa, in East India, 343;  
 II. 191  
 Kashgar, 260; II. 271, 289-293  
 Kashmir, 132, 258 foll.  
 Kasi, the country, II. 46  
 Kāśyapa, arhat, II. 41, 131, 143,  
 144, 160  
 Kāśyapa Buddha, tope of, 400;  
 II. 141; residence of, II. 58;  
 image of, II. 124  
 Kāśyapiyas, their Vinaya, 226, 227  
 Kathiāwad, II. 248  
 Kātyāyani-putra, 213, 277, 278,  
 295; II. 258  
 Kauṇḍinya, Arhat, II. 50, 55. 130  
 Kauśāmbī, see Kosambī  
 Kesh, a town near Samarkand,  
 95, 100  
 Ketās, river, 249, 250  
 Ketuma Vihāra, II. 90  
 Khaidu, river in Yenki, 49  
 Khāntivādi Jātaka, 228  
 Kharashahr, in Yenki, 47  
 Khareshm, 99  
 Kharoshī alphabet, 153  
 Kbiya, 99  
 Khokand, 88; II. 271  
 Khost, II. 270  
 Khoten, 369; II. 271, 295-304  
 Khujjasobhita, arhat at Vaiśālī,  
 II. 75  
 Koa. see muslin
- Kokālika, 892**  
 Koliyas, of Ramagrāma, II. 24  
 Kolita, village in Magadha, II.  
 171, 172  
 Kosala, 378-380; II. 3  
 Kosala, the Southern, II. 200 foll.  
 Kosambī (Kauśāmbī), 365-372  
 Koṭi, village in Videha, II. 86  
 Krakachunda (Kraucchanda, Ka-  
 kusandha), II. 5, 6, 18  
 Kriśhṇa, legend of, 217  
 Kritṭiya, royal family name in  
 Kashmir, 278  
 Kuchi, 58-61  
 Kukkuṭapāda Hill, II. 143, 246  
 Kukkuṭārāma, at Pāṭaliputra, 268;  
 II. 96; at Kosambī, II. 99  
 Kulaputra, clausman, 363  
 Kulūta, on the Pyas, 298  
 Kumāra, epithet of Bhāskaravar-  
 man, 348  
 Kumārajīva, 158; II. 64, 204  
 Kumāralabdha, 245; II. 286-289  
 Kumbha Tope, II. 62, 63  
 Kunāla, Asoka's son, 248; II. 100,  
 295  
 Kurudvipa, a continent (Uttara  
 Kuru), 23  
 Kuśāgrapura, in Magadha, II. 148,  
 162  
 Kusanabha, king, 342  
 Kusānnik, in Turkistan, 97  
 Kusinārā (Kusinagara), II. 24-45  
 Kusunapāra (Kanyākubja) 341
- L.
- Lada', 135  
 Lampa, in North India, 180, 284  
 Land tax, 176  
 Lanā, in South India, II. 232, 236  
 Laṅkāvatāra Sūtra, II. 204, 230,  
 236  
 Leo-tsū, died at Bhīma, II. 808  
 Largesse, Arena of, 364  
 Last meal of the Buddha, II. 27

Lāṭa. II. 254

Lavanani, town in Magadha, II 177

Learned Bhikshus, the privileges of, 167

Learning, five branches of, 157

Libraries, 380

Licchavis, II. 42, 64, 71, 77 (Licchavi), 78, 84

Lion's throne, 147, 344, 347

Lokottaravādins, 117; II. 300

Lotus flowers, four kinds of, II. 177

Lughman, a country. 181

Lumbini garden, II. 15—17

### M.

Mādhava, Sāṅkhya doctor, II. 108

Madhyadeśa, 132, 156, 342

Madhyamaka-vṛitti, II. 205, 221, 223

Madhyamika, school, II. 230

Madhyānta-vibhāga-śāstra, 357

Madhyāntika, Buddhist missionary, 199, 239, 260, 262, 264—266

Magadha, II. 86 foll.

Mahābodhi Vihāra, II. 136, 7

Mahādeva, brings cold, 231. Legend of, 267—270. Blunder for Makhādeva, II. 72

Mahāmāyā, II. 2, 15, 39, 131

Mahānadi, river in the East of the Vajjian territory, II. 82, in Magadha, II. 143, in Malva *ibid.*

Mahānāma, the Sakya, II. 9

Mahāratna (or -ratha), king, 252

Mahāratṭha, II. 212, 239

Mahāsāṅghika, school, 151, 164, 227, 259, 282; II. 161, 217

Mahāsāra, country, II. 60

Mahāsena, king of Ceylon, II. 235

Mahāvāna, Vihāra, 238. At Madhurā, 308, 311. At Vaiśālī, II. 66, 77

Mahāvihāra, in Ceylon, 234, 235

Mahāyānists, rules as to eating meat, 55; II. 175; not to drink

milk, 79; II. 192; follow the Hīnayānist Vinaya, 227; in the same vihāras with Hīnayānists, 297, 301, 340, 355; II. 81; of the Sthavira school; II. 136, 138, 188, 199, 234, 248; confused with Hīnayānists, II. 196; confused with Mahāsāṅghikas, II. 217

Mahendra, Asoka's son or brother, II. 93, 230, 234

Maheśvara, god, 221, 352; II. 257

Maheśvarapura, II. 251

Mahīśāsika, school of, 227, 357

Mahopadēśa, book, 275

Maitrāyanī-putra, 302

Maitreya, 239, 243, 355; II. 51, 57, 60, 84, 116, 118, 144, 210, 215

Makhādeva Jātaka, II. 72

Makuṭa-bandhana, near Kusinārā, II. 40

Malakūṭa, in S. India, II. 229

Mālava, country, II. 242—245

Malaya, in South India, II. 222, 228, 230

Mallas, the clan, II. 37, 40, 42

Manasarowar, lake in Tibet, 35

Mangkil, city, 227—239

Mangoes, green and yellow, 301

Mango-tope, staying in, 312

Manikyala Tope, 255

Mañjuśrī, 302—304; II. 209, 214, 300

Manoratha, 211

Māra, the Tempter, II. 123, 129, 135

Markata-brada, at Vaiśālī, II. 65

Marriage, 168, 169; II. 87

Mātanga, a jungle, II. 199

Matipura, district of, 322, 328, 330

Mathurā or Madhurā (Muttra), 301 foll.

Mātiposaka Jātaka, II. 140

Maudgalyāyana, 303, 387; II. 159

Māyā, *see* Mahāmāyā

Mayūra, near the source of the Ganges, 329

Measures, Indian, 141—148

Meat, eating of, 55  
 Medicine, 174  
 Meghadūta, poem, II. 212  
 Merchant's Wood, name of a vi-  
 hara in Kashmir, 282  
 Mīgāyā, near Benares, II. 48  
 Migāra, 399  
 Mihirakula, king, 203, 288—290  
 Milinda, Questions of, quoted, 34  
 Milk, forbidden to a Mahāyānist, 79  
 Ministers, mode of payment of, 177  
 Mitrasena, pupil of Guṇaprabha,  
 328  
 Mokshagupta, 64  
 Monkey Tank, II. 35  
 Moon, theory of, 31  
 Moriyas, of Pipphalivana, II. 23  
 Mourning customs, 41  
 Muchalinda, Nāgarāja, II. 128  
 Mungkan, II. 272—282  
 Mūrti, mountain, 250  
 Music, 75, 78, 152, 348—360  
 Muslin gauze, clothing, 287

## N.

Nagaradhana-vihāra, in Jālan-  
 dhara, 297  
 Nagarahāra, old name of Pasha-  
 war, 186, 201  
 Nāgarjuna, 245, 287, 383; II. 100  
 —102, 200—206  
 Nāgas, 183, 194, 199, 203, 229, 266  
 Nairāṅjanā, river near Gayā, II.  
 110, 127, 140  
 Nālandā, great monastery at, 348;  
 II. 107, 109, 165—170  
 Nanda, king of Magadha, II. 97  
 Nārasimha, city in the Panjab, 286  
 Nārāyaṇa, the god, II. 80, 186  
 Nārāyaṇa, writer, 202  
 Narbada, river, II. 241  
 Natabhāṭa-vihāra, near Madhurā,  
 307, 309  
 Nataka, village in the Licchavi  
 country, II. 86

Navadevakula, city, 352, 361  
 Nava Saṅghārāma, 108  
 Nepal, II. 83—85  
 Nepālganj, 379  
 Nigliva, archaeological discoveries  
 at, II. 7  
 Nigrodha, Asoka's nephew, II. 98  
 Nigrodha-miga Jātaka, II. 55  
 Nikāya, Chinese rendering of, II.  
 161  
 Nilapīṭa, record office, 154  
 Nirgranthas, Jains, 252, II. 150  
 Nivāsana, a garment, 151  
 Nyagrodha, brahmin, II. 28  
 Nyagrodhārāma, II. 12  
 Nyāyanusāra-sāstra, 325  
 Nyāya, logic, 158; II. 213

## O.

Octroi duties, 176  
 Odiviśa, II. 212  
 Oil river, II. 15  
 Omens, II. 123  
 Ordeals, four kinds of, 172  
 Orissa, II. 174  
 Ostrich eggs, II. 285  
 Oxus, river, 99, 105; II. 279

## P.

Pāli sources in Chinese, 230  
 Pamirs, the, II. 184  
 Pāṇduka, his treasure, 243  
 Pāṇihata, a tank, II. 128  
 Pāṇini, grammarian, 221  
 Paramārtha, 211, 212, 357; II. 109  
 Parinirvāna, representation of, II.  
 28; date of, II. 28  
 Pārśva, 208, 270; II. 104  
 Pāryatra, conjectural restoration  
 of Poliyetalo, 300  
 Pasenadi, see Prasenajit  
 Pāsūpata heretics, 296, 331; II.  
 229, 242, 251, 257, 262, 296  
 Pātala, pit near Śrāvastī, 399

Pataliputra, 268; II. 87—100  
 Patron's day, a Buddhist festival,  
 305  
 Peaches and pears, 298  
 Persecution of Buddhists, 288  
 Pictures and statues, confusion  
 between, II. 3  
 Pigeon Monastery, II. 175. An-  
 other, II. 207, 208  
 Pīṇsāra, mountain, 129  
 Piṇḍaka, vihāra, 180  
 Piṇḍa-vana-vihāra, near Madhurā,  
 318  
 Pingala, his concealed treasure, 248  
 Piprahva Tope, discoveries at, II.  
 18, 19  
 Pīṭhāṣī, in West India, II. 258  
 Potalaka, Mountain, II. 229, 231  
 Prabhākaravardhana, king, 348  
 Prabhāmītra, translator, 357  
 Prabhāpala (Jyotirpāla), II. 52  
 Prāgbodhi Hill, II. 112  
 Prajñābhadrā, II. 106  
 Prajñābodhi's primer, 156  
 Prajñākara, 111  
 Prajñā-pāramitā-sūtra, commenta-  
 ries on, II. 205, 218  
 Prasenajit, king of Kosala, 377 foll.;  
 II. 8, 9, 114  
 Prātimokṣa, 305  
 Prayāga, Allahabad, 361—365  
 Probation, 4 months or 4 years,  
 II. 34, 35  
 Pulakeśa, king of Mahārāṭha, II.  
 239  
 Punat., district subject to Kash-  
 mir, 263  
 Punishments, legal, 172  
 Puṇṇavaddhana (Puṇḍavardhana),  
 II. 185  
 Puṇyasaṅka, 288, 298; II. 286  
 Puṇyasaṅka, II. 104  
 Puṇyodaka, 320  
 Purushapura, Peshawer, 186, 201  
 Pūrṇa, Buddhist author, 282  
 Pūrṇa, son of Maitrāyaṇī, 302

Pūrṇavarman, king of Magadha,  
 II. 115  
 Pūrvarāma, at Srāvastī, 399  
 Pūrvaśāla, monastery, II. 217  
 Pushkaravati, 214  
 Pushyamitra, king; II. 107

## Q.

Quinquennial assemblies, 63, 119,  
 344; II. 98

## R.

Rādha-gupta, Asoka's minister, II. 89  
 Rājabhata, king of Samatata, II. 188  
 Rājagaha, the Little, capital of  
 Balkh, 108  
 Rājagriha, in Magadha, II. 147 foll.  
 Rājaputra, epithet of Śūkditya, 343  
 Rājapura, south of Kashmir, 284  
 Rājyaśrī, princess, 345  
 Rājyavardhana, king of Kanauj,  
 348, 345  
 Rāhula, his memory revered  
 by śrāmaneras, 302; alive in  
 7th Century A. D. II. 48  
 Rāhulabhadra, author, II. 204  
 Rāmagrāma, II. 20—26  
 Ratana-caṅkama-cetiya, II. 120  
 Ratana-ghara-cetiya, II. 122  
 Ratnākara, a Licchavi, II. 64  
 Ratnamegha Sūtra, II. 111  
 Rattamattikā Vihāra, II. 192  
 Rending garments, 42  
 Rest-houses, 288, 328, 344  
 Retreat from the rains, 104, 124,  
 144, 305, 337, 367; II. 188, 139  
 Revata, arhat at Kosambi, II. 75  
 Revata, bhikshu and rishi in  
 Kashmir, 260  
 Revenue and taxation in India, 176  
 Rice, various sorts of, 300  
 Rohitaka, vihāra in Udyāna, 237

## S.

- Sabbath days in India 305  
 Sacrifices at funerals, 42  
 Saddharma-puṇḍarīka-sūtra, II. 152  
 Sagara, nāga, 202  
 Sai, river, 360  
 Sailagiri, in Magadha, II. 152  
 Śaīla-vihāra, in Kashmir, 260  
 Sairam, in Turkistan, 68  
 Śākala, city in the Panjab, 286, 288  
 Śāketa, in Audh, 355, 375  
 Sakka, the god, II. 121, 146  
 Śakrāditya, king of Magadha, II. 164  
 Sakya clan, II. 3, 275  
 Śalāra hill, near Śrāvastī, 401  
 Śālistura, birth place of Pāṇini, 223  
 Sāma Jātaka, 217  
 Samādhi sud Prajñā, 166; and  
     Vipassanā, 264  
 Samantamukha-dharaṇī-sūtra, II. 71  
 Samarkand, Si—<sup>64</sup>  
 Samatāta, in East India, II. 109, 187  
 Sambhūta (Sambhoga), Arhat, II. 74  
 Sammatyasa, school of, 227, 331,  
     333, 346, 359, 373, 377; II. 1, 47,  
     63, 191, 242, 247, 252, 256, 258, 259  
 Sampati, Asoka's grandson, II. 100  
 Samudra, Arhat, II. 90  
 Śāṅkavāsi, 120  
 Śāṅkāsya, 335, 368  
 Śāṅkhyā, II. 108, 109, 223  
 Saṅgha. bhikṣu, 660 A. D., 97  
 Sanghabhadra, 143, 210, 280, 325  
     —328  
 Saṅgīti-śāstra, 274  
 Santi (or Sotthiya or Sivastika) a  
     grass-cutter, II. 122  
 Śāntivarman, II. 231  
 Saptadaśa-ohṭmi-śāstra, 356  
 Sarikul, lake, on the Pamirs 85;  
     II. 284  
 Śariputra, 302, 383, 394; II. 150  
 Sarvadā, or Sarvadada, king, 233;  
 Sarvastivādīna, 53, 60, 64, 114,  
     151, 210, 227, 274, 277, 280, 324,  
     326, 352, 353, 358; II. 26, 47,  
     169, 175, 178, 180, 249, 285, 289  
 Sasa Jātaka, II. 57  
 Śaśāṅka, king, 343; II. 43. 92, 115.  
     116, 192  
 Śatadru, river (Sutlej), 800  
 Śātavāhana, dynasty, II. 207  
 Satnā (Kosambī), 367  
 Sattapanni Cave, II. 160  
 Sautrāntikas, 210, 245, 316, 322,  
     326, 374; II. 225, 286  
 Schools of Buddhism, the eighteen  
     162, 164  
 Seasons, the three, 144  
 Senāni, headman, 126, 127  
 Shadow Cave, 184, 193  
 Shaloka, monastery, 125  
 Shama, a deity, 127, II. 266  
 Siddham-chang, primer, 155  
 Śikhānanda, translator, II. 231  
 Śīlabhadra, author, II. 109, 168, 227  
 Śīlāditya, king at Kanyakubhā.  
     279, 343—351; II. 171, 183, 246  
 Śīlāditya, king of Malava, II. 242  
 Sīmhala, Ceylon, II. 236. In South  
     India, II. 232  
 Sīmhala (sometimes Ceylon, some-  
     times in South India), 321  
 Sīmhapura, city, 248; II. 263  
 Sīmhavaktra, suburb of Kāncī,  
     II. 212  
 Sindh, II. 252—254  
 Sītā's Window, a cave, 372  
 Śiva, worship of, 221; II. 47  
 Sivi Jātaka, 234  
 Skandha-dhātu-upasthāna-sūtra,  
     335  
 Skandhila, Buddhist author, 280  
 Spiritual body, II. 96  
 Śramaṇa, first use of the term,  
     II. 82  
 Śramaṇera-vihāra, at Rāṅnagrāma,  
     II. 21  
 Śrāvastī, 377—401  
 Śrīgupta's attempt to murder the  
     B. P. U. II. 150

- Śrīlabdha, Buddhist writer, 355, 356  
 Śrī-parvata (Śrī-saila), II. 208  
 Śrota (or Śrona)-vimsāti-koṭi, ar-  
 hat, II. 178, 180, 237  
 Śrughna (restoration doubtful), 217  
 Sthāneśvara, district, 316  
 Sthaviras, the school of, 164, 227,  
 227; II. 186, 188, 161, 188, 199,  
 227, 234, 248  
 Sthilamati, scholar, II. 169  
 Sthiramati, his book, 227; with  
 Guṇamati, II. 109, 168, 169, 246  
 Sūan-hui, a pilgrim to Kashmir,  
 259, 263  
 Subhadra, the last convert, II. 30  
 Śubhavastu, Swāt river, 226  
 Subhūti, arhat, 834, 839  
 Sudāna, see Veesantara  
 Sudatta, see Anāthapiṇḍika  
 Suddhodana, II. 2 foll.  
 Śūdra farmers, 169; kings, 171  
 Sugar, date of first making of, in  
 China, from sugar cane, 201  
 Sugatamitra, author, 283  
 Suicide, of the old, 175; at a sa-  
 cred tree, 268; among Laddhists,  
 II. 156  
 Sujātā (Eugénie), II. 126  
 Sūkara-khatā, on the Vulture's  
 Peak, II. 159  
 Sūkara-maddava, meaning of, II. 27  
 Sumana, Asoka's brother, II. 98  
 Sumeru, 31, 32  
 Sun, distance of, 61. Sun god, 352  
 Sundarī, murder of, 389  
 Suns, the four, 245 (compare 274),  
 II. 286  
 Suprabuddha, king of Devadaha,  
 II. 15  
 Supratishṭha Caitya, II. 147  
 Sūrangama-samādhi-sūtra, II. 152  
 Surasenas, the Buddha visits the,  
 Surat (Kāṭhiāwād), II. 248  
 Sūryadava, Mahāsaṅghika author,  
 283  
 Susīma, Asoka's brother, II. 98  
 Sutlej, river, 300  
 Sūtrāṅkara-tika, 356  
 Suvarṇagotra, Gold country, 330  
 Svāgata, bhikṣu, 372  
 Śvetāmbara Jains, 252  
 Śvetapura, II. 79, 80  
 Śvetavatālaya, 126  
 Swat, valley, 228
- T.
- Ṭakka, a country, 94, 286, 291; II.  
 255  
 Takhasilā, 240—248; II. 151  
 Tamasāvana-vihāra, 294  
 Tammalitti (Tāmaralīpti), II. 190  
 Tapassu, builder of the first tope,  
 112; II. 131  
 Tapodārāma, II. 148  
 Tapovana-vihāra, 294  
 Tāra Bodhisattva, II. 105, 171  
 Taras, city, 82  
 Tārā, wife of Avalokiteśvara, II. 107  
 Tarka-jvālā, book, II. 223  
 Tashkend, 78, 83, 85—88  
 Tathāgatagupta, king of Magadha,  
 II. 164  
 Tattva-sandēśa, by Guṇaprabha,  
 324, 328  
 Taxation, in the 7th Century in  
 India, 176  
 Ṭekka, see Ṭakka  
 Ten Commandments, of the Ma-  
 hāyānist, 79  
 Thousand-foot-tope, name of Ka-  
 nishka's Great Tope, 207  
 Thousand Springs, 48, 73, 80  
 Thugs, 360  
 Tiara, as relic, II. 237  
 Tigris, story of, 254  
 Tiladhā monastery, II. 169  
 Tiloshika Vihāra, in Magadha, II.  
 105—107, 112  
 Tishyarakṣhā, queen, 246  
 Tittira Jātaka, II. 54  
 Ṭokhara, see Tukhara

Tooth relic, 108, 188, 279, 359;  
 II. 235, 286  
 Tooth-stick tree, legends of, 374,  
 375; II. 170  
 Topes, Asoka's 84 000; II. 21, 159  
 Treasures, the four great, 243  
 Tree, marriage to, II. 87; pre-  
 Buddhistic shrine at, II. 78, 147  
 Triratna-dāsa, author, II. 218  
 Tukhāra, 108; II. 60, 804  
 Turks, early history of, 79, 80  
 Tushita heaven called Maitreya's  
 paradise. 85<sup>a</sup>

## U.

Udaka-khaḍḍa, city, 223, 225, 240  
 Udayana, king in Kosambi, 368;  
 II. 298, 308  
 Udayana, park in Kosambi, 368  
 Udita, king, 297  
 Udra Rāma-putra, teacher of the  
 Buddha, II. 142  
 Udyāna, 225 foll., 259  
 Ujjayanta (Girnar), II. 249  
 Ujjeni, capital of Avanti, II. 250, 351  
 Upadeśa-sūtra and Sūtra-upadeśa,  
 275  
 Upagupta, 121; the five Vinayas  
 of his five disciples, 227; pa-  
 triarch, 273; his vihāra, 306; con-  
 verts Asoka, II. 91; in Sindh,  
 II. 252; points out sacred sites  
 to Asoka, II. 8, 17, 29  
 Upāli, 302; II. 12  
 Uposatha days, 305  
 Uras (or Uraksh), town, 256  
 Ura-tube, 90, 95  
 Urumanḍa Hill, residence of Upa-  
 gupta, 307  
 Uruvilva (Uruvela), II. 127  
 Ushpiśa-relic, 128, 184, 190, 195  
 —198  
 Uśira, hill near Madhurā, 303  
 Utopia, Buddhist, II. 280  
 Uttara, arhat, II. 224, 225

Uttarasena, king of Udyāna, 236.  
 His mother's sight restored, 238.  
 His share of the Buddha's relics,  
 282  
 Uttaravat (Kashmir), 264  
 Utpalavarni, arhat, 334, 337

## V.

Vaibhāshikas, 210, 371, 374  
 Vairochana, arhat, II. 296, 300  
 Vaiśāli, II. 63 foll.; the Council at,  
 78 foll.  
 Vaiśeshikas, 371  
 Vaiśravaṇa, deva, 108, II. 295  
 Vaiśya, social rank, 348  
 Vajji, see Vṛjji  
 Vajra, king of Magadha, II. 165  
 Vajrapāni, deva, 229, 264, 295, II.  
 25, 223, 224  
 Vajrāsana, under the Wisdom Tree  
 II. 114, 126, 187  
 Valabhi, Buddhist scholars in, II.  
 109; site of, II. 246  
 Valikārama, near Vaiśāli, II. 78  
 Varshamūla (Barāmūla), town in  
 Kashmir, 261  
 Vārānasi, Benares, II. 46  
 Varma-vihāśha, 353, 360  
 Vasubandhu, 210, 211, 291, 355  
 —359; date of, 357; book by,  
 370; school of, II. 212  
 Vasumitra, 272—274, 283; II. 214  
 Vatsa, a tribe, 368  
 Vatsi-putra, 227; sect of, II. 212  
 Vaṭṭagāmini, king of Ceylon, II.  
 235  
 Vedas, the four, 159  
 Vēdiyaka, hill in Magadha, II. 174  
 Vegetarianism, Buddhist practice  
 of, 55  
 Vengi (Vinjir or Vingir) in Andhra,  
 II. 209  
 Vehicles, the two, 164 foll.  
 Vessantara Jātaka, 217, 218  
 Veṭhadīpa, II. 42, 43

Vibhāṣā, 272, 274, 277  
 Videha (Tirhut), 33  
 Videha (Pūrvav), a continent, 33  
 Vidya-mātra-siddhi, 370  
 Vidya, the five fold, 157  
 Vijnāna-kāya-pāda, 378  
 Vikramāditya, king, 210—218  
 Vimalakīrti-nirdeśa, II. 63, 64  
 Vimalakṣha, 64  
 Vimalamitra, of Kashmir, 327  
 Vinsya, five and four redactions of the, 227  
 Vinaya-vibhāṣā, 277  
 Vinitaprabha, author, 292  
 Vipula Mountain, II. 154  
 Virādeva, Bhikṣu, 186  
 Virūdhaka, king of Kosala, 395; II. 8—10  
 Viryasena, bhikṣu, 353  
 Visakhā, 395, 399  
 Viṣṇu, temple of, 358  
 Visuddha-siṃha, Mahāyānist writer, 288  
 Viśoka (doubtful restoration of Pi'-sho-ka), 373—376  
 Viśśoka, Asoka's brother. II. 95  
 Vṛjī, II. 81 foll.  
 Vṛjīsthāna, in the Western Himalayas, II. 267  
 Vulture's Peak, see Gridhrakūṭa  
 Vyāsa, residence of the Rishi, II. 148

## W.

Wanderers, the, 160, 305  
 Water-burial, 174  
 Water works, 386  
 Watters, Thomas, v—x

White water city, 83  
 Wisdom Tree, II. 114 foll.  
 Woman-country, II. 257  
 Women rulers, 330  
 Writing, 152  
 Wu-k'ung, Buddhist pilgrim, 288, 337

## Y.

Yaksuas, distribute boxes for Asoka, 248; in Gandhāra, 216; conversion of a, 256; II. 178; the Yaksha worshipped by the Sakyas, II. 13, 14  
 Yakṣiṇī, 216, 312  
 Yamunā, river, 313, 310  
 Yarkand, II. 271, 294  
 Yasa (Yasada, Yasans), Arhat, II. 74  
 Yasa, abbot of Kukkuṭārāma, II. 100, 302  
 Yaśtīvana, II. 146  
 Yaśodharā, II. 2  
 Yenki, in Turkestan, 47, 69  
 Yeta, the tribes, conquered Gandhāra in the 5th Century, 200; in Himatala, II. 276  
 Yeta, nomads, 108  
 Yogācārya-bhūmi-sāstra, 356, 371; II. 209, 255  
 Yoga Śāstras, II. 227  
 Yojana, 141, 305, 367  
 Yüan Chwāng transliteration of the name, vi, xi—xiii; his life, 5—16; his works, 19, 20  
 Yuddhapati, on the Ganges, II. 59  
 Yue-chi, 87, 92  
 Yunnan, 184

