RECORD
OF THE
BUDDHISTIC KINGDOMS

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PREFACE.

The "Record of the Buddhistic Kingdoms" is a meagre narrative of one of the most extraordinary journeys ever undertaken and brought to a successful issue. A Buddhist priest, named Fa Hsien, travels from China through India to Ceylon, on to Sumatra and back to China by sea; his object being to obtain copies of the Sacred Books of Buddhism for the further enlightenment of his fellow countrymen at home.

This work was translated into French by Rémusat, but he did not live to superintend its publication. He had, in fact, only revised about one half, that half being accompanied by valuable and exhaustive notes. In this state it fell—we were almost saying, among thieves—into the hands of Klaproth, who, with the slender assistance of Landresse and his own very considerable aplomb, managed to fill up the blanks of the latter portion, add some bulky notes after the manner, but lacking the scholarship, of Rémusat, and generally patch up the whole in a form presentable to the public. This was subsequently translated into English by a Mr. Laidlay.

In 1869 the Rev. S. Beal, Chaplain in Her Majesty's
Fleet, published a new version of the travels of Fa Hsien, in which he corrected some of the mistakes, grammatical and otherwise, which disfigured Rémusat’s translation; but managed, it has appeared to us, to introduce in the process a very considerable number of his own. Whether this is so or not we shall leave to the discrimination of those of our readers who understand Chinese, and will take the trouble to follow the notes in which we point out Mr. Beal’s errors, or seek to justify any renderings of our own which may differ from those adopted by our predecessors. We would submit that the present translation was undertaken solely with a view to get at an exact grammatical analysis of the text. We do not pretend to have elucidated any new points in the great field of Buddhism, or to have succeeded in identifying any of the hitherto unknown or doubtful localities visited or mentioned by Fa Hsien. This would be the province of those who have devoted more time than ourselves to the fascinating study of ancient geography;—not, indeed, that we mean to insinuate that translation is our own particular province, for we would gladly have seen this task in the hands of some such accomplished scholar as Mayers, Edkins, or Eitel. In that case, future students of the “Buddhistic Kingdoms” would have had at their disposal an English version, proof against any criticism that could be brought to bear. As it is, we can only hope that the present translation will be found a much more accurate rendering than that published by Mr. Beal, who in the year 1869 seems to have been quite unqualified for the task he undertook. He certainly corrected a great many of Rémusat’s blunders, speaking somewhat unctuously of the “looseness” of the French version, but we
could not dismiss from our minds the unpleasant suspi-

cion that Mr. Beal had drawn upon the valuable notes to

that despised volume to a greater extent than he was

frank enough to acknowledge. We shall avoid this im-

putation by invariably quoting the sources of information

given; and whenever we have occasion to raise a ques-

tion as to the proper way of translating any passage, we

shall try to put the arguments for and against both views

before the reader in as impartial a manner as possible.

Our object will be to express the real meaning of the text

in the most simple language, unadorned with tawdry

flowers of composition: in fact, rather partaking of the

rugged, unpolished style of the original. We shall wel-

come any strictures, however severe, that may lead us to

a better appreciation of this difficult author. We have

not spared the feelings of Mr. Beal, and we court no

quarter ourselves. For there is nothing disgraceful in

misunderstanding a sentence of Chinese; it need not

brand anyone with infamy or overwhelm him with shame.

In support of which dangerous theory and for the en-

couragement of all erring students of Chinese, we will

now relate how a very extraordinary blunder was once

made by a celebrated sinologue, and escaped the eagle eye

criticism for many years, during which period the au-
thor of its existence rose to power and fame, and is now

Her Majesty's Minister at the Court of Peking.

In the Hsin Ching Lu, published in 1859 by Sir Thomas

Wade, a translation is given of the first chapter of the

well-known Sacred Edict. Paragraph 37, on page 50, 
contains Sir Thomas Wade's rendering of a Chinese pro-
verb quoted in the original text. For the benefit of those
who have not a copy of this work at hand we will give the
passage in Chinese, accompanied by Sir Thomas Wade’s version and what is unquestionably the correct one; so as to shew the slippery nature of the Chinese language even in the hands of an acknowledged master of it, at that date of fifteen years’ standing among the ranks of sinologues.

**TEXT.**

_Sir Thomas Wade’s Translation:_ “And again a proverb says with equal truth, It may be well to kill another; it is perdition to kill oneself.”

_The correct translation:_ “And again a proverb well says, Good as those may be, they are strangers; bad as these may be, they are (part of) oneself.”

The allusion is to quarrelling brothers who seem disposed to make friends among outsiders rather than of each other, and the proverb signifies in plain English that “A bad brother is better than a good stranger.” The catch lies in the word 殺 which besides meaning “to slay” is often used as an intensive of a preceding adjective, e.g., 好 殺—good beyond all expression. But there is yet further consolation in store for the timorous. Dr. Williams in his new dictionary, published after forty years’ study of Chinese, quotes the above proverb under the character 殺 with the following eccentric mistranslation:—“If you love the child greatly, yet he is another’s: “if you feel that he is a ruined child, still he is my own.” Dr. Williams further makes the mistake of reading 好 in the 去 好, whereby he quite destroys the very clear antithesis between 好 and 壞.

We need only add that Fa Hsien’s Record contains
many much more obscure passages than the trifling proverb given above. The difficulty of correctly interpreting the written language of China has long been a household word; and where even the strongest fall, the weak need not be ashamed to slip.
ORIGINAL INTRODUCTION.¹

The "Record of the Buddhistic Kingdoms," in one volume, was composed by Sung Shih, otherwise called Fa Hsien. Tu Yu² in his T'ung Tien quotes this work, but makes the author Fa Ming. He did so because the word Hsien had been appropriated by the emperor Chung Tsung,³ and men of the T'ang dynasty had substituted Ming. For this reason there occur in the original commentary the four words "changed because imperially appropriated."

Fa Hsien returned during the I Hsi period⁴ of the Chin dynasty, having started from Ch'ang-ngan and travelled

¹ This has never to our knowledge been translated before; neither have the two Notes by native scholars which follow Chapter XL. See Appendix.

² Here 杜佑. Mr. Mayers, in his Chinese Reader's Manual, gives 杜祐, who is evidently the same individual. "9th century A.D. A scholar of profound erudition." His great work, the 通典, is classed by Mr. Wylie in his Notes on Chinese Literature among "Treatises on the Constitution." It was in 200 books, divided into 8 sections on Political Economy, Music, Geography, etc.

³ A.D. 648.

⁴ The style I Hsi began A.D. 405. Fa Hsien got back to China in the twelfth year or A.D. 417.
to India, passing through more than thirty countries. On arriving at the capital, he and a Buddhist priest put this book together between them. Hu Chên-hêng had it cut on blocks and entered in his private catalogue, naming it on the cover according to its old designation, viz.—"Record of the Buddhistic Kingdoms." Yet in his note at the end Chên-hêng says it ought to be called the "Narrative of Fa Hsien." Now in Li Tao-yüan's commentary on the Shui Ching where he quotes "From this point following the range, the pilgrims journeyed south-west for fifteen days" and so on, eighty-nine words in all; and where he quotes "On the upper Ganges there is a country" and so on, two hundred and seventy-six words in all,—in both these cases he speaks of the "Narrative of Fa Hsien." Chên-hêng's statement is therefore not without authority. In the Miscellaneous Records of the Sui dynasty there is an entry of the "Narrative of Fa Hsien," in two volumes, and of the "Biography of Fa Hsien," in one volume, the authors' names not being given; and in the Geographical Miscellany the "Record of the Buddhistic Kingdom," in one volume, is mentioned, with a note saying that it was composed by the Buddhist priest Fa Hsien. Thus we have two distinct entries in one work and three separate names, so that it is not absolutely necessary to change the title to the "Narrative of Fa Hsien."

* Nanking.
* A celebrated scholar of the Ming dynasty.
* The earliest work on the water-courses of China. Li Tao-yüan flourished during the Northern Wei dynasty. Wylie.
* Chapter VII.
* Chapter XXV.
In this book we find India made the Middle Kingdom and China treated as a foreign country. This is because the ecclesiastics give precedence to their religion, which anomaly is not worth arguing about. Again, Yü-t'ien, or as it is now called Ho-t'ien, has been from time immemorial devoted to Mahommedanism, as is amply borne out in "the Illustrated Notices of Western Countries," reproduced in the present dynasty by Imperial authority. Yet Fa Hsien informs us that there were fourteen Buddhist monasteries and several tens of thousands of priests, which statement we need not accept as literally true. Nevertheless, the old Buddhistic records of the Six Dynasties have stood the test of time; and since both the style in which they are written is antique and elegant, and as narratives they have not been equalled in later generations, there is no reason why they should not be preserved to extend the stock of information on such marvellous subjects.

In Fa Hsien's work we have "the third year of Hung Shih, being the cyclical year Chi Hai." According to the History of the Chin dynasty, speaking of Yao Ch'ang, the second year of Hung Shih corresponds with the fourth year of Lung Ngan, and should be the cyclical year Kêng Tzǔ. Fa Hsien's "Record" is therefore one year wrong. On the other hand, the History of the Chin dynasty (§ National Records), speaking of Chao Shih-hu,
says the sixth year of Chien Wu corresponds with the fifth year of Hsien K'ang, the cyclical characters being Chi Hai; but it is stated in the Chin-shih-lu that on the tablets of Chao Heng-shan and Li Chün, as well as in the ancestral hall of Hsi Men-pao, the sixth year of Chien Wu is made to correspond with the cyclical year Keng Tzu. This again is a mistake of a year. The reason is that at the above period the various States were separated from and contending with each other, and the style of the reign was recklessly changed, sometimes annually, sometimes even oftener, without there being any fixed rule. Further, the North and South being divided, and events being reported in various ways, it is difficult to decide that history must necessarily be right and Fa Hsien wrong. In the present edition, the original text is given word for word, that the precept may be carried out of "putting aside points of which we are in doubt."

ANONONYMOUS.

13 A catalogue of inscriptions.
14 Which the reader need not trouble himself to test.
15 Lūn Yǔ, Chapter II. 多聞闡疑.
RECORD
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CHAPTER I.

Formerly, when Fa Hsien was at Ch’ang-an,¹ he was distressed at the imperfect state of the Disciplines;² and, subsequently, in the second year of Hung Shih, the Chihai³ of the cycle, he agreed with Hui Ching, Tao Cheng, Hui Ying, Hui Wei and others to go to India and try to obtain these Disciplines. They started from Ch’ang-an, crossed the Lung (mountains), and arrived at the country of Ch’ien Kuei⁴ where they spent the rainy season. The rainy season over they went on to the country of Nou

1. Now Hsi-an Fu 西安府, the capital of Shan-hsi 陝西.
2. One of the three classes into which the Sacred Books of Buddhism are divided:—(2) 經 ching, aphorisms (of Buddha himself); (2) 律 lü, disciplines; and (3) 論 lun, discourses (on theology, metaphysics etc).
3. 己亥, or A.D. 399.
4. 乾歸, the name of a prince. Mr. Beal writes these two characters Kon Kwei. 靈 檀 Nou t’an in the next sentence is also the name of a prince.
T'an, and crossing the Yang-lou range arrived at the garrison city of Chang-yeh. Chang-yeh was in a state of rebellion and the roads impassable; and therefore the Prince, being anxious about them, kept them there at his own expense. Thus they fell in with Chih Yen, Hui Chien, Seng Shao, Pao Yun, Seng Ching and others; and rejoicing to find their errands the same, they spent the rainy season together. The rainy season over they again went on to Tun-huang, where there is a fortified encampment eighty li from east to west and forty li from north to south. Having stayed here one month and some days, Fa Hsien and others, five in all, went on ahead in the train of some officials, and where thus once more separated from Pao Yun and his colleagues. The prefect of Tun-huang gave all necessaries for crossing the desert (of Gobi). In this desert there are a great many evil spirits. and hot winds. Those who encounter them (the winds) perish to a man. There are neither birds above nor beasts below. Gazing on all sides as

5. The words 恐懼 have been omitted by Mr. Beal.
7. About 26 miles by 18. We may here notify the reader that throughout this translation we shall keep to the Chinese measurements whether in li, feet, or inches. It is difficult to determine what was the exact value of either at the time when this volume was written. Julien fixes the li at ½ of the English mile, and the foot may possibly have been near about what it is now—a little larger than the English foot.
8. The text has 隨使先發. Rémusat gave, “à la suite de quelques ambassadeurs,” and it is difficult to get anything else out of the text as it stands. Mr. Beal has, “made arrangements to set out in advance of the others,” which implies that he has changed 隨 into 遂, though he does not say so or even allude to the doubtfulness of the passage. But see Chapter IV, note 1.
9. 太守.
10. Mr. Beal’s rendering of the following sentence would be
far as the eye can reach in order to mark the track, it would be impossible to succeed but for the rotting bones of dead men which point the way. After travelling seventeen days, about 1,500 li, they arrived at the country of Shan-shan. 11

CHAPTER II.

This land is rugged and barren. The clothes of the people are coarse, like those of the Chinese, the only difference being that they use felt and serge. 1 The King of the country is a convert 2 to Buddhism. There may be some 4,000 priests, all belonging to the Lesser Development. 3 The religion of India is universal among the people and Shamans 4 of these 5 kingdoms: but there are distinctions of refinement and coarseness (in their practice of it). From this point travelling westwards, the nations that one passes through are all the same in this respect, except that the Tartar dialects they speak are rather a hindrance than an aid to the student of the text. He has avoided the difficulties of construction by giving a not over correct paraphrase.

11. "At present called the desert of Makhaib." Beal.

CHAPTER II.

1. This 褛 is still commonly used in Peking by the working classes. Peking carters are often called 車褶子.

2. Mr. Beal has "well affected to;" but 奉法 is stronger than that. Cf. 奉 數, used in the present day for actual conversion to Christianity.


4. Ascetics.

5. The word 諸 chu, all, frequently precedes 國 in this narrative with the meaning we have here given to it.
not the same. However the Buddhist priests all study Indian books and the Indian spoken language. (Fa Hsien and his companions) having stayed here somewhat more than a month, again travelled north-west for fifteen days and arrived at the country called Wu-i. The priests of the Wu-i country also number over 4,000, all belonging to the Lesser Development. The religious observances are properly attended to. When the Shamans of the land of Ch'in arrive here, they are all unprepared for the rites of these priests. Fa Hsien having obtained the protection of Fu Hsing-t'ang and Kung-sun remained

6. 邑夷. Rémusat changes 夷 into 胡 "qui a la même valeur," and explains it as the Onigour country.

7. The text has 法則齊整 which Mr. Beal wrongly joins to the following sentence and translates "When Fah Tsai and Tsai Tch'ang (two Buddhist priests of the land of Thsin, arrived at this country, they were unable to conform to some of the customs of the religious community)." For the four characters quoted above Rémusat has "Ils sont, quant à la loi, exacts et bien réglés," in which he mistakes 法則 for a particle. But 法則 is quite as common a term as 稅則. Mr. Beal's rendering is absurd.

8. 秦 China, from the name of "a feudal state which arose with Fei-tsz" 非子 B.C. 897, and gradually extended over the whole of Shensi and Kansuh, till, in B.C. 221, under the Emperor First 秦始皇帝 it subdued all China, and was called the Ts'in dynasty." Williams.

9. Unaccustomed to.

10. This passage has been a stumbling-block to M. Rémusat and Mr. Beal alike; in fact, the latter follows servilely the extraordinary translation of his predecessor. The text runs,—法顯得符行堂公孫經理任二月餘, and out of these characters Mr. Beal sees no difficulty in extracting this result:—"Fa Hian, therefore, having obtained a pass, proceeded to the palace (hall) of the reigning Prince, Kung Sün, where he remained two months and some days." There is some excuse for Rémusat who only wrote out his translation in the rough and never put the finishing touches; but what is to be urged in deference to Mr. Beal who can calmly hand over such a version to the uninitiated public without even hinting that
two months and some days after which he returned to Pao Yün and the others. They all agreed that the people of the Wu-i country did not cultivate politeness or their duty towards their neighbour, and were cold in their treatment of strangers. Subsequently, Chih Yen, Hui Chien, and Hui Wei went back to Kao-ch'ang in order to obtain necessaries for the journey; but Fa Hsien and his party, being provided with these things by Fu and Kung-sun, went on forthwith towards the southeast. The country was uninhabited, and the difficulties of travelling by land and water and the hardships they went through were beyond all comparison. After being on the road a month and five days they arrived at Yü-t'ien.

CHAPTER III.

This country is fertile and prosperous. The people are well off and all converts to Buddhism. They play religious music to each other for amusement. The

there is a difficulty of any kind? Of the correctness of our own translation there can be no reasonable doubt, and the only stone an adverse critic could possible cast is one that we shall anticipate him by throwing ourselves. It is rather unusual to give the surname 姓 and name 名 of one of two people (Fu Hsing-t'ang), and only the surname of the other (Kung-sun). But almost in the next line they are spoken of as Fu and Kung-Sun.

11. Who, as Mr. Beal justly supposes, had by this time arrived at the Wu-i country.
12. 禮 which Mr. Beal omits as if it were part of 禮.
13. Literally,  thin 薄.
14. The whole of this passage differs grammatically speaking from MM. Rémusat and Beal's translations, though the general sense is the same.

CHAPTER III.

1. M. Rémusat:—"c'est la loi qui leur procure la félicité dont
priests number several tens of thousands,² mostly belonging to the Greater Development.³ They all obtain their food from a common fund.⁴ The people live scattered about;⁵ and before the door of every house they build small pagodas. The smallest may be about two chang⁶ high. They build houses for travelling priests⁷ and entertain all who arrive, giving them anything else they may want. The King of the country lodged Fa Hsien and his companions comfortably in a monastery called Chüma-ti belonging to the Greater Development. At the sound of the gong,⁸ three thousand priests assemble to eat.

Mr. Beal:—“take delight in attending to their religious duties.” The text:—以法樂相娛. The character 樂 is here unquestionably yo music, and not  Picture of joy. We also venture to think that our own translation is the only one which disposed satisfactorily of 相 “to each other.”

2. Mr. Beal translates “ten thousand men,” and says he prefers “taking sho as a verb.” But such a preference is totally uncalled for and inadmissible.

3. “La grande translation a pour base une théologie abstruse, une ontologie raffinée, le mysticisme le plus exalté.” Rémusat.

The Mahayama.

4. The text is 皆有衆食, and it is truly somewhat tempting to copy Mr. Beal and make them all sit down to dinner together. But the sentence means that there is a single fund for the support of all the priests, and that the revenues of the various temples, contributions of subscribers &c., are all thrown into a common stock from which an allowance of so much is made for the keep of each member. This rendering is confirmed later on, where the numbers mentioned are too great to admit of Mr. Beal’s translation.

5. 人民星居. Mr. Beal says “this is a perplexing passage,” but the phrase is common enough in ordinary books, novels, and often met with in proclamations. Compare 星羅棋布.

6. Twenty Chinese feet.

7. 四方僧. Literally, “priests from the four quarters.” Mr. Beal makes this improvement on Rémusat’s “de forme carrée.”

8. The text is 三千僧共喫穀食. Mr. Beal’s note says “Kien for Kien-ti, i. e., Ghántá or Gong.” We have nothing better to offer, and commit this sentence to the ingenuity of our readers.
BUDDHISTIC KINGDOMS.

When they enter the refectory their demeanour is grave and orderly: they sit down in a regular order; they all keep silence; they make no noise with their bowls etc.; and when the attendants serve more food they do not call out to each other but only make signs with their hands. Hui Ching, Tao Chéng, and Hui Ta, started in advance towards the country of Chieh-ch'ā, but Fa Hsien and the others wishing to see the procession of the images remained three months and some days. In this country there are fourteen large monasteries without counting the smaller ones. Beginning on the 1st of the 4th month, they sweep and water the streets inside the city and decorate the principal thoroughfares. Over the city gate they stretch a large awning with all kinds of ornamentation, and there the King and Queen and maids-of-honour reside. The priests of the Chü-ma-ti monastery belong to the Greater Development, which is

At the same time we must object to Mr. Beal's idea that the three thousand priests make their meal together. 共 only implies that the hour was the same.

9. 净人 has been utterly ignored by M. Beal whose translation is otherwise a considerable improvement on Rémusat's absurd rendering. Mr. Beal gives “when they (i.e. the priests) require more food there is no chattering one with the other, but etc.” Now as we have just been told that “they all keep silence” it would seem unnecessary to repeat the remark in another form. Further 喚 never means to chatter. The 净人 are the menials who wait upon the priests. Their heads are shaved but have not been branded with three (or more) marks 三戒 that are the pride of an ordained priest, and signify to the public that he has renounced for ever flesh, wine and woman.

10. Mr. Beal wrongly joins 指 with 手, and translates it “fingers,” instead of with 手. The text is 但以手指麈.

11. The text is 王及夫人采女. Mr. Beal translates “the King and the court ladies, with their attendants.”

12. Not the priests, as Mr. Beal renders it in defiance of grammar.
deeply venerated by the King. They take the first place in the processions. At a distance of three or four li from the city a four-wheeled image car is made, over thirty (Chinese) feet in height, looking like a movable pavilion, and adorned with the seven precious substances, with streaming pennants and embroidered canopies. The image is placed in the middle of the car, with two attendants P' u-sas and followed by all the demi-gods. These are beautifully carved in gold and silver, and suspended in the air. When the image is one hundred paces from the city gate, the King takes off his cap of state and puts on new clothes. Then, barefoot, holding flowers and incense in his hand, he proceeds with his attendants out of the gate to meet the image, bows down his head to the ground, scatters the flowers and burns the incense. When the image enters the city, the Queen and maids-of-honour on the top of the gate scatter far and wide all kinds of flowers, which fall in clouds, and thus decorate the implements of worship. The cars are all different; and each monastery has a day for its procession, beginning at the 1st of the 4th moon and lasting to the 14th when the processions terminate.

15. The text reads 靜金銀彩懸於虛空. Mr. Beal translates, "all are made of gold and silver, whilst glittering gems are hung suspended in the air." He has put the comma on the wrong side of 營.
16. The text is 遙 散 衆 葉. Mr. Beal skips over the puzzling 遙.
17. 如 是 莊 嚴 供具. Mr. Beal translates the two middle words as "sumptuously," and either includes therein or omits altogether the two following words 供具.
18. A friend would persuade us to render this passage as if a single procession of images visited the different monasteries in turn.
and the King and Queen go back to their palace. Seven or eight li to the west of this city there is a monastery called the Wang-hsin Temple. It took eighty years to build, and the reigns of three Kings before it was completed. It may be two hundred and fifty feet high, and is ornamentally carved and inlaid, and covered with gold and silver. All kinds of jewels combine to complete (its magnificence). Behind the tower there is an oratory, decorated most splendidly. The beams, pillars, folding doors, and windows, are all gilt. Besides this there are apartments for the priests, also beautifully ornamented beyond all expression. All the kings of the six countries to the east of the hills make large offerings of whatsoever very valuable jewels they may have, using very few themselves.

CHAPTER IV.

The processions of the fourth moon being over, one of the party, Sêng Shao, set out with a Tartar Buddhist.

19. A simple enough specimen of Chinese grammar, but one which Mr. Beal has utterly misunderstood, and rendered, "During the last eighty years three kings have contributed towards its completion. The text has 作來八十年經三王方成. Rémusat's translation is correct.

20. We fail to see how Mr. Beal gets "There are many inscribed plates of gold and silver within it" out of 彩文刻鑲金銀覆上.

21. Whatever these last four characters 人用者少 may mean, Mr. Beal's rendering "in such abundance that but few of them can be used" is quite out of the question. They seem to us simply to signify that jewels were not much used by the people of that country.

CHAPTER IV.

1. 随道人. Rémusat:—"à la suite d'un prêtre barbare."
towards Chi-pin. Fa Hsien and the others went on to the Tzu-ho country where they arrived after a journey of twenty-five days. The king of the country is devoted to (Buddhism). There are more than a thousand priests, mostly belonging to the Greater Development. After stopping here fifteen days, the party went south for four days, and entering the Onion range arrived at the country of Yü-hui, where they rested. When their rest was over, they journeyed twenty-five days and arrived at the country of Chieh-ch’á, where they rejoined Hui Ching and the others.

CHAPTER V.

The King of this country holds the Pan-ché-yüeh-shih. The Pan-ché-yüeh-shih is in Chinese a five-years-great-assembley. At the time of the assembly he invites Shamans from all quarters, and they come in vast numbers. The place where the priests sit is adorned beforehand with streaming pennants and canopies embroidered with lotus-flowers in gold and silver. The backs of the seats are

Beal:—“in company with a fellow-disciple belonging to the country of the Onigours.”

2. “La Cophène ou le pays arrosé par le Cophès.” Rémusat.

3. The text has 國王精進. Mr. Beal gives “The king of the country, by the determined energy of his character,” adding in a note that “this translation is doubtful.” We heartily agree with him.

4. Mr. Beal says this must be Kartchou.

CHAPTER V.

1. Literally, “in clouds.”

2. 己 i has been the same force as 預. Mr. Beal joins it on to the last sentence, but it is only fair to suppose that all these arrangements were made before the arrival of the Shamans.
covered with spotless drapery, etc.³ The King with all
his ministers make their offerings according to rite. It
may last for one,² two, or three months, and is generally
in the spring. The King, when the assembly is over,
further bids all his ministers arrange offerings for pre-
sentation,⁵ which may last one, two, three, or five days.
When all the offerings have been made, the King takes
his own horse, saddle, and bridle, with those ridden by
his prime minister and high officials;⁶ also much white
cloth and all kinds of jewels, such as the Shamans re-
quire, and together with his ministers vows to give these
things as alms (to the Shamans.) When they have been
thus given as alms, they are redeemed from the priests
with money. This country is mountainous and cold.
With the exception of wheat no grain will grow and ripen.
When the priests have "gathered in their harvest" (or,

3. Mr. Beal's translation of the last two sentences is:—"They
then proceed to decorate the priests' session-place with silken flags
and canopies. (In the midst) they erect a draped throne adorned
with gold and silver lotus flowers, and behind it they arrange the
seats for the priests." The text runs thus:—巴莊嚴衆僧坐
處懸繪帳蓋作金銀蓮華著繪座後鋪凈坐具.
It is a very difficult passage.

4. Mr. Beal follows Klaproth and makes 一月 the first month
of the year. This translation is unquestionably wrong.

5. A second ceremony in which the King takes no part.

6. A most unsatisfactory passage, of which we do not profess to
have found the translation, but only a guess at the meaning. Mr.
Beal, however, trips lightly through it as usual, without hinting at
its obscurity. We gladly transfer it to the ingenious reader:—
王以所乘馬鞍勒自副使國中貴重臣騎之
××××敬獻布施.

7. We quote Mr. Beal's translation, which is based on Rémusat's,
having nothing better to offer; but we only accept it under protest,
The text reads衆僧受歲已. Now 岁 often means harvest,
but 受 does not mean to collect it. 收 in the 上平聲 is to
gather in (a harvest).
"received their dues,") the mornings forthwith become frosty. Therefore the King regularly begs the priests to make the wheat ripen before they collect their harvest. In this country there is a spittoon that belonged to Buddha, made of stone and of the same colour as Buddha's alms-bowl. There is also one of Buddha's teeth, and in honour of this tooth the people of the country have built a pagoda. There are more than one thousand priests, all belonging to the Lesser Development. From the hills eastward the people wear coarse clothes like the Chinese, but also differing in their use of felt and serge. The rites and ceremonies of the Shamans are varied, and too numerous to mention. This country is in the middle of the Onion range, and from this point onwards all plants, trees, and fruits, are different from those of China, with the exception of the bamboo, guava, and sugar-cane.

CHAPTER VI.

From this point travelling westwards towards North India, the pilgrims after a journey of one month succeeded in crossing the Onion range. On the Onion range there is snow winter and summer alike. There are also venomous dragons, which, if provoked, spit forth poison-

8. 其晨霧霧. Mr. Beal: "the weather becomes cloudy and overcast."
9. 为, which Mr. Beal translates "over" (the tooth).
10. That this, as in Chapter 2.
11. Mr. Beal says "pomegranate," but the text gives 安石榴 which we believe to be the guava.

CHAPTER VI.

1. Mr. Beal has thus happily rendered 若失其意; but he
ed winds, rain, snow, sand-storms, and stones. Of those who encounter these dangers not one in ten thousand escapes. The people of that country are called “men of Snowy Hills.” Having passed these mountains, they arrived in North India. Just at the frontier, there is a small nation called T’o-li, which also has priests, all of the Lesser Development. In this country there was formerly a Lo-han,² who using the power of transportation, carried a clever artisan up to the Tou-shu Heaven³ to observe the length, breadth, colour and features of the Mi-lo⁴ P’u-sa, that when he returned he might carve an image of him in wood. Altogether he made three journeys of observation, and afterwards completed an image eighty feet in length, the foot² of which is eight feet long. On fast-days it always shines with a brilliant light. The kings of these countries vie with each other in making offerings to it. It has been for a long time in this country.

CHAPTER VII.

Along the mountains, in a south-westerly direction, they journeyed for fifteen days, over a difficult, precipitous, and very dangerous road.¹ The mountains are

¹. Mr. Beal has quite mistaken the parsing of this passage.

². An Arhan or saint. The eighteen Lo-han were Buddha’s personal disciples.


⁴. Maitreya Bodhisatva, the “laughing god” of Chinese temples, and the “expected” Buddha.

⁵. The text has 足 踏 八 尺. Of 足 which usually means “to sit cross-legged,” we can give no satisfactory explanation.

CHAPTER VII.
like a stone wall 1,000 jén\(^2\) in height. Coming near the edge, the sight gets confused; and wishing to advance, the foot finds no resting-place.\(^3\) Below there is a river by name Hsin-t’ou. The men of former times cut away the rock to form a path, making a ladder of the side of the rock, seven hundred steps in all. Having got down the ladder, the river is crossed by a bridge of ropes. The two banks of the river by are somewhat less than eighty paces apart. According to the Chiu-yi,\(^4\) neither Chang Ch’ien nor Kan Ying of the Han dynasty reached this point. The priests asked Fa Hsien if he knew when Buddhism first went eastwards. Fa Hsien replied, “When I asked the people of those parts they all said that according to an old tradition Shamans from India began to bring the Aphorisms and Disciplines across this river from the date of putting up the image of Maitreya Bodhisatva.” This image was put up about three hundred years after the Nirvana of Buddha, which corresponds with the reign of P’ing-wang\(^5\) of the Chou dynasty, and from this date it was said that the Great Teaching began to be spread abroad at the setting up of the image. That

其道艱阻崖岸險絶. He translates it, “The road is difficult and fatiguing. Steep crags and precipices constantly intercept the way.” We do not see whence he gets all this. We make of it 1 demonstrative pronoun, 1 substantive, 2 disyllabic adjectives, 1 monosyllabic ditto, and one adverb.

2. A jén is about 10 feet.
3. Mr. Beal adds,—“and you are lost”—from his own inner consciousness.
4. 九驛所記. Rémusat suggests 譯, and Klaproth a stop at 所, i.e. “nine fords.” But there was a work called the 九洲騷郵記 on which was based the 廣輿記 to which this passage evidently refers. It is a topographical description of the Empire.
5. 770—719 B.C.
Buddhist Kingdoms.

but for the transmission of Sakya’s doctrines by the mighty Maitreya, none could have caused the Three Precious Ones⁶ to be preached abroad and foreigners⁷ to become acquainted with the faith. That the revelation of these mysteries was clearly not the work of man, and that thus the dream of Ming-ti of the Han dynasty was not without foundation.⁸

CHAPTER VIII.

Crossing the river, the pilgrims arrived at the country of Wu-ch’ang. This country is due north of India. The language of Central India is universally used. Central India is the same as the Middle Kingdom. The clothes and food of the people are also like those of the Middle Kingdom. The religion of Buddha is very flourishing.¹ The places where the priests live permanently are called Sêng-chia-lan. There are altogether five hundred of them, all belonging to the Lesser Development. If any wandering mendicants² arrive, they will take charge of all³ of

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6. The Buddhist Trinity of Buddha, the Law, and the Church.
7. 邊人, translated by Mr. Beal “men on the outskirts of the world.”
8. This is all clearly what “was said.” Mr. Beal’s translation of the concluding sentence appears to us rather mixed.

―We may conclude therefore, with certainty, that the origin of the diffusion of the law of Buddha was no human work but sprang from the same cause as the dream of Ming-ti.”

This dream was supposed to refer to Buddhism, and led to an expedition to bring back the sacred books.

CHAPTER VIII.

1. Mr. Beal evidently puts a stop before 名; we, after it, 盛名 being a common phrase.
2. A Pi-ch’iu, or Bikshu.
3. The 悉 all does not refer to the priests as Mr. Beal gives it.
them for three days, after which they bid them shift for themselves. Tradition says when Buddha came to Northern India he visited this country. Buddha left a foot-print here which appears large or small according to the faith of each particular person. It exists to this day. Also the stone he dried his clothes upon, and the place where he converted the wicked dragon, are still to be seen. The stone is fourteen feet high by more than twenty feet in breadth. One side of it is smooth. Hui-chling, Tao-chêng, and Hui-ta, went on ahead towards Buddha’s shadow in the country of Na-chieh. Fa Hsien and the others remained in this country (Wu-ch'ang) for the rainy season. When it was over they went south till they arrived at the country of Su-ho-to.

CHAPTER IX.

In this country Buddhism is also popular. Of old, the heavenly Indra Shakra, in order to try the Bodhisatva, changed himself into a kite and a dove. (The Bodhisatva) cut off a piece of his flesh to ransom the dove, and on the spot perfected his intelligence as a Buddha.

4. The text has 石高丈四闊二丈許. Mr. Beal says,—“The stone is about 12 feet high and 24 feet square.”

CHAPTER IX.

1. That is, Buddha in an earlier stage.
2. Mr. Beal translates 化作 as “caused the appearance of (a hawk &c.)” Either will do. In this particular case, his is perhaps the better.
3. The passage is worth quoting:—割肉習鶴處佛郎成道與諸子弟遊行語云. Mr. Beal translates it,—“(On which, Bodhisatwa), tearing his own flesh, gave it in substi-
quently, when wandering with his disciples, he said, "This is the very spot where I cut off my flesh to ransom the dove." Thus the people of the country came to know, and erected at the place a pagoda adorned with gold and silver.

CHAPTER X.

From this point descending eastwards for five days, they arrived at the country of Chien-t'o-wei, which was governed by Fa Yi the son of King A Yu. When Buddha was a Bodhisatva he also sacrificed his eyes for a fellow-creature, and on that spot too a pagoda has been built adorned with gold and silver. The inhabitants of this country belong principally to the Lesser Development.

CHAPTER XI.

From this point travelling eastwards for seven days there is a country called Chu-ch'a-shih-lo, which in Chinese means "to cut off the head." When Buddha was

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1. Asoka.
2. This last sentence has been inadvertently left out by Mr. Beal.

CHAPTER XI.

1. We cannot pass over this literal translation of 截頭 without mentioning that these words have a common metaphorical meaning of "to enter the priest-hood," taken from the custom of confining the hair with a metal ring called a 簪. A very usual phrase is 幾時截頭—When did you become a priest? Priests
a Bodhisatva he sacrificed his head for a fellow-creature. Hence the name. Again travelling eastwards for two days the pilgrims arrived at the place where he gave his body to feed a hungry tiger. In these two places there are also great pagodas, adorned with all kinds of precious stones. The Kings, Ministers, and people of all the surrounding countries vie with each other in making offerings, in scattering flowers and lighting lamps without intermission. Together with the above-mentioned two pagodas, the people of the district call these the Four Great Pagodas.

CHAPTER XII.

From the Chien-t'o-wei country travelling southwards two days, the pilgrims arrived at the country of Fo-lousha. Formerly, Buddha visiting this nation in company with all his disciples, said to A-nan, "After my Nirvana, "a king of this country, by name Chi-ni-chia,¹ will build "a pagoda on this spot." Subsequently, when Chi-ni-chia came into the world and was making a tour of inspection,² the heavenly Indra Shakra, wishing to originate in him the idea, changed himself into a shepherd boy building a pagoda in the road. The king asked who do not shave the head and wear these metal (often gold) rings to confine the hair, are called Lo-hans. (Arhans). But even ordinary priests with shaven heads frequently wear them. Vide Shun-pao of 13th September 1876, under the heading 惡僧敗露 where we have首戴銅箍.

2. Mr. Beal translates 然燈 by “burning incense.”

CHAPTER XII.

1. Kanishka.

2. We have borrowed this rendering from Mr. Beal. The text has 出行遊覲時 Rémuasat gives "* * se mit à voyager. Et comme il parcourait ce pays "* *"
the boy, saying, "What are you doing?" He replied "I am making a pagoda for Buddha." The king said "Very good," and at once built a pagoda over the boy's more than 400 feet high, and adorned with all kinds of precious stones. Of all the pagodas and temples the pilgrims saw, not one could be compared with this for solidity and beauty. Tradition says that of the pagodas of Ko-fu-t'i this is the highest. When the king had completed this pagoda, the small pagoda issued from the south side of the great pagoda, over three feet in height. Buddha's alms-bowl is in this country, and formerly a king of the Yüeh-shih got together a large army to attack this country, wishing to carry it off. When he had subdued the country, being an ardent supporter of Buddhism, he wanted to take the bowl away with him; and accordingly, having first made offerings to the Three Precious Ones, he decorated a huge elephant and put the bowl on its back. The elephant then fell down and was unable to move. Then a four-wheeled cart was made, and the bowl being put in it, eight elephants were harnessed to draw it. When again they were unable to move, the King knew that its time had not yet come, and was full of shame.

3. Mr. Beal is here guilty of a very serious mistranslation. Following in Rémusat's footsteps, he renders this passage,—"all who passed by and saw the exquisite beauty and graceful proportions of the tower and the temple attached to it, exclaimed in delight, "these are incomparable for beauty." The text is 凡所經見塔廟壯麗威嚴都無此比.

4. "Jambudwipa, the continent to the south of Mount Sumeru, which according to Chinese Buddhists includes both India and China." Beal.

5. Mr. Beal says "that the destiny of the alms-bowl (in that kingdom) was not completed." 王知與鉢緣未至: 
and regret. Therefore he built a pagoda on that spot, and also a monastery, leaving a garrison to guard the bowl, and making all kinds of offerings. There may be about 700 priests. When it is near midday, the priests bring out the bowl, and together with the people make all kinds of offerings. They then eat their midday meal; and in the evening, at the time of burning incense, they bring it out again. It might hold over two gallons, and is of several colours, chiefly black. The four joinings are clearly distinguishable. It is about \( \frac{1}{4} \) of an inch thick, and is transparent and bright. Poor people throw a few flowers in, and it is full; but very rich people, wishing to make offering of a large quantity of flowers, (may throw in), a hundred, thousand, or ten thousand bushels without filling it. Pao Yun and Seng Ching merely made their offerings to the bowl and went back. Hui Ching, Hui Ta and Tao Cheng, had previously gone on to the country of Na-chieh to worship Buddha's shadow, tooth, and skull-bone. Hui Ching fell ill, and Tao Cheng remained to nurse him. Hui Ta came

literally,—"the king knew that his (connection) with the bowl (and the bowl's) connection (with him) had not arrived."

6. Mr. Beal translates 并留鎮守 by "delayed his own departure, and remained to guard the relic."

7. This and the following sentence have been wrongly rendered by Mr. Beal:—"So again, after the midday meal, as evening approaches, at the time of burning incense (i.e. evening service), they do likewise."—an unpardonable translation of 然後中食至暮燒香時復爾。

8. Being originally four bowls made into one by a fiat of Buddha. Mr. Beal gives "The seams where the four parts join together are bright." 四際分明. (The italics may well be ours.)

9. The text has 二分. Mr. Beal says "two inches."

10. Surely this is meant by 徹. Mr. Beal gives "polished."
back alone to the Fo-lou-sha country where he met (the others), and then Hui Ta, Pao Yün, and Seng Ching, returned to China. Hui Ching fulfilled his destiny\(^{11}\) at the temple of Buddha’s bowl and died. Thus, Fa Hsien went on alone to the place of Buddha’s skull-bone.

CHAPTER XIII.

Travelling westwards 16 \textit{yu-yen},\(^{1}\) the pilgrims arrived at the frontier of the Na-chieh country. In the city of Hsi-lo there is the shrine\(^{2}\) of Buddha’s skull-bone. It is entirely covered with gold and the seven precious stones. The king of the country deeply venerates this skull-bone, and fearing lest it should be stolen,\(^{3}\) has appointed eight men of the leading families in the kingdom, who have each a seal to seal it up and guard it. In the morning, when the eight have all arrived, each inspects his own

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11. The text reads,—景應在佛鉢寺無常山. Mr. Beal translates, "(Meanwhile) Hwui King having set out for the temple of Buddha’s alms-bowl, after his arrival, died there." His note says "The whole of this passage is obscure, and if it were not for some addenda to the work, would be untranslatable. I have regarded the expression ‘wou sheung’ (無常) as equivalent to ‘died,’ for it is used in this sense in the 20th chapter; and for the word ‘shan’ ‘a mountain,’ which has no sense or meaning at all in the connection of the text, I have substituted ‘ju’ (如) thus forming the well-known phrase ‘ju shi’ ‘accordingly.’" The emendation of 如 for 山 seems excellent, but Mr. Beal has taken no notice of 應 which should here be read in the 去聲. Rémusat gives, “Hoel king se plaisait extraordinairement dans le temple du pot de Foë.”

CHAPTER XIII.

1. 由延, or \textit{yōjana}. Varies from 5 to 9 English miles.
2. 精舍, or \textit{Vihāra}.
3. Mr. Beal has in his translation “and substitute another in its place.” But the text gives only 拷奪.
seal, and then they open the door. When the door is open they wash their hands in scented water and bring out Buddha's skull-bone, placing it on an altar outside the shrine, and using a round block of the seven precious substances to support it underneath, and a glass bell to cover it; all these being richly studded with pearls and precious stones. The bone is of a yellowish white colour, 4 inches in diameter, and raised in the middle. Every day, after the relic has been brought out, those in charge of the shrine mount up to a high tower, beat a large drum, blow the conch, and clash the cymbals. When the king hears this, he proceeds to the shrine and makes offerings of flowers and incense. The offerings made, every one bows in his proper turn and departs. Entering by the east and leaving by the west gate, the king every morning makes offerings and worships in this manner, and then transacts affairs of State. The scholars and elders also

4. Mr. Beal's translation gives, "On this throne there is a circular table composed of seven precious substances, with a crystal bell-shaped cupola on the top." We cannot congratulate him upon this effort. The text reads 以七寶圓壇礎下琉璃鍾覆上. With our translation of the second 磎, may be compared the phrase 以枕枕之.

5. Mr. Beal gives "about four inches square." The text has 方圓四寸 which seems to mean that taken either squarewise or roundwise the skull was 4 inches across. Mr. Beal's note says "fang-un may mean either a circle or square; but the meaning here is evidently 4 inches each side."

6. The text has 次第頂戴而去. Mr. Beal says "he (the king) repeatedly bows his head to the ground in adoration and departs." It was something to get rid of lémusat's absurd notion of "carrying the relic to his head;" but Mr. Beal's interpretation of 次第 is quite erroneous, and his emendation of "teng-lai" for "ting-lai" is as uncalled-for as it is (to us) incomprehensible. 頂戴 is a common Buddhist phrase for an obeisance; not a kotou on the knees, but a profound bow until the head almost touches the ground, the hands being raised to the forehead.
first make offerings and then attend to their domestic business. Every day it is the same; there is never any remissness, and when all the offerings are finished, the skull-bone is put back in the shrine. In the shrine there is a "liberation" pagoda made of the seven precious substances, which is sometimes open and sometimes shut, and over 5 feet in height. In order to fill it, there are regularly every morning before the gate of the shrine sellers of flowers and incense, so that all who want to make offerings may buy what they require. The kings of these countries also regularly send officers to make offerings. The place of the shrine is 40 paces square. Though heaven should quake and earth gape, this spot would not move. From this point travelling north one

7. The text reads 日日如是初無懈怠 and Mr. Beal translates it, "this, in fact, is the first and untiring duty of every day," without making the slightest comment and leaving us to infer that he only made a guess at its meaning. For 初 in this passage cannot mean first, and the opposite ideas of remissness and energy expressed by the two words 懈怠 and 倦 are entirely left out of the question. To arrive at our own translation we have been obliged to substitute 倦, which is often found joined with 懈, and then the rendering is simple enough. 初無 is a common enough phrase and gives somewhat the force of 始終 to the sentence. But for those who object to any manipulation of the text we have still an alternative. Put a stop after 初, and translate, "Every day begins thus; there are no-(distinction of) negligence and zeal,"—that is, all go through exactly the same amount of religious ceremony per diem. Rémusat says, "Il en est ainsi tous les jours, et ce premier devoir n'admet aucune différence de zèle ou de relâchement." Whatever the real meaning may be, our readers have the thing now in their own hands.

8. 七宝解脱塔, which Mr. Beal strangely enough asserts "may be translated 'seven Dagobas etc.'"

9. or 開 or 閉. Mr. Beal says "partly solid and partly hollow." Rémusat makes a number of "tours de délivrance * * * les unes ouvertes, les autres fermées."
yu-yen, the pilgrims arrived at the capital of Na-chieh, where the Bodhisatva bought some five-stalked flowers for an offering to Ting Kuang\textsuperscript{10} Buddha. In this city there is also a Buddha's-tooth pagoda; the ceremonies of worship are the same as for the skull-bone. One yu-yen to the north-east brought them to the mouth of a valley where there is Buddha's pewter staff, and a shrine in which it is worshipped. The staff is made of "bull's "head"\textsuperscript{11} sandal-wood, and is about 16 or 17 feet in length. It is in a wooden sheath, from which one hundred or even one thousand men would fail to move it. Travelling westwards for four days through this valley, there is a shrine for worshipping Buddha's sêng-chia-li.\textsuperscript{12} When there is an excessive drought in this country the people and officials,\textsuperscript{13} gathering together, bring out the garment and worshipping make offerings to it. Rain immediately falls in abundance. Half a yu-yen to the south of the city there is a cave. It is at the south-west of the Po\textsuperscript{14} mountain. Buddha left his shadow in it. Looking at it from a distance of ten or more paces, it is a life-size silhouette of Buddha, of a golden colour, like in features,\textsuperscript{15} bright and shining. The nearer one goes, the more indistinct

\textsuperscript{10} Dipankara. Beal.

\textsuperscript{11} Gòstrchandana. Beal—who omits the word 錫 pewter in the last sentence, and thus avoids an apparent anomaly.

\textsuperscript{12} The long robe or Sanghati worn by all priests.

\textsuperscript{13} 府國人. Mr. Beal says "the chief personages of the kingdom;" Rémusat, "les habitants."

\textsuperscript{14} 博山. Mr. Beal says "a large mountain;" Rémusat, "une montagne."

\textsuperscript{15} 相好. Mr. Beal says "with all its characteristic signs," which is a servile acceptance of Rémusat's rendering, both given without note or comment as if there was no difficulty whatever. We, personally, barely profess to understand these two words and leave them in our readers' hands.
it gets, still appearing to be there.\textsuperscript{16} The Kings of all the neighbouring countries have sent skilful artists to sketch it, but they have not been able to do so. The people of the country have a tradition that the thousand Buddhas\textsuperscript{17} will all leave their shadows here. About a hundred paces to the west of the shadow, Buddha, when alive, shaved his head and cut his nails, and with the help of his disciples built a pagoda seventy to eighty feet in height, as a model for pagodas in future. It exists to this day, and by its side there is a temple in which there are seven hundred priests. In this place there is a pagoda in honour of all the Lo-hans and P'i-chih\textsuperscript{18} Buddhas, of whom nearly\textsuperscript{19} a thousand have dwelt here.

CHAPTER XIV.

In the second winter moon,\textsuperscript{1} Fa Hsien and his companions, three in all, going south crossed the Little Snowy Mountains. These mountains retain\textsuperscript{2} the snow

16. Of the meaning of this passage we hold there can be no doubt of any kind, grammatical or otherwise, and we must stigmatise Mr. Beal's version as faulty in the extreme. The text has 轉近轉微 髮鬚如有. Mr. Beal gives, "On turning away or going nearer, the resemblance to the reality becomes less and less distinct." Now without noticing his mistranslation of 轉 or his wholesale omission of the last four characters, we would point out that it is not the "resemblance" which gradually becomes less distinct, but the whole shadow that loses its intensity.

17. Mr. Beal adds "of the present Kalpa."

18. Pratoëka Buddhas.

19. 千數. Mr. Beal says "as many as a thousand;" Rémusat "mille."

CHAPTER XIV.

1. That is the 11th moon, winter being reckoned to begin from the 10th moon.

2. 蓄 Mr. Beal, copying Rémusat, makes it snow there both
summer and winter alike. On the northern side, which is in the shade, it is frightfully cold, and when the wind gets up it makes one shiver and keep the mouth shut. Hui-ching was unable to advance farther; he foamed at the mouth, and said to Fa Hsien, "I cannot recover; you had better go on while you can, or we shall all perish." Fa Hsien throwing himself over (the corpse) cried out in lamentation, "The original design cannot be carried out. It is destiny." There being no help for it, they once more exerted themselves, and having got across to the south of the range, arrived at the Lo-i country.

summer and winter. The text means that the snow never melts.

3. Mr. Beal gives a marvellous translation of this passage:—"The exceeding cold which came on suddenly in crossing the northern slope of the mountain, which lies in the shade, caused the men generally to remain perfectly silent (to shut their mouths) through fear." The text reads thus:—山北陰中過寒暴起人皆噤戦. Remusat merely shirks it, giving a general idea of the cold. We have understood 風 with 暴 as the best solution of the difficulty.

4. The following difficult passage Mr. Beal quietly translates in his own way without a hint as to its obscurity. This is what he makes of it:—Fa Hain cherished him (to supply warmth) and piteously invoked him by his familiar name, but it was all ineffectual to restore life. Submitting therefore to his destiny, he once more gathered up his strength and pressed forward." The text reads, 法顯撫之悲號本圖不果命也奈何復自力前 That Mr. Beal should not know the common phrase撫尸 lit. to soothe a corpse, is remarkable; that he should invent supplies "of warmth," and Hui-ching's "familiar name" without breathing a word about the forced nature of his interpretations is unfair to the general reader; and that he should translate 本圖不可命也 as "it was all ineffectual to restore him to life" makes his position as translator of an obscurely-worded Chinese took somewhat difficult to understand. We offer our own translation with the utmost deference to the judgment of any one who will show where we have erred and point out a more likely rendering. Hui Ching is a misprint for Hui Ying. See Note by Hu Chên-hâng at the end of the translation.

In that district there are three thousand priests, all belonging to the Greater Development. Here they passed the rainy season, and when it was over they proceeded southwards for ten days and arrived at the country of Pona, ⁶ where there are also over three thousand priests, all belonging to the Lesser Development. From this point travelling on for three days, they again crossed the Hsingt'ou river, on both banks of which the land is flat.

CHAPTER XV.

On the other side of the river there is a country called Pi-t'ou, ¹ where Buddhism is very flourishing, both of the Greater and Lesser Developments. When the people of the country saw Buddhist priests from China coming among them, they were much affected and said, "How is it possible for foreigners to have learnt the principle of family renunciation, and to seek afar the religion?" They all gave the pilgrims whatsoever they wanted, and treated them according to the law (of Buddha.)

CHAPTER XVI.

From this point travelling south-east for somewhat less than eighty yu-yen, the pilgrims passed many temples containing nearly 10,000 priests. Having passed by all these places, they arrived at a country by name Mo-t'ou-

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⁶ Mr. Beal says this name "has been identified with Bannu."

CHAPTER XV.

¹ Mr. Beal gives two possible identifications of this place which he calls Pi-cha. The text, however, has 毗茶 Pi-t'ou; and if this is correct, Mr. Beal's speculations are scattered to the winds.
lou, and also crossed the Pu-na, on the banks of which there are twenty monasteries with some 3,000 priests. Buddhism is gradually becoming popular. In all the countries of India to the west of the Sha river, the Kings have everyone firm faith in the religion of Buddha. When they make offerings to the priests, they take off their caps of state; and then all the members of the royal family with the Ministers of state feed the priests with their own hands. After this, they spread a carpet on the ground and sit down before them, opposite the principal seat. Sitting in the presence of priests they dare not use a couch. The rites and ceremonies of worship in vogue

CHAPTER XVI.

1. Mathóura, Beal.

2. Mr. Beal translates, "Here, again, we followed the course of the river Po-na (Jumna). [The force of 'again' seems to be that they had followed previously the course of the Indus.]" Mr. Beal is not usually so particular about the meaning of every word. The text has 又 經 倫 那 河, the first character of which does not mean "again" in Mr. Beal's sense.

3. Mr. Beal translates 佛法轉 盛 by "The Law of Buddha is in a reviving condition." Both renderings seem admissible.

4. The text of this passage is 九 沙 河 巴 西 天 竺 諸 國 王 皆 箇 信 佛. To begin with, 已 is here used for 以. Mr. Beal translates, "all the kingdoms beyond the sandy deserts are spoken of as belonging to western India." We fail to see how he arrives at this. In a note he adds, "The passage may also be translated thus, 'The continuation of sandy deserts being passed (we arrived at) the various kingdoms of western India.'"—which to our mind is still more difficult to identify with the original. The only point is the second 國 which after all is no great obstacle. It is not unusual to meet 輪 船 船 主. As for 沙 河 it seems to be the name of a river and not "sandy deserts."

5. Mr. Beal indulges in "conductor the priests to their several palaces, for the purpose of providing them with food," and all that out of 手 自 行 食. We look on this as an unpardonable vagary, given without note or comment of any kind.
amongst all these Kings while Buddha was still alive have been handed down by tradition to this day. To the south of this is a country called the Middle Kingdom, the climate of which is temperate without frost or snow, the people well off and happy without registration or official restrictions. Only those who till the King's land pay in so much. Those who want to go away, may go; those who want to stop, may stop. The King in his administration uses no tortures; criminals are merely fined according to the gravity of their offences. Even for a second attempt at rebellion the punishment is only the loss of the right hand. The King's body-guard have all fixed salaries. Throughout the country no one kills any living thing, or drinks wine, or eats onions or garlic; but they keep their Chan-ch'aⁿ-loś apart. Chan-ch'a-lo is the name for a leper. They live away from other people, and when they approach a city or market they beat a piece of wood to distinguish themselves. Then people know who they are and avoid coming in contact with them. In this country they do not keep pigs or fowls, there are no dealings in cattle, no butchers' shops or distilleries in their

6. Mr. Beal says "there are no Boards of Population and Revenue." The text has 無戶籍官法. It is possible that Mr. Beal could think 户 meant a "Board" in this passage?

7. We are sure Mr. Beal has given a wrong turn to this passage, but it is too long and not important enough to quote.

8. In the text 茶. If necessary to be identified as in the following note, we must read 茶. Mr. Beal says "with the exception of the Chandālas, they eat neither garlic or onions." The text has 不食葱蒜唯除旃茶蘷.

9. The text has 名為懡人, and a common meaning of 懡人 in Chinese, as evidently here intended by Fa Hsien, is leper. Mr. Beal rightly copying Rémusat, translates it "a wicked man," and says in a note "The Chandālas (Tseandālas) were outcasts of Indian society, those who had no caste, the lowest of mortals."
market-places. As a medium of exchange they use cowrie shells. Only the Chan-ch'a-los go hunting and deal in flesh. From the date of Buddha's Nirvana, the Kings, elders, and gentry of all these countries built shrines for making offerings to the priests, and gave them land, houses, gardens, etc., and men and bullocks (to cultivate them.) The title-deeds were written out, and subsequent Kings handed them down one to another, not daring to destroy them, in unbroken succession to this day. Houses for the priests to live in, beds, mattresses, food, and clothes, are never wanting wherever they may go. The priests usually occupy themselves in benevolent ministrations, in chanting the Ching, or sitting in meditation. If a stranger priest arrives, the old resident priests go out to meet him and carry his clothes and bowl. They give him water for washing his feet and oil for anointing them, with an extra meal. By and by when he has

10. The text gives 鐘劵書錄, Rémusat says, "L'acte de ces donations était tracé sur le fer," and adds in his note "Ces donations étaient gravées sur des plaques de cuivre ou d'autre métal." Mr. Beal translates "engraved on sheets of copper," without saying anything more about it. From a slight acquaintance with the 二十一史, where the phrase 鐘劵 often occurs, we had been taught to regard 鐘 merely as giving a sense of "validity" to the劵, and not as expressive of the substance on which they written.

11. 無敢廢者. Mr. Beal says "so that no one has dared to deprive them of possession."

12. 衆僧住止房舍. Mr. Beal says "All the resident priests have chambers, etc." He also translates 被 as "coverlets" instead of "mattresses."

13. The expression 爲業 may (but does not necessarily) imply that the priests gain money thereby.

14. Mr. Beal is here guilty of an egregious blunder. The text is as plain as possible. 給洗足水塗足油. Yet Mr. Beal goes out of his way to find the following translation:—"They then present him with water to wash his feet and cleanse them from the
rested they ask him his age\textsuperscript{16} and place\textsuperscript{17} in the priesthood, and give him a room with sleeping appliances, all according to regulation. In places where the priests reside they build pagodas to Shè-li-fo, to Mu-lien, and A-nan;\textsuperscript{18} also towers in honour of the A-pi-t'an, Lü, and Ching.\textsuperscript{19} When they have settled down a month or so, all the families which belong to the religion\textsuperscript{20} organise a subscription and make offerings to the priests. They arrange an extra meal at which the priests assemble and expound the Law of Buddha. When this is over they make offerings at the pagoda of Shè-li-fo of all kinds of incense and flowers; they keep lamps burning all night.

\textsuperscript{mire}," adding in a note, "I do not think there is any allusion to oil here, as Rémusat supposes. I take 'tsuh-yu' to signify any pollution of the feet, whether dirt, or the heat of travel." Thus Mr. Beal writes himself down as utterly ignorant of the rhythm of Chinese composition. Rémusat's mistakes, overwhelming as they are in number, do not embrace such simple passages as this.

15. That is a meal taken at other than the usual time allowed by Buddhist regulations. The text has 非時漿, and we have taken our rendering direct from Rémusat who says "une collation extraordinaire," and gives a long note in support of his translation. He acknowledges, however, that the same expression "semble plus difficile à expliquer" in a subsequent passage. We leave it to our readers.

16. That is, how many 艦月, or Decembers, he has seen.

17. A priest's 次第 is not easy to translate into English. It is his number among the 徒弟 or disciples of the old priest who as a spiritual father introduced him to religious life. In answering the question it is usual to give the old priest's name, and the date of entry into the church. Mr. Beal gives "they ask him his age, according to which they allot him a chamber, etc." Rémusat is not so bad as that:—"ils s'informent du nombre et de l'ordre des sacrifices qu'ils avaient à pratiquer."

18. Sâriputra, Mogalan, and Ananda.

19. The Abhidharma, the Disciplines, and the Sutras.

20. Literally "those who long for happiness." 希福.
and cause those people to join in the worship.\textsuperscript{21} Shé-li-fo was originally a Brahman. Once meeting Buddha, he begged to enter the priesthood. So did the great Mul-lien and the great Chia-yeh.\textsuperscript{22} The great majority of female mendicants make offerings at the pagoda of A-nan, because it was A-nan who begged Buddha to allow women to enter the priesthood, and therefore\textsuperscript{23} the novices chiefly make offering to Lo-yün. Teachers of the A-pi-t'\an worship the A-pi-t'\an; teachers of the Disciplines worship the Disciplines. The time for worshipping is once a year: each have their own day. The Ma-ho-yen\textsuperscript{24} school worships the Pan-ja-po-lo-mi. Wên-shu-shih-li, Kuan-shih-yin\textsuperscript{25} and others. When the priests have gathered in their harvest,\textsuperscript{26} the elders, gentry and Brahmans, all bring various things such as clothes etc. of which the Shamans stand in need, and present them to the priests, who also make presents to each other. Since the Nirvāṇa of Buddha these rules of dignified etiquette for the guidance of the holy brotherhood have been handed down without interruption. From the ford over the Hsin-t'\ou river to Southern India, down to the southern sea, it is between 40,000 to 50,000 li. The country is all

\textsuperscript{21} Rémusat is justly puzzled with these four words 使彼人作“qui ne se lie avec ce qui précède, ni avec ce qui suit, mais qui est sans différence dans les deux éditions.” Mr. Beal says “throughout the whole night they burn lamps \textit{provided by those men for the purpose}.” We think 彼人 must refer to 希福, but fail to see a satisfactory solution.

\textsuperscript{22} Kāyapa. \textit{Beal}.

\textsuperscript{23} The text has 故諸沙彌多供養羅云. Mr. Beal says “The Sameneras principally affect the worship of Rāhula.

\textsuperscript{24} Mahayana, or Greater Development.

\textsuperscript{25} Prāgna Pāranīta, Manjusri, and Avalōkitėswara. \textit{Rémusat}

\textsuperscript{26} See Chapter 5, note 7.
level. There are no big mountain streams, but only small rivers. 27

CHAPTER XVII.

From this point travelling south-east eighteen yu-yen there is a country called Sêng-chia-shih. ¹ It was there that Buddha descended after having been three months in the Tao-li Heaven preaching the Law for the benefit of his mother. When he went up to the Tao-li Heaven, he used his supernatural power and did not let any of his disciples know. Seven days before the time had expired he cast aside his invisibility. Then A-na-lü ³ with his divine eye saw the world-honoured One afar off, and said to the venerable Mu-lien, "You can go and salute the "world-honoured One." Mu-lien therefore went, and prostrating himself at Buddha's feet, they saluted each other. ⁴ When the salutations were over, Buddha said, "Mu-lien, after seven days I shall descend to Yen-fu-t'i." Mu-lien then returned, and at the appointed time the

27. Mr. Beal gives "There are no great mountains or valleys, but still there are rivers," and justifies himself for this rendering by quoting Julien. The text has 無大山川正有河水, and it seems to us there is a direct antithesis between 河水 and 山川. We construe 正 in the unusual but not unknown sense of the disjunctive 只.

CHAPTER XVII.

4. Mr. Beal says "prostrated himself in adoration of the marks on the foot of Buddha"—which may or may not be correct—and utterly ignores the next four words, we fear, wilfully, not knowing what to make of them. The text has 頭面禮足其相問詮.
rulers of the eight kingdoms, with all the officers and people, not having seen Buddha for a long time and being very desirous of gazing upon him, collected like clouds in this country to wait for the world-honoured One. Then the female mendicant Yu-po-lo communed with her own heart. “To-day Kings, Ministers, and people, should all “go out to meet Buddha. I am a woman: how can I get “the first sight?” Buddha at once by the exercise of his supernatural power changed her into a holy chuan-lun Prince, the very first to salute him. When Buddha was about to come down from the Tao-li Heaven, he produced by a miracle three flights of jewelled steps. Buddha came down the middle flight made of the seven precious substances. Brahma also produced silver steps, and attended on the right with a white dusting-brush in his hand. The divine ruler Shih produced steps of red gold and attended on the left with an umbrella of the seven precious substances. All the countless host of gods descended in Buddha’s suite. When Buddha had come down, the three flights entirely disappeared in the earth with the exception of seven steps. Subsequently, king A-yün wanted to get to the bottom of them, and sent men to dig. They got down as far as the Yellow Spring, but without coming to an end of them. Thereupon the

6. 佛在中道七寶階上行. Mr. Beal says somewhat incorrectly, “Buddha standing above the middle ladder which was made of seven precious substances began to descend.”
7. Generally a yak’s tail.
8. Strictly purple 紫.
9. Mr. Beal says “a spring of yellow water,” but surely the meaning here is the yellow spring, that is, down to the very gate of hell. This rendering seems much more in accordance with the spirit of the passage.
king became more than ever a devout believer, and built a shrine over the steps, and on the middle flight made a full-length image, sixteen feet in height. Behind the shrine he erected a stone column thirty cubits in height, and on it he placed a lion. Inside the column at the four sides are images of Buddha. Both from inside and outside it is transparent, and as clean as glass. Some heretic teachers contended for this spot with the Shamans, and the latter were getting the worst of the argument when they all made this solemn statement:—"If right of residence in this place belongs to the Shamans, there should now be some miracle (in proof thereof). When they had said this, the lion at the top of the pillar roared loudly in attestation (of their right). Thereupon the heretics were sore afraid, and yielding retired. Because Buddha had taken Divine food for three months, his body emitted the fragrance of heaven, unlike that of mortals, so he at once bathed himself. On the spot where he did so a bath-house was subsequently built which is still in existence. On the spot were Yu-po-lo, the female mendicant, saluted him first of all, a pagoda has also been lately raised. Where Buddha, when among mankind, cut off his hair and nails a pagoda has been

10. Which, consequently, we must regard as having been square.

11. Mr. Beal says "shining," here again missing the force of 徹.

12. With regard to the last half of this sentence Mr. Beal makes one of the most extraordinary of his numerous mistranslations. The text is as simple as possible.—時 沙門 理屈—which means that the 理 of the Shamans was beginning to 屈 bend or give way. Yet Mr. Beal on these five words perpetrates the following:—"Then the Shamans agreed to any condition for settling the question that might be considered reasonable." Lord Burleigh's shake of the hand is nothing to it.
made; also on the spots where the three former Buddhas and Shih-chia Wên Buddha had sat down, or at places where they had taken exercise; and also where images of the various Buddhas have been made. These are all in existence still, and at the spot where, with the heavenly ruler Shih and Brahma in attendance, Buddha descended, there is also a pagoda. Counting priests and nuns there are about 1,000 here. They obtain their meals from a common fund, and belong some to the Greater, some to the Lesser, Development. Where they live there is a white-eared dragon which acts as a patron to these priests by making the land fertile, causing rain to fall in due season, and warding off all kinds of calamities, so that the priests dwell in peace. The priests out of gratitude for such kindness have built a dragon shrine and have prepared a place for the dragon to lie down. They also make "special contributions" of food offerings for the dragon,

13. This must be the meaning though it is not a translation of the text, 佛在世時有剪髮爪作塔.
14. 經行處. To Mr. Beal is due the credit of this improved rendering.
15. 及作諸佛形像處. Mr. Beal says "also where there are marks and impressions left on the stones by the feet of the different Buddhas." Where he gets it all from it is not so easy to say.
16. Mr. Beal joins 住處 dwelling-place on to the end of the last sentence and renders it "agree to occupy the same place." This was one of Rémusat's eccentricities.
17. Mr. Beal has "placed a resting place (seat) for his accommodation." The text is 放置坐處, of which 坐 for a dragon appears to have puzzled Mr. Beal, who has also failed to see the force of 放 to spread out.
18. We have taken this from Mr. Beal as the equivalent of 福食, the first character of which that gentleman says is common in Buddhist works denoting that which causes "merit" and therefore happiness. We have met 福食 before in the light literature of China, but have always taken it to mean simply "food."
and every day select three members of the fraternity to go and eat in the dragon's shrine. At the end of each rainy season, the dragon suddenly changes its form to that of a small snake with white edges to its ears. When the priests are aware of this they fill a copper bowl with cream and throw the dragon into it; and as they proceed from the highest seat to the lowest it appears as if bowing. When the dragon has gone all round, it dissolves away. Every year it comes out once. This country is very productive; the people are flourishing, and happy beyond all comparison. When men of other nations come, they invariably take care of them and give them what they require. Fifty

19. Confident that Mr. Beal, who follows partially in the wake of Rému sat, has utterly misrendered these last two sentences, we proceed to give the text and his translation for the benefit of our readers.

象僧識之铜盂盛酪以齟齧中從上座至下坐行之似若問訊遍便化去—"The body of priests, recognizing him, place in the midst for his use a copper vessel full of cream. The serpent then proceeds to come down from the highest part of the alcove, constructed for his accommodation, to the lowest part, all the while moving as though he would pay his respects to all those around him. He then suddenly disappears." First of all it is difficult to say why such a plain phrase as 以齟齧中 should be slurried over by the merest tyro. "Taking the dragon, they throw it into (the bowl)," where it subsequently 化 "dissolves (in the cream)." The only obscure point is who "proceeds from the highest seat to the lowest," though the dragon in its snake form being once in the bowl we can hardly suppose it to get out for the purpose of coming down and then get in again to be dissolved. Besides 行之 implies the gait of man, and not the crawling 爬 of a snake. The bowl containing the snake is evidently carried down by a priest, which would easily account for the "bowing" movement of the reptile's head. There are other little inaccuracies in Mr. Beal's version of this passage, which the student of Chinese cannot fail to perceive.

20. Mr. Beal says "rich" for 樂.

21. 無不經理—the very phrase used in Chapter II. See
yu-yen to the north of the temple, there is a temple called Huo Ching. Huo Ching is the name of an evil spirit. Buddha formerly transformed this evil spirit, and posterity has built a shrine on the spot as a religious offering to him. A Lo-han took some water to wash his hands; the water dripped on the ground and is still to be seen there. In spite of sweeping, it still remains and cannot be removed. In this place there is another pagoda to Buddha. A good spirit regularly sweeps and sprinkles it. No human aid is required. The king of a heretic country said, "As thou canst do this, I will bring a great army to quarter here. Wilt thou even then be able to "keep it clean?" The spirit caused a great wind to blow, and made it clean. In this place there are one hundred small pagodas. A man might spend a whole day counting without finding out their number. If any one is bent on knowing, then let him place a man by the side of each pagoda, and when this is done let him count the men. According to their number, he will be able to ascertain the number of pagodas. There is a monastery

Note 10. This passage is loosely rendered by Mr. Beal.

22. 火境.

23. 以精舍布施. Mr. Beal joins these five characters to the next sentence, thus:—"At the time of the dedication of the Vihāra, (an arhat spilt, etc.)" But can 以 signify "at the time of?"

24. Mr. Beal here makes a great blunder in spite of Rémusat's correct translation to guide him. The text has 初不須人工, and Mr. Beal renders it "which at first (was built) without a human architect." He seems to be quite ignorant of other uses of 初, and thinks it always must mean "at the beginning."

25. Thus there is some sense in this passage; but we must warn our readers that to arrive at this we have been obliged to make a trifling emendation in the text, which should read 人或多或 少其不可得知. We call particular attention to the not which makes nonsense of the sentence; for surely to say that if
with 600 or 700 priests, inside which there is a spot where P'i-chih Buddha ate and passed into Nirvana.\textsuperscript{26} The place is as big as a cart-wheel, and all around there is vegetation; but on this spot alone there is none. The place where he dried his clothes is also without vegetation. The marks left by these clothes have been there ever since and are still to be seen.

CHAPTE\textsuperscript{R XVIII.}

Fa Hsien spent the rainy season at the shrine of the dragon. When it was over he went seven yu-\textit{yen} to the south-east and arrived at the city of Chi-jao-i,\textsuperscript{1} which is on the banks of the Ganges. There two monasteries, both belonging to the Lesser Development. Six or seven \textit{li} to the west of the city, on the north bank of the river, is the place where Buddha preached for his disciples. Tradition says he preached on "The bitterness of Death;" also on "Life is but a Bubble" and such themes.\textsuperscript{2} Any one really wants to find out the number of these pagodas, the following is the way, and then to add "but you will not be able to succeeds," is not such a probable text as to give the method and finish with "and thus you are enabled to get at their number." Those who prefer the text at all costs will of course adopt the former; yet our own translation is obtainable easily enough by the mere conversion of 不 into 方—in itself a very probable misprint. Mr. Beal translates the above quotation, "But even in this case, it can never be known how many or how few men will be required."

26. Mr. Beal says "ate (the fruit of Nirvāṇa)."

CHAPTE\textsuperscript{R XVIII.}


2. Mr. Beal says "he preached concerning impermanency and sorrow, and also on the body being like a bubble and so on." The text has 說無常苦說身如泡沫等. Mr. Beal construes 他 preached 無常 impermanency 苦 and sorrow.
pagoda was built in this place which still exists. Crossing over the Ganges and proceeding south three yu-yen, the pilgrims came to a forest named A-li. Buddha preached in it; and on all the spots where he walked or sat down pagodas have been built.

CHAPTER XIX.

From this point going south-east ten yu-yen, the pilgrims arrived at the great nation of Sha-chih.² Outside the south gate of the city of Sha-chih, on the east of the road, is the place where Buddha formerly bit a branch off a willow tree³ and stuck it in the ground, whereupon it grew to the height of seven feet, neither increasing nor diminishing. The heretics and Brahmans in their envy would have cut it down or pulled it up and thrown it to a distance; but it always came up as before on the same spot. Here there are also four places where Buddha walked and sat, and pagodas have been built on them which still exist.³

CHAPTER XX.

From this point going south eight yu-yen, the pilgrims arrived at Shê-wei,¹ the capital of the country Chü-sa-lo.²

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2. Mr. Beal gives, "While here he bit off a piece from the Dântakachta stick with which he cleansed his teeth, and fixing it etc." The text has only 佛本在此僧楊枝刺士中, the first four characters which Mr. Beal has wrongly joined to the end of the preceding sentence.

3. Mr. Beal says "The ruins of these still exist. But the text has nothing about ruins. 起 塔 故 在. The character 故 is here an illative particle."
Inside the city the people are few and scattered, in all about two hundred families. It is the city which King Po-ssü-ni governed. On the site of the old shrine of Ta-ai-tao, on the site of the well and wall of the elder Hsü-ta, and on the spot where Yang-chuo Mo, who was converted and entered Nirvāna, was burnt, men of after ages have built pagodas, all being inside this city. The heretics and Brahmans becoming envious, wished to destroy them; whereupon the heavens thundered and flashed lightning with a splitting crash, so that they were not able to succeed. Twelve hundred paces outside the south gate of the city, on the west side of the road, the elder Hsü-ta built a shrine. On the eastern face he made the entrance, and on each side placed a stone pillar, the

4. Rémusat made a complete failure of this paragraph; and although Mr. Beal has availed himself of Julien's scholarship we are not sure that he has altogether succeeded. Ta-ai-tao is Mahâprajâpati, Buddha's aunt. But Mr. Beal translates 井壁 as "the foundations (of the house)" of Sudatta, whom he calls somewhat unnecessarily "the nobleman" 長者. Now we can find no authority for translating 井壁 as "foundations," but we can find a great many for the literal rendering we have given. A recluse who withdraws himself from the world in order to devote himself to religion, takes up his position by the side of a well or spring and there builds a small piece of wall, facing which he spends the days and nights in meditation, unprotected from the wind and rain except by his 墻, and living on such herbs as he can gather, washed down by a drink of water from his 井.

Yang-chuo Mo = Angoulimâlya. Julien.
5. The text runs 構合東向開門戶兩廂有二石柱. Mr. Beal translates "This chapel opens towards the East. The principal door is flanked by two side chambers, in front of which stand two stone pillars." Except that it is not necessary to be so strictly literal with regard to 廂 which here does duty very well for 邊, Mr. Beal's rendering has just as much chance of being correct as our own; in fact, we translate it differently chiefly to show
one to the left bearing the figure of a wheel, the one to the right that of an ox. The water in the ponds was clear, the trees luxuriant in foliage, and the flowers of various hues, truly beautiful to behold, so that it was called the Chih-hun shrine. When Buddha went up to the Tao-li heaven to preach the Law for his mother during ninety days, King Po-ssū-ni longing to see him, carved out of sandal-wood an image of Buddha and placed it on his (Buddha's) seat. Afterwards when Buddha returned to the shrine, the image immediately quitted its place and came forth to meet him. Buddha said "Return to your seat; after my Nirvana you shall be the model for the four schools to copy." The image accordingly returned to the seat. This image was the very earliest of all images, and is that which later ages have copied. Buddha then removed to the small shrine on the south side, apart from the image and about twenty paces distant. The Chih-hun shrine was originally in seven compartments. The Kings of these countries vied with each other in making offerings, hanging embroidered banners and canopies, scattering

that there are two ways, according as the stop is put after or after.

6. 貞臣. Mr. Beal in his Preface says "Chi-ÜN grounds, i.e. elaborate gardens."

7. See ante.

8. We think there has here been a general misconception of the form of this shrine. Rémusat translates 七重 by "sept étages," and Mr. Beal has put it into English as "seven stories" (sic). Now 重 may mean a storey, but it also means a section or part of a suite measured horizontally. We are further borne out in this view by the occurrence of the same word in a subsequent sentence—"得作兩重遠 they made it of two compartments in extent," not in height. If, however, Rémusat's emendation of 遠 for 遠 is admitted, we shall be unable to claim this support.
flowers, burning incense, and lighting lamps from dusk to dawn, day by day without ceasing. A rat holding in its mouth a lamp-wick set fire to the embroidered banners and canopies, and thus it came to pass that the seven compartments of the shrine were destroyed. The Kings and people of these countries were all very grieved and angry, saying, "The sandal-wood image has been burnt." But four or five days later when they opened the door of a small shrine on the east side, they suddenly beheld the original image (there). They were all very much rejoiced, and joining together rebuilt the shrine. They made it of two compartments in extent, and removed the image to its original position. Fa Hsien and Tao Ch'eng on arriving at the Chih-luu shrine reflected that formerly the world-honoured One had dwelt here twenty-five years; and that since they had been risking their lives among the outer barbarians, of all those who with the same object had traversed all these nations together, some had gone back and others were dead. And now when they

9. Mr. Beal says "while lamps shone out day after day with unfading splendor," by which he does not do justice to which means that the lamps were kept burning all night.

10. Mr. Beal says "guawing at the wick," but the character implies running off with the wick in its mouth.

11. Mr. Beal wrongly gives "supposing that the sandal wood figure had also been consumed."

12. Mr. Beal, servilely copying Rémusat, has here committed one of his most glorious blunders. We will give the text of the whole passage. 法顕道縁初到祇洹精舍念昔世尊住此二十五年自傷生在邊夷其諸同志遊歷諸國而或有逝者或有無常者。 For this Mr. Beal gives "When Fah Hian and To Ching arrived at this chapel of Chi-ünk, they were much affected to think that this was the spot in which Buddha had passed twenty-five years of his life. Around them stood many strangers, all occupied in similar reflec-
saw Buddha's vacant place, their hearts were moved to grief. The priests who lived there came forth and asked Fa Hsien, saying, "From what nation do you come?" He replied "From the land of Han." The priests sighed and said, "Good indeed! Is it possible that foreigners can 'come hither seeking the Law?'" Then they spoke one to another, saying, "Ever since (the Law) has been transmitted by us priests from generation to generation, "no Buddhists from the land of Han have been known to "come here!" Four lǐ to the north-west of the shrine there is a grove of trees called "Recovered Sight." Formerly, there were five hundred blind men living at the side of the shrine. Buddha prayed for them and they all recovered their sight. The blind men were delighted, and sticking their staves in the ground made obeisance. These staves accordingly grew to a considerable size, and as people venerated them and did not venture to cut them down they became a grove, and obtained this name. The priests of Chih-hun after their midday meal generally come into this grove to sit in meditation. Six or seven lǐ to the north-east of the Chih-hun shrine, mother P'i-shè-chü made a shrine, and invited Buddha and the priests.

13. 依精舍住此. Mr. Beal gives "dwelling on this spot, who were in the habit of attending the Chapel." We do not know 依 in this sense, but not being quite satisfied with the literal rendering, willingly hand over the difficulty to our readers.

It is still in existence there\textsuperscript{15}. The great *yüan-lo\textsuperscript{16}* of the Chih-hun shrine has two entrances, one to the east and the other to the north. This garden is on the spot where the elder Hsü-ta spread gold money and bought the ground\textsuperscript{17}. The shrine is in the middle of it. Buddha lived here a long time preaching salvation to men. On all the spots where he walked and sat, pagodas have been built, each with its particular name; as, for instance, the place where the Sun-to-li\textsuperscript{18} committed murder and accused Buddha. Seventy paces to the north, outside the east entrance of the Chih-hun, on the east side of the road, Buddha formerly argued with ninety-six schools of heretics. The King, Ministers, gentry, and people came together in crowds to listen, when a heretic woman, named Chan-chê-mo-na\textsuperscript{19}, becoming envious, arranged some clothes in such a manner as to make herself appear *enceinte*, and coming into the midst of the priests accused Buddha of breaking the Law. Thereupon the heavenly ruler Shih changed himself into a white mouse and bit her girdle in two. The clothes then fell down, and immediately the earth gaping and she went down alive to the

\textsuperscript{15} Mr. Beal says "the ruins of this chapel still exist," and adds in a note, "the word *ku* used in the original, although generally used adverbially, denoting *a consequence of an action*, has also the sense of *ku*, ancient or old." The text has 此處故在, or according to Mr. Beal 故 the ruins 此處 of this place 在 still exist.

\textsuperscript{16} The text has 援落. Mr. Beal translates it "Garden enclosure," as if 閣, partly on the strength of the re-appearance of this character in the next sentence. He is doubtless right.

\textsuperscript{17} In order to obtain a certain plot of land on which to build a shrine for Buddha, he had to cover it for the owner with gold coin.

\textsuperscript{18} 孫陀利殺身傍佛處. Mr. Beal says "the place where Buddha was accused of murdering the woman Sundara."

\textsuperscript{19} Chiôchimana. \textit{Beal.}
Infernal Regions. There is also the place where Tiao-ta 20 with poisoned nails wished to injure Buddha and went down alive to the Infernal Regions. Poste-
ritiny has marked all these spots for recognition. More-
over, where the argument took place a shrine has been built, over sixty feet in height, with a sitting Buddha inside. On the east of this road there is a tem-
ple 21 belonging to the heretics, called "Ying-fou." 22 It is alongside of the road, on the opposite side to the shrine at the place of the argument, and is also over sixty feet in height. The temple is called "Ying-fou" because when the sun is in the west the shadow of Buddha's shrine falls upon it; but when the sun is in the east, the shadow of the temple falls northwards and thus never touches Buddha's shrine. Whenever the heretics sent people, as they often did, to look after the temple, sweep and sprinkle it, burn incense, light lamps, and make offerings, the next morning the lamps were always found in Bud-
hma's shrine. The Brahmans in their anger said "You "Shamans are always taking away our lamps to worship "your Buddha." 23 They therefore remained in attendance that night, and saw the deities they themselves worship-

22. 影覆, "shadow covered."
23. This appears to us nearer the original than Mr. Beal's translation of Rémusat's rendering "pourquoi ne nous y opposerions pas?"—"why do not we put a stop to it?" The whole sentence is 諸沙門取我燈自供養佛為爾不止. Rémusat and Mr. Beal make these words spoken by the Brahmans among them-
selves, not to the Shamans; but the sense they give to the last four characters seems to us out of the question as never means we, and 不止 fits in very well with the in the last sentence.
ped²⁴ take the lamps, walk three times round Buddha's shrine, and offer them to him. When they had done this, they suddenly disappeared. Thus, the Brahmans came to know the greatness of Buddha's divinity, and at once left their homes and entered his priesthood.²⁵ Tradition says that near about the time that this happened the Chih-hun shrine was surrounded by ninety-six monasteries, all inhabited by priests²⁶, except one which was empty. In this country²⁷ there are ninety-six schools of heretics, all of which acknowledge the present state of existence.²⁸ These have each their disciples, who also all beg their food, but do not hold an alms-bowl. They further seek salvation²⁹ by building alongside of

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24. 見其所事天神 Mr. Beal's translation of this is a gratuitous mistake, for Rémusat gives it correctly enough. Mr. Beal, however, puts a stop at 事 and renders it "saw how the thing was done," joining 天神 on to the next sentence. We refer Mr. Beal to the 四書 passim for the use of 事 as we have given it.

25. 拾家入道.

26. Literally, "all of which had dwelling places for priests, except one place which was empty."

27. The text has 此中國有, etc., and Mr. Beal translates by "In this country of mid-India," which is of course wrong, and which we are ashamed to say put us temporarily off the right scent. Luckily, however, we came across the very phrase some weeks later in Book II, Part II, Chapter 10, of the works of Mencius, namely 我欲中國而受孟子室, which quite disposes of Mr. Beal. An analogy between 中國 and the Latin medio regno was suggested by a friend, Mr. G. M. H. Playfair, who is destined some day to take a high place among Sinologists. Such similarities, however, will hardly bear dissection, though we consider the present example happy enough to deserve quotation.

28. 普知今世 Rémusat says "qui tous connaissez le monde actuel." Mr. Beal says "all of whom (sic) allow the reality of worldly phenomena."

29. Mr. Beal has entirely omitted 亦求福於曠路, puzzled
desert roads houses of charity where shelter and food are given to travellers, or to passing priests of Buddha—but for a different period. Tiao-ta has also some priests remaining. They worship the three past Buddhas, but not Shih-chia-wên Buddha. Four li to the south-east of the city of Shê-wei is the spot where Buddha stood by the roadside when king Liu-li wanted to destroy the Shê-i nation. A pagoda has been built there. Fifty li to the west of the city, there is another city called Tou-wei. It is the place where Chia-yeh Buddha was born. There where the father and son met and where he entered Nirvâna, pagodas have been built. A great pagoda has also been raised over the remains of the body of Chia-yeh Ju-lai.

CHAPTER XXI.

From the city of Shê-wei travelling south-east twelve yu-yen, the pilgrims arrived at a large town called Na-p'ı-

probably by Rémusat’s translation of these words,—“Ils cherchent aussi le bonheur dans les déserts et sur les routes.” We submit our translation to the approval of our readers, who will probably agree with us that even an unsuccessful effort is better than slurring over a passage as if there was no real difficulty in it.

31. Shâkya Muni.
33. 舍夷. Because Mr. Beal cannot identify Shê-i, he says it must be the “country of the Sakya family.” It would have been, to say the least, polite to acknowledge that this speculation is more correctly the property of Rémusat. Ch. xx., Note 37.
34. Mr. Beal says “Cunningham identifies this place with Tadwa.”
chia,¹ which is the place where Chü-lo-ch’in² Buddha was born. On the spot where the father and son met and where he entered Nirvāṇa, there are also monasteries³ and pagodas. From this point going north less than a yu-yen, they arrived at the city where Chü-na-han-mou-ni⁴ Buddha was born. On the spot where the father and son met and where he entered Nirvāṇa, pagodas have in both cases been built.

CHAPTER XXII.

From this point going east one yu-yen, the pilgrims arrived at the city of Chia-wei-lo-wei.¹ Inside the city there is neither King nor people; it is just like a wilderness. There are only priests and some tens of families,² and that is all. On the spot where formerly was the palace of King Pai-ching a representation has been made of the heir-apparent and his mother, at the moment that, riding on a white elephant, he entered the womb of his mother.³

CHAPTER XXI.

1. Unknown.
3. Mr. Beal omits the "monasteries."

[From this point Klaproth is chiefly responsible for the notes appended to each chapter of Rémusat’s translation, but for convenience we shall still continue to quote them as before under the name of Rémusat.]

CHAPTER XXII.

2. 数十家. Mr. Beal as usual says, “about ten families.”
3. The following is the text of this sentence：—自净王故宫 處作太子母形像乃太子乘白象入母胎時. Mr. Beal gives, “In the place where stand the ruins of the palace of Sudhōdana, there is a picture of the Prince-apparent and his mother,
On the spots where the Prince issued from the east gate, saw a sick man, and turned about his chariot to go home, pagodas have been raised. Also, where A-i inspected the heir-apparent; where Nan-t'o and the others struck the elephant, dragged, and threw it (outside the city wall); where the arrow going south-east thirty li entered the ground and caused a spring of water to gush forth, which posterity made into a well for travellers to drink at; where Buddha, having attained Wisdom, came back to see his father the King; where the five hundred Shih-tzu left their families and made obeisance to Yu-po-li; where the earth quaked six times; where Buddha prayed for all the Dévas, and the four heavenly Kings guarded the four doors so that the King his father could not get in; where Ta-ai-tao presented Buddha with a priest's robe as he sat facing the east underneath the Ni-chü-lū tree, which tree still exists; and where King Liu-li killed the Shakyas who had all previously obtained the rank of Hsü-t'o-hun—towers have been built which are still

(supposed to be) taken at the time of his miraculous conception. The Prince is represented as descending towards his mother, riding on a white elephant." Rémusat gives *Sudhodana* for king Pai-ching.

4. In order to tell his fortune.

5. Mr. Beal has omitted *射* *threw*, though he explains in his note (from Julien) that Dēvadatta struck the elephant with his fist and killed it, Nanda seized and dragged it aside, and Buddha threw it outside the city walls."

6. 釋子.

7. 六種; more correctly, as Rémusat has it, "de six manières." Mr. Beal says "six times in succession."


9. Women whom he (Viroudhabha) had carried away for his harem, but who refused to accept their position. Julien.

10. "Srôtāpanna, est le nom de la première classe des *S'rvakas* ou auditeurs de Bouddha." Rémusat.
in existence. Several li to the north-east of the city there is a royal field, where the heir-apparent sat under a tree and watched men ploughing. 11 Fifty li to the east there is a royal garden, called Lun-min 12, where the Queen, entering the pool, bathed herself, and coming out twenty paces on the north side of the pool, raised her hands to grasp the branch of a tree, 13 and facing the east brought forth the heir-apparent. When the Prince was born he walked seven steps, and two dragon-kings 14 washed his body. At the place where he was washed a well has been made, and also at the above-mentioned bathing pool, 15 from which the priests are now accustomed to get their drinking-water. All Buddhas have four places everlastingly fixed. (1). Where they attain per-

11. Mr. Beal says "watched a ploughing-match," but gives no explanation of or authority for such rendering. Rémusat says "considéra des laboureurs," and quotes a passage to shew that the young prince was invited to take an interest in agriculture "afin que ses réflexions ne se portassent pas sur la doctrine."

12. Lumbini. Also expressed in Chinese by 龍彌你.

13. Mr. Beal says "holding a branch of the (Sala) tree in her hand" for 舉手攀樹枝. He has omitted the next two characters altogether, 東向 facing the east.

14. Rémusat says in a note "Deux rois des dragons, frères, l'un nommé Kia lo, et l'autre Yü Kia lo."

15. A troublesome sentence to translate satisfactorily. Mr. Beal, as is his wont with difficult passages, avoids exposing his weakness by taking no notice at all of the last five characters. The text runs 浴處遂作井及上洗浴池 The difficulty is of course with 上. Does it mean literally "over (the well)," or merely "beside," for which there would be sufficient authority in 井上有李. Or may 上 refer to (上文) the bathing-place "above-mentioned?" Rémusat gives the following forced translation:—"à l'endroit où cette ablation eut lieu, il se forma aussitôt un puits; et c'est à ce puits aussi bien qu'à l'étang où avait en lieu le bain, que les religieux ont coutume de pouser l'eau qu'ils boivent." It seems to us pretty clear that there were two wells, one at each place.

52791
fect wisdom. (2). Where they turn the wheel of the Law. (3). Where they preach and refute the heretics in argument. (4). Where they descend after having been up to the Tao-li heaven to preach the Law for the benefit of their mothers. The other places are announced according to circumstances.\textsuperscript{17} The country of Chia-wei-lo-wei is very desolate and barren, with very few inhabitants.\textsuperscript{18} On the roads, white elephants and lions are to be feared; travellers must not be incautious.

CHAPTER XXIII.

Travelling eastward\textsuperscript{1} five \textit{yu-yen} from Buddha's birth place, there is a country called Lan-mo.\textsuperscript{2} The king of this country obtained a share\textsuperscript{3} of Buddha's remains, and when he got back he built a pagoda which was called the Lan-mo pagoda. By the side of the pagoda is a pool,

\textsuperscript{16} "C'est une expression allégorique employée pour indiquer qu'un Bouddha a commencé à prêcher la doctrine." Rémusat.

\textsuperscript{17} 餘則隨時示現焉. Mr. Beal gives "With respect to other places, they are chosen according to the time when the several Buddhas come into the world." But 現 is only the complement of 示.

\textsuperscript{18} Mr. Beal here makes another of his uncalled-for emendations. The text is extremely simple:—人民稀疏道路怖畏白象 etc., but Mr. Beal must needs put a stop at 路 and render it "you seldom meet any people on the roads."

CHAPTER XXIII.

1. Klaproth has inadvertently placed this sentence at the end of one chapter and at the beginning of the next. Mr. Beal puts it at the end of chapter xxii, but it seems more appropriate here.

2. "This place is identical with Rāmagamo of the Mahawanso." Beal.

3. One of the eight parts into which his remains were divided after cremation.
and in it there is a dragon which is always guarding the pagoda, and worships there day and night. When king A-yü came into the world, he wanted to destroy the eight pagodas\(^4\) and make eighty-four thousand pagodas. When he had already destroyed seven, he next wished to destroy this one; whereupon the dragon assumed its shape, and led king A-yü into the building. Then when he had seen all the implements of worship, (the dragon) said to the king, "If you can worship more efficiently than this, then you may destroy it." (The dragon then) led him forth,\(^6\) (saying) "I will not contend with you." King A-yü, knowing that these implements of worship were not of this world, at once returned home. Hereabout the vegetation is rank. No one sprinkles or sweeps;\(^7\) but occasionally a herd of elephants taking water with their trunks, sprinkle the ground, or bring flowers and incense to offer at the pagoda. Some Buddhists of these countries, wishing to worship at the pagoda, when they saw the elephants, were very much afraid and hid themselves

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4. Built over the eight portions of his remains.
5. The text has 龍便現身. Mr. Beal says, "The Dragon therefore assumed a body," and refers to Julien as his authority for stating in a note "Namely that of a Brahman." The Chinese phrase, however, implies nothing beyond the sense attached to it in our translation, and simply means "became visible (as a dragon)."
現形 is a synonymous phrase.
6. The two words持去 which we have thus translated are considered by Mr. Beal as part and parcel of the dragon's speech, his version of this sentence being, "If you can excel me in these particulars, then you may destroy the tower, go and do so at once, I will have no quarrel with you." The italics are our own—a tribute of astonishment, if not of admiration, at this handling of the two characters given above, which are undoubtedly in antithesis to特．
7. The inside of the pagoda.
behind trees; (then) beholding the elephants perform the ceremonies according to the Law, the Buddhists were overcome with sorrow and gratitude;\(^8\) (with sorrow because) here there were no monks for the performance of rites at the pagoda, so that the (duties of) sprinkling and sweeping devolved upon elephants. These Buddhists therefore gave up their Five Commandments\(^9\) and became Shamis, themselves cutting down the grass and shrubs, levelling the spot, and thus making it neat and clean. They persuaded the king of the country to made dwelling-places for priests, to serve as a temple.\(^10\) At present there are priests in residence. The above events are quite recent, and from the date of their occurrence until

8. Mr. Beal here ignores the character \(\text{appreciation}\) of the elephants' services, and thus escapes the somewhat clumsy construction of the next few words.

9. Ordinary Buddhists are bound to observe only five (A) commandments; but for those who enter the priesthood there are five (B) more, ten in all.

\[
\begin{align*}
1. & \quad \text{Thou shalt not take life.} \\
2. & \quad \text{steal} \\
A. & \quad 3. \quad \text{commit adultery.} \\
4. & \quad \text{lie.} \\
5. & \quad \text{drink wine.} \\
(1. & \quad \text{sit on a large} \quad \text{or lofty couch.} \\
2. & \quad \text{have flowers or ribbons on thy dress.} \\
B. & \quad 3. \quad \text{sing, dance, or witness plays.} \\
4. & \quad \text{wear jewellery.} \\
5. & \quad \text{eat except at certain hours.}
\end{align*}
\]

10. The text has \(\text{鶏化國王作僧住處已爲寺今現有僧住.}\) Mr. Beal says "They further stimulated the King of the country to help make residences for the priests. Moreover, they built a temple, in which priests still reside." We fail to see how Mr. Beal arrives at this very plausible rendering. To make anything at all of it, we have been obliged as usual to change \(\text{已 into 以.}\) Mr. Beal further leaves out altogether the next four characters \(\text{此事在近.}\)
now
the head of the temple has always been a Shami. From this point going east three yu-yen, on the spot where the heir-apparent sent back his charioteer and got away from his white horse, a pagoda has been built.

CHAPTER XXIV.

From this point going east four yu-yen, the pilgrims arrived at the Ashes pagoda, where there is also a monastery. Proceeding further twelve yu-yen, they arrived at the city of Chü-i-na-chieh. To the north of the city, where between two trees, on the bank of the Hsi-lien river, the world-honoured One, with his head to the north, entered Nirvāṇa; where Hsü-po last of all attained Wisdom; where in his golden coffin the world-honoured One was worshipped for seven days; where Chin-kang-li-shih threw down his sceptre: and where the eight kings divided the remains—in all these places pagodas have been built, and monasteries, all of which exist to this day. In this city the inhabitants are very

11. We consider that 相承 is sufficiently expressed by this rendering. Mr. Beal says "there has been a regular succession of priests till now."

12. Rémusat says "renvoya son char et quitta son cheval blanc." Mr. Beal says "dismissed his charioteer Tohandaka, and the royal horse, previous to their return." The text has 太子遣車 匿白馬還處. The fact that Buddha's horse was very anxious to accompany him explains the use of 匿, but 還 seems a little awkwardly placed.

CHAPTER XXIV.

1. Built on the spot where Buddha's body was burnt.
2. "La ville de Kousinārā des livres pali." Rémusat.
4. Vajrapáni. He threw down his sceptre and rolled on the ground for grief at the death of Buddha. Rémusat.
few and scattered, and only such as are connected with the priesthood. From this point going south-east twelve yu-yen, they arrived at the place where all the Li-chü wished to follow Buddha into Nirvāna, but Buddha would not hear of it. Longing for Buddha, they were unwilling to depart; whereupon Buddha produced a great, deep stream which they could not cross; and then, giving them his alms-bowl as a memorial, sent them away to their homes. A stone pillar has been put up on which this is inscribed.

CHAPTER XXV.

From this point going east five yu-yen, the pilgrims arrived at the country of P’i-shê-li. To the north of the capital of P’i-shê-li there is a large forest and a shrine in two compartments where Buddha once dwelt; also the

5. "Habitants de la ville de Phi che li (Vaiśāli)." Rémuat.
The rest of this chapter has received severe treatment at the hands of Klaproth. Hardly two consecutive words are properly translated, and the sense is completely altered. Mr. Beal has given it correctly, but we must differ from him as to the last seven characters. He says "On this they went back and erected a stono pillar, although he has already used up in the preceding sentence the only character 遠 to which such meaning could be attached.

CHAPTER XXV.


2. Mr. Beal gives the following somewhat confused rendering of this passage:—"To the north of the city of this name (or, to the North of the capital city of Vaiśālī) there is the Vihāra of the great forest (Mahāvana Vihāra) which has a double tower (or a tower of two stories [sic])." The text has 城北大林重閤精舍, and seems to yield more readily a forest and a shrine, as Rémuat originally took it. 重閤 does not mean either a "double tower or a tower of two storeys; but simply that the shrine was divided into two 閤," which character may but does not necessarily signify an upper chamber.
pagoda (built over) half the body of A-nan. Inside this city the woman An-po-lo formerly build a pagoda in honour of Buddha, which is still in existence. Three li to the south of the city, on the west side of the road, where was the garden which the woman An-po-lo gave to Buddha for a dwelling-place; and where Buddha, about to enter Nirvāṇa, issuing with his disciples from the west gate of the city, turned round to the right, and beholding the city of P’i-shè-li said to his disciples "This is the last place I shall visit"—on these spots men of later generations have build pagodas. Three li to the north-west of the city there is a pagoda called Fang-kung-chang, the origin of which name was as follows:—On the upper Ganges there was a king whose concubine was delivered of an unformed fetus. The Queen in her jealousy said "Your delivery is a bad omen," and accordingly enclosed it in a wooden box and threw it into the Ganges. Lower down the stream the king of another country was taking a stroll when he saw on the water the wooden box. He opened it and found inside one thousand boys, upright

3. Anmadārikā, or daughter of the mango tree. Beal.
4. Mr. Beal adds "as a token of respect," but alludes to "an ingenious note" by Mr. Laidlay, which it is to be regretted he has not given.
5. 行處. Mr. Beal gives "In this place I have performed the last religious act of my career." But there is no authority (except Klaproth's) for such an interpretation of 行. Rémusat himself was very wide of the mark:—"C'est un lieu où je reviendrai bien longtemps après ceci."
6. 放弓仗 = lay down bows and (other) weapons. 仗 is a general term for 兵器; not "clubs" as Mr. Beal chooses to translate it.
7. 上流, which Mr. Beal unnecessarily renders "On one of the superior affluents of &c." But the merely implies that this
and of striking appearance. The king at once took them out and brought them up, and when they were full-grown they were very brave and strong, so that whenever they went to war their enemies were invariably compelled into submission. Subsequently, they went to attack the country of the king their father, at which the latter was overcome with anxiety. His concubine asked the king why he was anxious. He replied, "The king of that country has one thousand sons incomparably brave and strong, and they propose coming to my country; therefore I am anxious." His concubine said, "Be not anxious; but make a lofty chamber on the east side of the city, and when the enemy comes place me up in it. I shall be able to keep them off." The king did so, and when the enemy arrived, the concubine called out to them from the chamber, "You are my sons; why do you rebel against me?" They replied "Who are you that says you are our mother?" The concubine said, "If you do not believe, all look up and open your mouths." She then pressed her two breasts, and each gave forth five hundred

king lived "higher up" than the other, in which sense we use the word "upper." It might well be omitted altogether provided due force were given to the following 下流.

8. 端正殊特. Mr. Beal wrongly renders these words "very fair and just of a size." If 端 was to be used in its other sense, it would give the exact contrary to "just of a size;" but here it is undoubtedly to be taken in its superlative sense.

9. Mr. Beal translates 财 as "robbers," apparently ignorant that this is the common term applied to thieves, rebels, and hostile armies alike.

10. For no earthly reason Mr. Beal elects to put this half of her speech in an interrogative form,—"Are you my children all?"—thus spoiling the whole turn of the sentence. We are occasionally tempted to believe that Mr. Beal indulges in these vagaries solely for the sake of differing from Rémusat.
jets of milk which fell into the mouths of her thousand sons. Then they knew that she was their mother and laid down their bows and other weapons. The two kings, their fathers, by meditating upon these circumstances attained the state of P'i-chih Buddhas, and the pagoda built in memory of them is still in existence. Afterwards, when the world-honoured One attained wisdom, he said to his disciples "This is where formerly in my time the "bows and weapons were laid down." Thus posterity came to know, and built a pagoda on the spot. Hence the name. The thousand boys are the same as the thousand Buddhas of the Kalpa of sages. Buddha standing by the pagoda of Fang-kung-chang said to A-nan, "After "three months I must enter Nirvāṇa"; on which the king of devils confused A-nan so that he did not request Buddha to remain in the world. From this point going east three or four li, there is a pagoda. A hundred years after the Nirvāṇa of Buddha some mendicant priests of P'i-shē-li having broken the Disciplines in ten particulars stated that Buddha had said such was the proper practice; whereupon the Lo-hans, the mendicants who observed the Disciplines, and the lay-brothers, in all

11. Arriving at this translation, which the text will only bear with a strain, it was consoling to find that Rémusat had come to the same conclusion,—"le lieu où jadis on avait déposé." Buddha said 是吾昔時放弓仗處, and 吾 is apparently the nominative case to 放 as Mr. Beal has given it:—"This is the place where I formerly laid aside my bow and my club." But this does not make sense.

12. 賢劫. "Le kalpa dans lequel nous vivons, est un Bhadra-
kalpa ou kalpa des sages vertueux." Rémusat.


14. 招言佛說如是. Mr. Beal gives the last two characters in the oratio recta.

15. Mr. Beal has omitted all mention of 凡夫者 which we
seven hundred ecclesiastics, examined and compared the Disciplines over and over again. Posterity has built a pagoda on the spot which is also still in existence.

CHAPTER XXVI

From this point going east four *yu-yen*, the pilgrims arrived at the confluence of the five rivers. When A-nan going from the country of Mo-chiēh to P'ī-shē-li wished to enter Nirvāṇa, the gods informed king A-shē-shih who at once proceeded with all haste and with his soldiers pursued him to the river. The Li-chū, hearing that A-nan had arrived, also came to meet him; and when they were all on the river (banks), A-nan reflected that by advancing he would incur the hatred of king A-shē-shih, and by returning, the enmity of the Li-chū. Therefore, in the middle of the river he entered the fiery state of *san-mei* and translate "lay-brothers." These last do not shave the entire head, and have not been branded, i.e. ordained.

16. Mr. Beal says "afresh;" but 更 = 更番 many times. Mr. Beal takes it as if the priests produced a revised copy of the Disciplines; the text, however, seems only to imply that a search was made for the passages quoted by the Nonconformists.

CHAPTER XXVI.


3. 俱到河上—i.e. the king and his soldiers on one side, the Li-chū on the other. Mr. Beal ignores 俱 and says the Litchavas set out to meet him "and arrived at the bank of the river."

4. 三昧 "Samādhi, c'est à dire la plus profonde méditation religieuse, laquelle sort alors du corps du défunt et le consume pour le réproduire dans toute la beauté dont il était orné pendant sa vie." Rémusat.
passed by cremation into Nirvāṇa. His body was divided into two parts, one for each side of the river; and the two kings having each obtained one half of his remains returned and raised pagodas over them.

CHAPTER XXVII.

Having crossed the river and journeyed south one yu-yeu, the pilgrims arrived at the country of Mo-chiēh-t’i\(^1\) and the city of Pa-lien-fo,\(^2\) the latter of which was (formerly) ruled by king A-yü. The king’s palace and courts were all constructed by spirits whom he employed to pile stones, build walls and gates, carve ornamental designs and engrave\(^3\)—truly not the work of mortals. These still exist. King A-yü’s younger brother having attained the position of Lo-han was in the habit of residing at the Ch’i-shé-chüeh hill,\(^4\) his idea of enjoyment being undisturbed meditation. The king very respectfully asked him to come and practise his religious ceremonies\(^5\) at home; but he, liking the quiet of the hill, refused to accept the invitation. The king then said to him “If you will only

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1. Magadha.
2. Patna.
3. The text has 累石起壘闢雕文刻鑄 Mr. Beal gives “The massive stones of which the walls are made, the doorways and the sculptured towers, are no human work.” We can find nothing about towers or “massive” stones in the text. For the former Mr. Beal has evidently mistaken 鑄. The whole sentence is moreover wrongly separated from the verb 使 on which it depends.
5. Mr. Beal here translates 供養 “to receive (or present) his religious offerings.” But it hardly seems doubtful which must be meant in the present passage.
“agree to come, I will make a hill for you in the middle of
the city.” Accordingly he prepared food and drink, and
calling together all the spirits said to them, “Tomorrow
when all of you accept my invitation, there being no
seats, each bring your own.” On the following day the
spirits arrived each carrying a huge cube of stone some
four or five paces (every way). When the spirits had
done with them as seats, the king made them make a
great hill, and further at the foot of it construct a stone
room with five square stones, thirty feet in length, twenty
feet in breadth, and more than ten feet in height. There
was a Brahman belonging to the Greater Development,
named Lo-t'ai-ssü-p'o-mi, who lived in this city. His
intellect was vigorous and his knowledge extensive; there
was nothing that he did not understand. He led a pure
and solitary life. The king of the country reverenced
him as his teacher, and when he went to pay his re-
spects did not venture to sit down. If the king from a
feeling of affection and veneration grasped his hand, when
he let go the Brahman would make haste to wash it.

6. Klaproth got into a glorious state of confusion over this
simple sentence.

7. For the meaning of 方 we shall look to the assistance of
a friendly reader. Mr. Beal avoids the difficulty with his usual
skill.

8. 大石山. The 大 refers to 山 and not 石 as Mr.
Beal erroneously takes it.

9. Mr. Beal can give no “satisfactory opinion as to the correct
restoration of this name;” and—it may be a coincidence—Rémusat
is equally mute.

10. 以 清 靜 自 居. Mr. Beal says “he lived apart occu-
pied in silent meditation.” But there is nothing here about “medi-
tation.” He has apparently confused 清 and 靜.

11. “Religious superior (Guru).” Beal.

12. Mr. Beal absurdly renders this 滅洗 by “washed himself
from head to foot.”
He was perhaps over fifty years of age. All the country looked up to and relied on this one man. He diffused widely the Law of Buddha, so that the heretics were unable to discredit it. By the side of king A-yü's pagoda the priests built a Mo-ho-yen monastery, very imposing in appearance. There is also a temple of the Lesser Development, the two together numbering six or seven hundred priests, of grave and decorous aspect, each taking his proper place. Virtuous Shamans from all quarters,

13. Mr. Beal here falls into a gross blunder, and one which had already been perpetrated by Klaproth. He joins this sentence on to the next and translates it, "For something like fifty years the whole country looked up to this man and placed its confidence on him alone." The text has 一人.

14. Here again Mr. Beal, this time differing from Rémusat, commits an error of liaison. This sentence ends 不能得加 陵 (the last character being evidently a misprint for 凌) and the next begins with 众 僧, but Mr. Beal gives it "were unable to obtain any advantage at all over the priesthood."

15. Mahayana, or the Greater Development.

16. We cannot refrain from giving this passage with the renderings of Beal and Rémusat. 六七百僧 众 僧 儒 席 侧 可 覽 四方 高 德 沙 門 及, etc. For this Rémusat gives "x x six et sept cents religieux. On y voit aussi des collèges admirablement bâtis dans un style majestueux et grave. Les Cha men d'une haute vertu des quatre parties du monde &c." Mr. Beal says "x x six or seven hundred priests, all of them exceedingly well conducted. In the College attached to the temple one may see eminent Shamans from every quarter of the world, &c." We will confine ourselves to an analysis of Mr. Beal's version. He puts a comma at 众 and a full stop at 儒, thus producing a most un-Chinese sentence of two adjectives; and further makes 沙 門 as its accusative case. Such a bungle quite throws into the shade the French version, wherein the proper division of sentences is retained, although the result is fully as monstrous as Mr. Beal's. We venture to assert that 席 侧 has here nothing whatever to do with "colleges" of any kind. The idea intended is that of 次 序 or the "order" of
and also scholars, desirous of advancing themselves in the moralities, come together at this temple. The Brahman teacher is called Wên-shu-shih-li, and is very much looked up to by the Shamans and mendicants of the Greater Development. He too resides in this monastery. Of all the countries of central India, this has the largest cities. The people are prosperous, and emulate each other in the practice of virtue. Every year regularly on the 8th of the 2nd moon they have a procession of images. They make a four-wheeled car of five storeys by lashing together bamboos; and on it there are crescent-headed javelins and partisans. It is more than twenty feet in height. It is like a pagoda in appearance, and draped round with a kind of cashmere which is painted in various colours. They make images of all the gods, using gold, silver, and glass to ornament them, and suspending over them embroidered banners and canopies. At the four sides they make niches, each with a Buddha sitting inside and a P'u-sa standing in attendance. There may be twenty cars, every one of which is differently decorated. On this day all the ecclesiastics and laymen in the district assemble, and occupy themselves with singing and rare music, burning incense, and making offerings of flowers seniors and juniors in the priesthood. The words 序 序 in their ordinary sense will be found in one of the early chapters of Mencius.


18. Mr. Beal translates these last few characters 有承榈揞 戟 by "the whole being supported by a centre post resembling a large spear with three points." Rémusat comes far nearer with "soutenus par des lances." The allusion is to two kinds of weapons which are often seen on these image cars. The first 有承榈 is, as we have given it in the text, crescent-headed; the 戟 has the crescent of metal at the side.

19. 作 伎 禧. For this Mr. Beal gives "There are all
etc. The Brahmans come out to invite the Buddhas, who enter the city in regular order, and in it pass two nights. All night long there are lamps burning, music playing, and offerings being made. All these nations act in a similar way. The benevolent and educated persons of this country have instituted a free hospital within the city; and hither come all poor or helpless patients suffering from all kinds of infirmities. They are well taken care of, and a doctor attends them, food and medicine being supplied according to their wants. Thus they are made quite comfortable, and when they are well they may go away. When A-yü destroyed the seven pagodas to make eighty-four thousand others, the first made was a great one about three li to the south of this city. In front of this pagoda there is an impression of Buddha's foot (over which) a shrine has been raised, the entrance of which faces the north and is opposite the pagoda.

sorts of games and amusements," and later on translates "樂 by "games" where it could hardly be anything but yo music.

20. 佛次入城入城內再宿 Mr. Beal ignores the 佛, regarding it probably as an accidental repetition of the last word. He then proceeds to understand the character 車 cars, and translates, "and one after the other the cars enter the city. After coming into town they take up their several positions." The italics are ours, being a slight tribute to the ingenuity that could extort such a meaning from the characters 再 宿, which in ordinary Chinese literature, epistolary and otherwise, are understood in the sense we have given. To sleep one night is 經宵.

21. It is obviously absurd to make this "hospital" a refuge for the poor, the destitute, the cripples, &c., as Bémusat and Beal take this passage. The words 貧窮孤獨 are here used as adjectives qualifying the classes of patients who would be admitted.

22. 戶北向塔. Mr. Beal ignores the last two of these characters and ends his sentence with "the gate of which faces the north."
To the south of the pagoda there is a stone pillar, fourteen or fifteen feet in circumference, and thirty odd feet in height. On it there is an inscription as follows:—"King "A-yü presented Yen-fu-t'ī to the priesthood and redeemed "it again with money. He did this three times." Three or four hundred paces to the north of the pagoda king A-yü built the city of Ni-li. In it there is a stone pillar, also about thirty feet in height. On the top of it there is a lion, and on the pillar there is an inscription giving the origin of the city of Ni-li, and the year, month, and day (on which the inscription was written).

CHAPTER XXVIII.

From this point going south-east nine yu-yen, the pilgrims arrived at a small Ku-shih hill, on the top of which there was a stone chamber facing the south. When Buddha was seated within, the heavenly ruler Shih on this spot edified him with celestial music, playing there for a considerable time on the lute for Buddha's enjoy-

23. 如是三反. Mr. Beal says "four times."
24. Klaproth can find "nulle autre mention de cette ville." Mr. Beal identifies it with Nāla.
25. For this Mr. Beal says "(he) also engraved an historical record on the front of the pillar, giving an account of the successive events connected with the city of Ni-lái (sic), with the corresponding year, day, and month." The text has simply 柱上 銘記 作泥犁城因緣及年数 日月. The yin-yiān of a city is merely its raison d'être, and is correctly rendered in Rémusat's translation. The date given might be that of the completion of the city, but is more probably that of the day on which the inscription was engraved on the pillar put up in commemoration of its completion.

CHAPTER XXVIII.

1. Literally, "orphan stone";—a common name for solitary hills. Mr. Beal says "a small rocky hill."
ment. He then proceeded to ask Buddha forty-two questions, writing them all down one after another upon a stone with his finger. The traces of this writing still exist. Here there is also a monastery. From this

2. As this passage cost us a considerable amount of time and thought, and as the results obtained differ essentially from those previously put forward by Messrs. Rémusat and Beal, we will place all three before the indulgent reader, accompanied by the text, and, in our own case, by authorities for translating various characters as we have done. 佛 坐 其 中 天 帝 釋 将 天 樂 般 遮 弹 琴 樂 佛 處  Rémusat originally rendered this "Foe s'y étant assis, le roi du ciel Chy, avec les musiciens célestes, y fit exécuter le Pan tcha, et pincer du khin en l'honneur du Bouddha." Klaproth altered this to "Foe s'y étant assis, le roi du ciel Chy y fit pincer du khin par les musiciens célestes Pan tcha, en l'honneur du Bouddha," and states in his note that he can find no "éclaircissement" on the term Pan tcha. Mr. Beal now enters the field with "On one occasion, when Buddha was sitting in the middle of this cell, the Divine Sekra took with him his attendant musicians, each one provided with a five-stringed lute, and caused them to sound a strain in the place where Buddha was seated." Mr. Beal, contrary to his wont, has attempted to express the last and somewhat unimportant character 處 which had been ignored by Rémusat and Klaproth, and of which we can offer no more satisfactory explanation than is implied rather than expressed in our own translation, namely, that where Shih played, there he asked his forty-two questions. But he makes a school-boy blunder over which only means inside and not necessarily in the middle of the chamber. As for the rest, Mr. Beal dances lightly over it without note or comment as if there was no difficulty whatever about it. We will now account for our own version: "When Buddha was seated within, the heavenly ruler Shih 將 天 樂 般 遮 弹 琴 樂 给 他 樂 便 非 多 影 琴 lè to delight 佛 Buddhas." Reference to K'ang Hai's dictionary will shew the characters 般 and 遮 used in the senses in which we have ventured to understand them.

8. 畫 跡 故 在 or "The ruins of these marks still exist," as Mr. Beal should translate it if he would lay any claim to consistency. We are astonished that he did not here detect his own mistake of translating 故 ruins.
point going south-west one *yu- yen*, they arrived at the village of Na-lo, the birth-place of Shê-li-fo, and the village to which he returned to enter Nirvana. Therefore a pagoda was erected here, which is still in existence. From this point going west one *yu- yen*, they arrived at the new city of Wang-shê which was built by king A-shê-shih, and in which there are two monasteries. Three hundred paces outside the west gate, king A-shê-shih, having obtained a share of Buddha's remains, built a lofty, spacious, and handsome pagoda. Four li to the south of the city they entered a valley stretching away southwards and arrived at (a space) within five hills. The five hills surround it, giving the appearance of a walled city. It was (the site of) King P'ing-sha's old city, which was five or six li from east to west and seven or eight li from north to south. The place where Shê-li-fo and Mu-lien first saw Ngo-pi: where the Ni-chien-tsü made a fire-pit and, poisoning the food, invited Buddha; where king A-shê-shih gave wine to a black elephant in order to injure Buddha; where, at the north-east corner of the city Ch'i-chiu built a shrine in An-p'o-lo's

5. Sariputra.
7. The *n portable* here seems to refer rather to the position of the valley than to the route of the pilgrims.
10. A Nigrantha, or ascetic, named Srigupta. Beal, from Julien.
11. Hsüan Tsang ascribes this crime to Dēvadatta. Rémusat.
12. The text has 城東北角曲中. We can make nothing satisfactory out of the last two characters. Mr. Beal renders them by "in the middle of a crooked defile," and Klaproth skips them without saying so.
garden, and having invited Buddha with his 1250 disciples made offerings to them;—these places still exist. The city is a waste; there are no inhabitants.

CHAPTER XXIX.

Entering the valley and bearing round the mountains to the south-west for fifteen lǐ, the pilgrims arrived at the Ch'i-shé-chüeh hill. Three lǐ from its summit there is a cave in the rock facing south, where Buddha formerly sat in meditation. Thirty paces to the north-east there is another cave in the rock in which A-nan sat in meditation. The evil spirit Po-hsün, having changed himself into a vulture, stood before the cave to frighten A-nan. Buddha by his supernatural power pierced the rock, and stretching out his hand stroked A-nan's shoulder. His

14. "Mr. Beal still persists in talking about "ruins" which here could only be those of the shrine, whereas the word "exist" in the text refers to all the above-mentioned places which are still pointed out.

CHAPTER XXIX.

1. The text has 擇山東南上十五里. Mr. Beal gives skirting the mountains along their south-eastern slope." The first character seems to be a misprint for 轉; of 上 we can make nothing very satisfactory.

2. Chapter xxvii.-note 4.


4. Here we have one of Mr. Beal's unaccountable aberrations from sense, grammar, rhythm, and everything that should be kept in view by free and literal translators alike. The text, too simple to embarrass even the slighty Klapproth, is as follows:—舒手摩阿難肩怖郎得止. Yet Mr. Beal has, "with his outspread hand touched the head of Ananda. On this he bore up against his fear and found peace."—adding in a note to make it ten times worse, "I here translate "ma" (sic) by "touched the head," and "kiu" (the shoulder) by "able to bear." It may, however be rendered "touched the shoulder of Ananda, on which his fear
fear was thus allayed. The marks of the bird and the
hole for (Buddha's) hand are still to be seen; hence the
name "Vulture-cave-hill." In front of the cave is the
spot where the four Buddhas sat down, and also the caves
where each of the Lo-hans sat in meditation, several
hundred in all. Also the place where Tiao-ta standing
among the rocks on the north of the mountain wickedly
wounded Buddha on the toe with a stone as he was
walking up and down in front of the cave. The stone
is still in existence. The hall in which Buddha preached
has been destroyed; nothing but the foundations of the
brick walls remain. The peaks of this mountain are
picturesque and imposing; it is the highest of the five.
Fa Hsien having bought incense, flowers, oil, and lamps
in the New city, hired two mendicants, who knew the way,
to carry them. He then went up the Ch'i-shê-chüeh

was immediately allayed." As if there could possibly be any other
way of translating this passage, least of all that which Mr. Beal
adopts in his text. For 舒 is here an active verb, 摩 never means
"to touch the head," the rhythm of both halves of the sentence
would be utterly destroyed by putting on a stop at 難, the phrase
肩怖 "to bear up against fear" is unknown to the Chinese
language, and "found peace" is a gloss on the text which there was
not the slightest necessity for inserting in a plain unvarnished
narrative.

5. The text has 調達於山北鹹齋間横揷石傷
佛指. Mr. Beal says, "Dévadatta, standing on the mountain
between the northern eminences, rolled down athwart his path a
stone which wounded a toe of Buddha's foot." What authority Mr.
Beal has for his "northern eminences" he does not condescend to
tell us, and we must therefore reject his somewhat violent separation
of 蓼 from 山. The character 揹 never means "to roll down,"
and 橫 need not necessarily be taken in its literal sense "athwart."

6. An excellent rendering of 其山峰秀端嚴 which we
have borrowed word for word from Mr. Beal.

7. Mr. Beal is quite wrong with his "procured the assistance of
hill and made offerings of flowers and incense, and burnt lamps all night. a (There) his feelings overcame him, but he restrained his tears b and said, "Buddha formerly lived here, and delivered the Shou-lêng-yen. c, d I, Fa Hsien, being born (at a time when I could) not meet Buddha, can only gaze upon his traces and his dwelling-place." Whereupon he chanted the Shou-lêng-yen in front of the cave. He remained one night and returned to the New city. e

two aged Bikshus to accompany him to the top of the peak." The text has 倧二耆比邱送. Now 藐 means "long resident," and therefore may be held to imply that they knew the way: it never signifies "aged," which by the way would be the very last qualification in the world for a mountain guide. 送 is to transport things as well as to conduct people, and the former is unquestionably its meaning here. Mr. Beal's error has arisen from imitating Klaproth's wrong punctuation. A full stop at 送 makes the passage simple enough.

8. 然燈續明. Mr. Beal treats us to "and lit his lamps, so that their combined lustre illuminated the gloom of the cave." Apart from the utter Lord Burleighism of this sentence, we may remark that if Mr. Beal had read a few of the proclamations against gambling, so frequently issued in China, he would have discovered that 續明 may be roughly rendered by the words of a well-known Bacchanaian lyric—"till daylight doth appear."

9. Mr. Beal has "Fah Hian was deeply moved, even till the tears coursed down his cheeks," which is the exact opposite of what we are told in the text. 慨然悲伤收泪而言.

10. The name of a well-known Sutra.

11. This sentence forms a striking instance of Klaproth's ignorance of the Chinese language and a singular want of acumen on the part of Mr. Beal. We will presume that the render knows the division of the Fo kuo chi into chapters to be purely arbitrary, and the work first of Rémusat, afterwards of Klaproth; the original being one continuous narrative from beginning to end. Now Klaproth chose to end one chapter in the middle of a sentence, so to speak, and to carry on the remainder to the beginning of the next chapter. The result is of course ludicrous, but Mr. Beal did not notice the absurdity and has followed faithfully in the beaten track. The text
CHAPTER XXX.

About three hundred paces to the north of the Old City, on the west side of the road, the pilgrims arrived at the Bamboo Garden shrine of Chia-lan-t'o,¹ which is still in existence, and is swept and sprinkled by priests. Two or three 里 to the north of shrine is the Shih-mo-shé-na or, in Chinese, the field of tombs for throwing in² the dead. Rounding³ the southern hill and going three hundred paces south, there is a stone chamber called the Pin-po-lo⁴ cave. Buddha frequently sat in meditation here after his meals. Six 里 further west, on the north side of the hill and (consequently) in the shade, there is a stone chamber called Chü-ti,⁵ where, after the Nirvana of Buddha, the 500 Lo-hans compiled the Ching. When the Ching were brought out,⁶ three empty seats were prepared
gives 停止一宿還向新城出 舊城北, etc. Mr. Beal translates “and remained there the entire night.—Chapter XXX. Returning towards the New City, after passing through the old town, etc.” The unfortunate ending of chapter XXIX at 宿 makes nonsense of the beginning of chapter XXX.

CHAPTER XXX.

1. Kalanda, the squirrel which saved a king’s life by making a noise in his ear when a snake was approaching. Beal, quoting Manual of Buddhism.

2. Mr. Beal says “laying.” But 殂 has a stronger and more repulsive meaning than that.

3. Here we have the character 搏 which we can only consider, with the 轉 above mentioned, as a misprint for 轉.

4. Mr. Beal says Julien renders this the “Pipal cave,” but tells us nothing further as to its meaning.

5. Mr. Beal says in a note, “This is plainly the Sattapanni cave of the Mahawanso.”

6. 出經時 for which Mr. Beal gives “At the time when the books were recited.” We do not know this meaning of 出.
and very handsomely decorated. The one on the left was for She-li-fu, and the one on the right for Mu-lien. Out of the five hundred one Lo-han was wanting, and just as the great Chia-yeh was mounting his throne, A-nan was outside the door unable to enter. A pagoda was built on this spot which is still in existence. Rounding the mountain, there are also a great number of caves where the Lo-hans used to sit in meditation. Issuing from the north of the old city and going east three li, there is Tiao-ta's cave, fifty paces from which there is a great square black rock. Formerly, a mendicant priest walking backwards and forwards on the top, reflected as follows:—"The sorrows of life are of short duration. In death there is defilement. I loathe this body." Thereupon he seized a knife with the intention of killing himself; but again he reflected, "The world-honoured One has set his canon against self-slaughter;" and further "although this is so, I now only desire to slay the three baneful thieves." He then took the knife and cut his throat. At the beginning of the cut he became a Hsü-

7. Mr. Beal puts what the Bikshu said in the oratio obliqua for no particular reason that we can see except the uncourteous one that he did not thoroughly understand the text. We have 惟是身無常苦空得不淨觀厭患是身. For this Mr. Beal gives the following marvellous production:—"meditating on the impermanency, the sorrow, and vanity of his present life. Arriving thus at an unsound state of mind, disgusted at the sorrows of life, he drew etc." Where Mr. Beal gets his "unsound state of mind" from is more than we can say. The defilement to be feared after death is of course the corruption of the body. But we must refer the reader to chapters xviii and xxxii where the same phrase occurs.


9. Here Mr. Beal evidently mistranslates. He says "On the first gash"; but it is clear from the text that there was only one cut.
t'o-hun;\(^{10}\) when half through, an A-na-han;\(^{11}\) when quite through, a Lo-han; whereupon he entered Nirvāṇa.

CHAPTER XXXI.

From this point going west four ýu-yen, the pilgrims arrived at the city of Chia-yeh,\(^1\) also a complete waste within its walls. Journeying ten more li to the south, they arrived at the place where Bódhisatva formerly passed six years in self-mortification. There is a wood there. From this point going west three li, they arrived at the spot where Buddha entered the water to bathe, and a god pressed\(^3\) down the branch of a tree to pull him out of the pool. Also, by going two li north, at the place where the two lay-sisters\(^8\) presented Buddha with milk and rice-water. Two li to the north of this, Buddha, sitting on a stone under a great tree and facing the east, ate the milk

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10. Srotapanna. "Class of those Buddhists who have entered the stream of Buddhist conduct." Edkins.

11. Anagami. The class of those who being freed from faults do not come again into the world of death and deception.

CHAPTER XXXI.


2. Mr. Beal says " the Déva held out the branch of a tree," which gives quite a wrong idea of what happened. The verb 按 means to press or to bend down, and the reference here is to a branch on a tree, not to a piece broken off.

3. 異家女奉佛乳魔處. On this sentence Klaproth says in a note, "M. Rémy sat, prenant Mi kia pour un nom propre" translated accordingly. He himself altered Rémy sat's version into "les filles des familles retirées", explaining in a note "qui se sont éloignées du monde." Mr. Beal gives "the village-girls," and says they were the daughters of Sújáta, the lord of the village of Ourovila; but this may be quite true and at the same time throw no light on the use of the character 異. Our own explanation is that 異家 is a not uncommon synonym for 僧家, and that the two women were members of a kind of religio laxa such as was proposed
and rice-water.\textsuperscript{4} The tree and the stone are both there still; the latter being about six feet in length and breadth by over two feet in height. In Central India the heat and cold are equally divided; trees will live\textsuperscript{5} several thousand, and even so much as ten thousand years. From this point going north-east half a \textit{yu-yen}, the pilgrims arrived at the cave where Bödhisatva, having entered, sat down cross-legged with his face to the west and reflected as follows:—"If I attain perfect Wisdom, there should be some miracle (in token thereof)." Whereupon the silhouette of Buddha appeared upon the stone, over three feet in length, and is plainly visible to this day. Then Heaven and Earth quaked mightily, and the gods who were in space cried out, saying, "This is not the place where past and future Buddhas have attained and should attain perfect Wisdom. The proper spot is beneath the Pei-to tree, less than half a \textit{yu-yen} to the south-west of this." When the gods had uttered these words, they proceeded to lead the way with singing in order to conduct him thither. Bödhisatva got up and followed, and when thirty paces from the tree a god gave him the Chi-hsiang grass.\textsuperscript{6} Having accepted this he went to Queen Catharine previous to her divorce from Henry VIII. These "lay sisters" do not shave their heads like the female priestesses \textit{n\'g\'u}, though they live entirely on a vegetable diet and are otherwise supposed to lead religious lives.

4. Mr. Beal says that Buddha here "eat (sic) the rice and milk." Rémusat gives "du riz au lait." The character 麟 signifies what is commonly known in China as congee.

5. Mr. Beal wrongly makes this statement a consequence of the equal heat and cold, coining a conjunction that has no existence in the text.

6. 吉祥草. Mr. Beal gives, "the grass-mat of Ki-tseung (Santi)," apparently as if Ki-tseung was the Chinese transliteration of Santi. Taken literally it is merely the "happy omen grass,"
on fifteen paces farther, when five hundred dark-coloured birds came and flew three times round him, and departed. Bōdhisatva went on to the Pei-to tree, and laying down his Chi-hsiang grass sat down with his face to the east. Then the king of the devils sent three beautiful women to approach from the north and tempt him; he himself approaching from the south with the same object. Bōdhisatva pressed the ground with his toe, whereupon the infernal army retreated in confusion and the three woman became old. From the above-mentioned place where Buddha suffered mortification for six years (downwards),—on all these spots men of after ages have built pagodas and set up images, all of which are still in existence. Where Buddha, having attained perfect Wisdom contemplated the tree for seven days, experiencing the joys of emancipation; where Buddha walked backwards and forwards under the Pei-to tree for seven days; where the gods produced a jewelled chamber and worshipped Buddha for seven days; where the beautiful-
given to Buddha, as Mr. Spence Hardy tells us, by the Brahman Santi.

7. 三玉女, for which Mr. Beal gives "three pleasure girls." We suspect this to be a gloss of his own. 玉 is invariably used, as far as we know, in a good sense; it is even occasionally taken as a synonym of 處子, and here seems to express simply the good looks of the three women without reference to their morals. In this view we are borne out by the use of the character 老 old in the next sentence.

8. Here again Mr. Beal mistranslates 撞 "struck the ground with his toe."

9. That is, through the text. We have translated this sentence too literally for the general reader, but perhaps not too much so for the student who would understand the original word for word.

10. We have borrowed Mr. Beal's happy rendering of 受解脫樂.
scaled blind dragon\textsuperscript{11} walked round Buddha for seven days; where Buddha sat facing the east on a square stone beneath the Ni-chü-lî tree and Brahma came to salute him; where the four heavenly kings offered their alms-bowls;\textsuperscript{12} where the five hundred traders gave him cooked rice\textsuperscript{13} and honey; where he converted Chia-yeh and his brothers, master and disciples to the number of one thousand souls:\textsuperscript{14}—on all these spots pagodas have been raised. At the place where Buddha attained perfect Wisdom there are three monasteries, all inhabited by priests. The priests and people gave (the pilgrims) what food they required without stint.\textsuperscript{15} The strictness with

\textsuperscript{11} So Rémusat has it. Mr. Beal, however, strikes out a path for himself with "where the blind dragon Mañulun." The text has 文 麟 盲 龍, and therefore Mr. Beal’s "Mañulun" must be represented in the text by the first two characters  文 麟. At the same time, Mañulun seems much more like the last two characters which are actually read many lung, but of course mean "blind dragon."

\textsuperscript{12} Which he changed, by a miracle, into one, so as to cause no disappointment by his acceptance of either. See ante.

\textsuperscript{13} Or "cooked wheat." This passage is quoted in K’ang Hsi’s dictionary under the character 糯, explained by 糯 or 煮成 糯. Rémusat gives "riz grillé" which is the first of these two; Mr. Beal says "wheat" which is neither.

\textsuperscript{14} The text has 度 迦 葉 兄 弟 師 徒 千 人 處. Mr. Beal has apparently takes 師 as a verb,—"each of whom was at the head of 1,000 disciples." Whatever the facts of the case may be, the text seems to point only to a total of 1,000 men.

\textsuperscript{15} The text has 衆 僧 民 戶 供 給 餓 足 無 所 乏 少. For this Mr. Beal, following Rémusat, gives "All the ecclesiastics are supplied with necessaries by the people, so that they have sufficient and lack nothing." That is to say, Mr. Beal makes 衆 僧 the dative case and 民 戶 the nominative, picking them out much as if the sentence was a Latin verse, and utterly ignoring the fundamental principle that "the whole of Chinese grammar depends upon position." Fa Hsiu is evidently, as elsewhere, alluding to the help given to himself and his companion.
which, while Buddha was still alive, the holy brotherhood observed the Disciplines and a decorous manner of sitting, rising, and entering the company of others, is the same to this day. From the Nirvana of Buddha to the present time, the sites of the four great pagodas have been handed down (by tradition) without a break. The four great pagodas were (1) on the spot where Buddha was born, (2) where he attained perfect Wisdom, (3) where he turned the wheel of the Law, and (4) where he entered Nirvana.

CHAPTER XXXII.

Formerly, when king A-yü was a boy, and was playing in the road, he met Shih-chia Buddha out begging. The boy was pleased, and gave him a handful of earth as alms. Buddha took it and threw it down on the ground where he exercised himself. In return for this act the

16. The unusually long protasis of this sentence has been curtailed by Mr. Beal. He makes a separate clause of the first half.

17. The text has simply 相承不絕. For this Mr. Beal gives "have always been associated together," which, apart from its erroneousness, is more difficult to understand than the very text itself.

18. That is, preached.

CHAPTER XXXII.

1. The text has 佛持還泥經行地. Mr. Beal gives "Buddha received it, and on his return sprinkled it on the ground on which he took his exercise." He thus takes 還 in its sense of "going home," and makes a verb of 泥. This seemed so plausible that we were nearly adopting it without question. On reconsideration, however, we prefer to submit another version so that the reader may choose for himself. In this 還泥 is taken to signify "returned it to the dirt."
boy became an "iron-wheel" king and ruled over Yen-u-t'i. On assuming the iron-wheel he made a royal progress through Yen-fu-t'i, and saw between the two hills T'ieh and Wei a hell for punishing wicked people. The king then asked his suite "What is the meaning of this?" They answered "It is Yen-lo, the king of the devils, punishing wicked people." The king, having reflected, said "So even the king of the devils can make a hell for punishing wicked people. I am a ruler of men, why should not I make a hell for punishing wicked people—eh?" He then asked his officers "Who is able to make a hell for me, and to superintend the punishment of the wicked?" They replied "Only a very bad man could do this." The king accordingly sent officers to search in all directions for a bad man. They saw by the side of

3. 犯行. Mr. Beal says "going (through Jambudwipa) in the administration of justice." But the words we have italicised do not convey the correct meaning of 犯行 which thus applied, as now to the Governor of a province, would merely mean a tour of inspection and not a judicial circuit.
4. Mr. Beal, copying Rémusat, and regardless of the great principle we alluded to in note 15 of the last chapter, translates the names of these hills by "surrounded by an iron wall"—meaning, of course, the hell. The text has 見鐵圈兩山間地獄治罪人. If the meaning were what Mr. Beal gives 鐵圈 would immediately precede 地獄 and not be separated as they now are.
5. The text has 鬼王尚能地獄治罪人, the force of which is quite lost in Mr. Beal's "The Demon king, in the exercise of his function, requires to have a place of punishment for wicked men." The important character 尚 is thus totally ignored.
6. This elliptical abruptness is one among many specimens of the terse ruggedness of Fa Hsien's style which we have endeavoured to preserve in our translation rather than indulge in more elegant tournures which have no existence in the original.
the tall, burly man, of a black colour, with yellow hair and dark eyes. He used his feet to hook up fish, and his mouth to whistle to birds and beasts; and when they came he would shoot or slay them; none ever escaped him. When they had got this man, he was brought before the king who secretly instructed him as follows:—"You make a square of four high walls, and in it plant all kinds of flowers and fruit, with beautiful vales and pools, and decorate it so exquisitely that people shall long to gaze upon it. Make a gate to the enclosure, and when any one enters, seize him directly and administer punishment according to his deserts. Do not let him get out. If you catch me going in, punish me in the same way, and do not let me go. I now salute you as the ruler of hell." A mendicant going round collecting alms, entered this door, and when the

7. 溝水邊. Mr. Beal gives, "They saw, by the side of a running stream." But 溝 is more probably the name of the stream; at any rate, some authority would be necessary to sanction Mr. Beal’s (and Rémuat’s) rendering.

8. Mr. Beal says "red hair and light eyes." The text has 髮黃眼青, and as the last character expresses several shades it is only fair to translate it, in a doubtful case, by the most common of its meanings, which would be dark green.

9. Closely translating Rémuat’s translation, Mr. Beal has made a mess of a not very difficult passage—以釣兼魚口呼禽獸—as follows:—"×× with feet like talons, and a mouth like that of a fish. When he whistled to the birds and beasts, etc." That is to say, Mr. Beal puts a full stop at 口, instead of a comma at 魚, making 魚 dependant on 以. There can be doubt about the correctness of our reading.

10. Mr. Beal says, "Then, having made a wide gate."—左足門戶.

11. 種種治罪, which Mr. Beal erroneously renders "subject him to every kind of infernal torture."
attendants saw him they at once seized him in order to administer punishment. The mendicant was very frightened, and pleaded "Give me a few moments that I may eat my midday meal." Meanwhile, some one came in, and the attendants threw him into a mortar and pounded him till he foamed blood (at the mouth). The mendicant, seeing this, reflected:—"The sorrows of life are of short duration: dying, it is like a bubble or like froth." Thereupon he became a Lo-han, and when the attendants seized him to throw him into a cauldron of boiling water, the mendicant's heart was exceeding glad, the fire was extinguished and the hot water became cold, a lotus-flower growing up in the middle on which the mendicant sat down. The attendants at once went and said the king, "Something wonderful has occurred in the hell; we pray Your Majesty to go and see." The king said, "I formerly made an agreement; now I dare not go." The attendants said "This is no small matter: Your Majesty ought to go at once; the former agreement is cancelled." The king therefore entered in, and the mendicant having prayed for him, he believed and was made free (of sin). Thereupon he destroyed

12. 獄卒—a common phrase for the attendant devils who carry out the punishments of Purgatory. Vide the 玉歷鈔. Mr. Beal takes it to mean the lately-appointed keeper.

13. 擁之赤沫出, which Mr. Beal translates "till a red froth formed on the surface of the mass."

14. Regarding this sentence, which we have been much tempted to translate à la Beal—vaguely, we must refer the reader to Chapter XXX, Note 7.

15. Mr. Beal puts a full stop at Lohan, and translates the next two characters 既而 by "This having transpired," evidently having no very clear idea as to the meaning of the word we have italicised, which, if anything, should have been occurred or taken place.
the hell and repented of all the wickednesses he had previously committed, and from that time forth believed in and venerated the Three Precious Ones, often going beneath the Pei-to tree to repent him of his faults, to reproach himself, and pass the time in fasting. The queen asked where her husband went so frequently and the courtiers replied, "He is frequently under the Pei-to tree." The queen waited until the king was away from the tree, and then sent men to cut it down. When the king came and saw this, stupefied with grief he fell down on the ground. His ministers threw water on his face, and after a long time he came round. Thereupon, he banked it up on all sides with bricks, and poured a hundred pitchers of cow's-milk on the roots, throwing himself at full length on the ground and making this vow:—"If the tree does not live, I will never rise." When he had thus vowed, the tree began to grow at the top of its roots, and exists to this day. It is now rather less than 100 feet high.

CHAPTER XXXIII.

From this point going south three li, the pilgrims ar-

16. The Buddhist Trinity. See ante.
17. The text has 受八齋, the second character being probably a misprint for 入. At the same time, we may mention that a category of "eight abstinences" does actually exist.
18. 備. Not "piled up the earth" as Mr. Beal gives it.
19. 根上而生. Mr. Beal has "(the tree immediately) began to force up small branches from its roots,"—according to which the original tree must be supposed to die, to save which was the king's object in bricking and watering. The text is inadequate, but the meaning is clear. When the part cut off was replaced over its roots still in the ground, in which position it was maintained by the bricks, the whole tree miraculously went on growing from the top
rived at a mountain called Chi-tsu.¹ The great Chia-yeh is at present in this mountain. He split the mountain to get in. The place where he entered will barely admit a man.² Going down to a great distance there is a niche³ in which stands a full-length image of Chia-yeh. Outside the niche is the place where he used to wash his hands, and the people of the district, if they have the headache, use the earth (from that spot) for plasters, and are at once cured. Therefore, since that time⁴ there have been Lo-hans on this mountain, and when the devotees of the neighbouring countries come yearly to make their offerings to Chia-yeh, the Lohans appear by night to the steadfast⁵ ones, converse with them, and resolve of its old roots upwards through the joining, as if nothing had happened.

CHAPTER XXXIII.

1. 雞足 or "Cock's Foot." (Kukutapadagiri. Beal.)
2. The text has 入處不容人, which Mr. Beal cautiously and erroneously paraphrases by "This entrance is now closed up." First of all this is not the meaning, and secondly Mr. Beal has been led astray by Klaproth's false punctuation, thereby including the first two characters (下入) of the following sentence.
3. 旁孔 or "side hole," out of which Mr. Beal gets "a deep "chasm," and in which he places "entire body of Kâsyapa." But the words we have italicised are in the original 全身—a common term for a "full-length" image.
4. The text has 此山中即日故有 etc. Klaproth translates 日故 by "à l'ouest," and takes good care to say nothing about it. Mr. Beal gives "as soon as the sun begins to decline," adding in a note that the phrase 即日故 "is a most unusual expression." We venture to go farther and doubt its existence altogether. 即日 is certainly not "unusual"; neither is 故有, and we deem it safer to translate accordingly, without seeking for more than lies upon the very surface of the text.
5. 心濃至者, which Mr. Beal, translating Rémusat, renders
their doubts. They then suddenly vanish. On this mountain there are quantities of trees; also a great many lions, tigers, and wolves, so that travellers have to be cautious.

CHAPTER XXXIV.

Fa Hsien returning to the city of Pa-lien-fo, followed the Ganges ten yu-yen to the west and arrived at a shrine called Kuang-yeh, where Buddha formerly lived, and which still has its priests. Again following the Ganges twelve yu-yen towards the west, the pilgrims arrived at the country of Chia-shih and the city of Po-lo-nai. About ten li to the north-east of the city is the wild-deer park of the Immortals. A P'i-chih Buddha once lived here, and wild deer often came hither to pass the night. When the world-honoured One was about to attain perfect Wisdom, the gods in space sang these words:—"The son of king Pai-chêng left his home to learn Wisdom; seven days hence he will become a Buddha." The P'i-chih Buddha, hearing this, immediately entered Nirvâna; hence this place was named the wild-deer park of the Immortals. When the world-honoured One had entered Nirvâna, a shrine was subsequently raised upon this spot.

"distressed with doubts," or the exact opposite of the real meaning. The principle here expressed is the same as that of modern spiritualism, namely, that manifestations are only discernible by believers. The "doubts" mentioned lower down are such as might occur to any one without impugning his fidelity to the creed.

CHAPTER XXXIV.

1. 曠野.
3. 仙人, or Rishis.
4. Mr. Beal wrongly puts this in the present tense.
Buddha wishing to convert Chü-lin and the others, five in all, these five said among themselves, "The Shaman "Ch'ü-t'an practised self-mortification for six years, living "on a single hemp-seed7 and one grain of rice daily, but "was unable to attain perfect wisdom. Moreover,8 he has "gone back into the world and given himself up to lust, "evil-speaking, and evil scheming. What Wisdom is there "in this? When he comes to-day, let us carefully avoid "speaking with him." On the spot where when Buddha arrived the five men all got up and saluted him; also, sixty paces to the north where Buddha sat facing the east, and by his preaching converted Chü-lin and the rest of the five; where, twenty paces to the north of this, Buddha communicated the prophecy concerning Mi-lo; and where, fifty paces to the south, the dragon I-lo-po asked Buddha "When shall I be freed from this dragon "body?"—on all these spots pagodas have been raised. There are now two monasteries in the (park), both inhabited by priests. Journeying thirteen yu-yen to the north-west of the deer-park shrine, there is a country

5. The ascetics who had remained with him during the six years mentioned below.
7. Mr. Beal says "one grain of millet." But the text has 一麩.
8. The following sentence reads 況入人間恣身口意. The last three characters are often collectively expressed, as in chapter XXX, by 三賊, or by 三毒 or 三孽. For the above text Mr. Beal gives an almost exact translation of Rémuat: "how much less shall he now obtain that condition, by entering into men's society and removing the checks he placed upon his words and thoughts and actions." But for "how much less" we should require 何況 and not simply 況.
called Chü-shan-mi. The shrine there is called the "garden of Chü-shih-lo," and was formerly inhabited by Buddha; for which reason there are priests there, now, chiefly of the Lesser Development. Going eastwards eight yu-yen is the place where Buddha converted the evil spirits; also the spots where he walked and sat down when he dwelt here, on all of which pagodas have been raised. There are also monasteries with perhaps over a hundred priests.

CHAPTER XXXV.

From this point travelling south two hundred yu-yen, there is a country called Ta-ch'in. Here is a monastery of the former Buddha Chia-yeh, made by hollowing out a great rock. It has five storeys in all; the lowest being made in the form of an elephant, with five hundred stone chambers; the second like a lion, with four hundred; the third like a horse, with three hundred; the fourth like an ox, with two hundred; and the fifth like a dove, with one hundred. At the very top there is a spring of water which

10. Kausambi. Rému sat. The second character is read shan (= 閃), and not chang as Mr. Beal gives it.


12. Here we have Mr. Beal's favourite blunder in a most outrageous form. Apropos of the garden we have 佛昔住處今故有僧. For this Mr. Beal gives "** in which Buddha formerly dwelt; it is now lying in ruins. There are congregations here, etc." But he has to forge the adverb "here" to make sense, there being no "here" in the text.

13. Or "an evil demon," as Mr. Beal renders it.

CHAPTER XXXV.

1. Deccan. Rému sat.
runs in front of each chamber and encircles each storey round and round, in and out, until it reaches the bottom storey where, following the configuration\(^3\) of the building, it flows out at the door. In the chambers\(^3\) on every storey windows have here and there been bored in the rock to admit light, so that it is quite bright in them and nowhere dark. In the four corners of this building the rock has been bored and steps made in the stone for getting to the top. At present\(^4\) people ascend by a small flight of steps made in a similar way, and thus reach the spot where some one in olden times left a footprint. Therefore this temple was named Po-lo-yüeh, which is the Indian name for a dove. In it there are constantly Lo-hans residing. The land\(^5\) is uncultivated and there are no

2. 順房. Mr. Beal says "(flowing) past the chambers as before."
3. Mr. Beal gives "in various parts of the building," which is not an accurate rendering of 室中處處.
4. This sentence is worth transcribing:—今入形小緣梯上正得至昔人—腳所蹂處. For this Mr. Beal gives, "Men of the present time point out a small ladder which reaches up to the highest point (of the rock) by which men of old ascended it, one foot at a time." He adds in a note "Rémusat seems to have mistaken the wording of this passage, but the translation I have given is not satisfactory to myself." We should imagine this last sentiment will be warmly echoed by all students of Chinese; and that such as possess a copy of Rémusat's translation will see at a glance that his rendering is much nearer the mark than Mr. Beal's. The real difficulty is with 形 which is here used in its less common sense of "imitation." 小緣梯 is "a small climbing flight," the second character being a kind of numerative or classifier. The reader will perhaps recall Mencius' celebrated saying 綠木求魚—climb a tree to catch fish.
5. The text has 此土邱荒. Rémusat says "Cette colline est déserte," with which Mr. Beal would have made a better show than with his own "The land is hilly and barren," where he takes 邱 as an adjective. First of all the "dissyllable" 邱 is not
inhabitants. Only at a good distance from the mountain are there villages, all (the inhabitants) of which are heretics, and ignorant alike of the Law of Buddha, of Shamans, of Brahmans, and the various sects. They frequently see people come flying and enter the temple; and when some devotees of the neighbouring countries came to pray at this temple, these village-people said to them: "Why do you not fly? All the pilgrims we see here, fly!" The devotees retorted "Because we have no wings." The country of Ta-ch'in is mountainous and the roads difficult to travel; even those who know the way, if they want to go, should send a present of money or goods to the king of the country, who will thereupon depute men to escort them, these passing them on from one (stage) to another and shewing them the short cuts. Fa Hsien was unable to go thither; he states what he heard from the people of the country.

Chinese; secondly 邑, or 邑, or 坡, is a classifier of land and gives the force of extent. Had Remusat changed "colline" into "terre" he would have been all right. The rhythm of the next four characters exactly corresponds: — 無人民居.

6. A simple enough sentence: — 見我此間道人皆飛. Yet Mr. Beal goes out of his way, and, we hope, out of everybody else's, to concoct the following: — We behold the religious men who occupy those chambers constantly on the wing." And this merely because間 happens to be the nominative of chambers!

7. 道人方便答. Rémusat wisely, if disingenuously, omitted the two characters which give the whole point to the devotees' reply. Mr. Beal says "answered by way of excuse." But 方便答 means a quick answer, spoken to the point, a repartee; or as we have expressed it "retorted." Mr. Beal further translates their answer too literally—"Because our wings are not yet perfectly formed."

8. Mr. Beal, closely following Rémusat, has here made another wrong liaison. The text has 道路艱難而知處欲往者要等 etc. Mr. Beal says "the roads dangerous and difficult to
CHAPTER XXXVI.

Journeying eastwards from the country of Po-lo-nai, the pilgrims came again to Pa-lien-fo. Fa Hsien's object was to get the Disciplines, but in the various countries of northern India they were handed down orally from teacher to teacher, there being no written copy to refer to; and therefore he extended his journey as far as Central India, where in a monastery of the Greater Development he obtained a copy of the Disciplines according to the Ma-ho-sêng-chih¹ school, as practised by the first congregation of priests while Buddha was still alive. At² the Chih-hun shrine eighteen and more copies have

find. Those who wish to go there ought, etc," whereby, besides his own blunder of making 知 depend on 難, he slurs over a very neat Chinese idiom. 而 is here the exact equivalent of "et quand même" in French; and the 者 makes a substantive of 知.

示其巡路. For this Mr. Beal has "each party pointing out their own roads and intricate bye-paths.

CHAPTER XXXVI.

1. "School of the Mahāsaṅgikas." Beal.

2. We are bound to trouble the reader with the text of this passage:—於此精舍傳其本自餘十八部各有師資大歸不異於小小不同或用開塞. Mr. Beal gives, "In the chapel of Chi-un (Jetavana) there is a tradition that this was originally their copy, or, that this school originally sprung from them. The eighteen sects in general have each their own Superior, but they are agreed in their dependence on the Great Refuge (found in Buddha, Dharma, Saṅgha). In some minor details of faith they differ as well as in a more or less exact attention to some matters of practice." How Mr. Beal gets at this result is to us a great mystery. He might at any rate have hinted at the difficulty of the passage. We have since referred it to several eminent sinologists; and from one—Mr. Mayers, H. M. Chinese Secretary at Peking—we have received an exhaustive analysis and final settlement of this very puzzling paragraph. See Appendix.
been handed down, each of which has its commentary. The great kuei is not different from the small, any trifling discrepancies being rectified by omission or addition. At the same time these are the most comprehensive and complete. He got moreover a manuscript copy of the Disciplines, containing seven thousand stanzas, as used by the Sa-p’o-to³ assembly, and practised by the priests in China. This also has been handed down orally from teacher to teacher without being committed to writing. He further obtained from this assembly extracts from the A-pi-t’an,⁴ amounting to six thousand stanzas; also a copy of the Yen⁵ Sutra, amounting to two thousand five hundred stanzas; also a roll of the Fang-tēng⁶ Pan-ni-hun Sutra, amounting to five thousand stanzas; and also a copy of the Ma-ho-sēng-chih A-pi-t’an. Therefore Fa-Hsien stopped here three years to study the written and spoken languages of Brahma and to copy the Disciplines. Now as to Tao Cheng, when he arrived in the Middle Kingdom and observed the regulations of the Shamans and the grave decorum of the priests, finding them so worthy of notice,⁷ he reflected with a sigh, “In the outer

4. Abhidharma.
5. 縉經 Mr. Beal says “Sutras in their abbreviated form.” But K’ang Hsi’s dictionary tells us that 縉 = 衍, and the latter means amplified or expanded.
6. Here Mr. Beal says “an expanded volume (Vāipoulya) of the Parinirvāṇa Sutra.” But the text has — 巻 方 等 般 泥 渥 經, and 方 等 being part of the title (see K’ang Hsi), we have no character left for “expanded.”
7. 觸事可觀, out of which Mr. Beal gets “even in the midst of worldly influences,” the same being a gloss of his own and leading to the conclusion that he did not understand the first two characters.
"land of Ch'in (China) the priests have the Command-
ments and Disciplines imperfect." He then made this 
vow, "From this time until I become a Buddha, may I 
never be born again in a foreign land." He therefore 
continued to remain and did not go back. But Fa Hsien's 
original object was to diffuse a knowledge of the Com-
mandments and Disciplines throughout the land of Han; 
he therefore went back alone.

CHAPTER XXXVII.

Following the course of the Ganges eighteen yu-yen to 
the east, there is on the south bank the large country of 
Chan-po. Where Buddha's shrine was and where he 
walked up and down, as well as on the spots where the 
four Buddhas sat down, pagodas have been built, and 
priests now live. From this point going east about fifty 
yu-yen, Fa Hsien arrived at the country of To-mo-li-ti,
where there was a sea-port. In this country there are

8. Mr. Beal puts this in the *oratio obliqua*. We believe this is, 
strictly speaking, incorrect.

9. 邊地, i.e., anywhere but in India. Mr. Beal insists on 
translating these words "a frontier country."

CHAPTER XXXVII.

1. "Tchampa, le nom de l'ancienne capitale de Karna, roi du 
pays d'Angadessa." Rémusat,—from which source Mr. Beal's note is 
evidently condensed, but without acknowledgment.

2. "Tamralipti, la moderne Tamlouk, située sur la droite de la 
rivière Hougli, un peu au dessus de son embouchure dans la mer." 
Rémusat,—with the same comment that we made in the last note.

3. 部即海口, which taken literally and grammatically would 
mean that the country just mentioned "was a sea-port," but 
which has evidently the signification given in our text. Mr. Beal 
translates these four characters "Here it is the river empties itself 
into the sea," as already rendered by Remusat.
twenty-four monasteries, all with resident priests. The Law of Buddha is also flourishing. Fa Hsien remained here two years copying the Ching and drawing pictures of the images. He then took passage on a large merchant vessel, and setting sail proceeded towards the south-west with the first of the winter monsoon. After fourteen days and nights, he arrived at the land of Lions, said by the inhabitants to be seven hundred yu-yen distant (from India). This country is on a great island, and is fifty yu-yen from east to west, thirty yu-yen from north to south. The small islands round about are nearly one hundred in number, and distant one from the other ten, twenty, and two hundred li. They are all subject to the mother island, and produce chiefly pearls and precious stones. There is one part where the Mo-ni beads are found; it is about

4. 畫像, for which simple phrase Mr. Beal gives "and taking impressions of the figures (used in worship)." What this means we are unable to divine, but the original makes it clear enough that he wanted drawings of the images to take back with him to China.

5. 得冬初信風, for which Mr. Beal gives "catching the first fair wind of the winter season," evidently taking 初 with 風 instead of with 冬. The last two characters are transposed in conversation.

6. Ceylon.

7. 多出珍寶 etc. for which Mr. Beal gives "Most of them produce precious stones, etc.," which is quite as inaccurate as Remusat's "On en tire beaucoup de choses précieuses."

8. 摩尼珠. Mr. Beal gives "The Mani gem" which amounts to saying "the gem gem," for this is the signification of Mani. Klaproth had already stated in a note that 珠 meant "en général un joyau;" and also that the jewel intended was a carbuncle and not a pearl, which Mr. Beal re-states as if an independent conjecture of his own. In support of this theory we may add the usual name for a carbuncle, namely, 明珠. On the other hand, we do not think that 珠 here means either a pearl or a carbuncle, but simply a bead as in 素珠 or 念珠 a Buddhist rosary.
ten 里 in extent. The king has men to guard it; and if any one finds any, the king takes three out of every ten.

CHAPTER XXXVIII.

This country had originally no inhabitants; only devils and spirits and dragons lived in it, with whom the merchants of neighbouring countries came to trade. When the exchange of commodities took place the devils and spirits did not appear in person, but set out their valuables with the prices attached. Then the merchants, according to the prices, bought the things and carried them off. But from the merchants going backwards and forwards and stopping (on their way), the attractions of the place became known to the inhabitants of the neighbouring countries who also went there, and thus it became a great nation. The temperature is very agreeable in this country; there is no distinction of summer and winter. The trees and plants are always green, and cultivation of the

though we do not mean to imply that they were found already shaped in the form of beads. Mr. Beal makes one point by calling to the recollection of his readers the formula "Om mani padme hum!"

CHAPTER XXXVIII.

1. Mr. Beal omits 神, probably considering it a part of 鬼.

2. 因商人来往往住. Mr. Beal makes 住 "the sojourn of the merchant in the country," that is, in Ceylon. But this would not have caused "the attractions of the place " to become known, 住 is awkwardly placed, and only seems intelligible in the sense in which we have taken it.

3. 其国和适. Mr. Beal gives, "This country enjoys an equable climate" which is the same translation that he gives in another place of 調和 though the two phrases differ widely in meaning. 和适 means what suits people, something like 合式, as we see in such phrases as 適我願兮.
soil is carried on as men please, without regard to seasons. Buddha came to this country desiring to reform a wicked dragon, and by his supernatural power placed one foot to the north of the royal city, and the other on the top of a mountain, being fifteen yu-yen apart. Over the impression to the north of the royal city a great pagoda has been built, 400 feet in height, decorated with gold and silver and all the precious substances combined. By the side of the pagoda a monastery has also been built, called Wu-wei-shan, where there are five thousand priests; besides which there is a Chapel of Buddha of gold and silver carved work with all the precious substances, and in it an image made of dark jade, over twenty feet in height, the whole of which glitters with the seven preciosities, the countenance being grave and dignified beyond all expression, and on the right palm a priceless pearl. Fa Hsien had been many years from the land of Han; the people with whom he had been thrown into connection had all been foreigners; the hills, streams, plants, and trees on which his eyes lighted were not those of former times; moreover, those who had travelled with him were separated from him — some having remained behind, and others having died. Now, beholding only his own shadow, he

4. 行實合成, which Mr. Beal glosses thus:—“and every precious substance combines to make it perfect,” the italicised words being evidently extracted from 成.

5. 無畏山—“No fear hill.”


7. The text has 威相嚴顯非言所載. Mr. Beal gives “whilst the various characteristic marks are so gloriously portrayed, that no words can describe the effect.” Where this comes from we are unable to say; in our opinion, 相 seems clearly to signify the face of the image.

8. Mr. Beal's translation of the four characters we have thus
was frequently sorrowful at heart; and when suddenly by the side of this jade image he saw a merchant make offering of a white silk fan from China, his feelings overcame him and his eyes filled with tears. A former king of this country sent envoys to Central India to get seeds of the Pei-to tree, which he planted by the side of the Chapel of Buddha, (and which grew) to the height of two hundred feet. As the tree bent over to the southeast, the king feared it would fall, and therefore placed a prop of eight or nine "wei" in circumference rendered is sufficient to repel any claims he may advance to be considered an authority on the Chinese language. The text has "to think upon the past was all that was left him!"—with a few more notes of admiration of our own. It is true Mr. Beal has founded his own upon Rémusat's unlucky version "en réfléchissant au passé," but the French translation was published in 1836 and Mr. Beal's in 1869. We consider that the idea of Fa Hsien finding only his own shadow remaining out of all those he had been so long accustomed to see, deserved a better treatment than it received at the hands of Mr. Beal.

9. The text has 不覺悇然 etc., over which Mr. Beal makes the blunder of an unsledged student interpreter. He says "Unperceived (Fa Hian) gave way etc." But 不覺, we may inform Mr. Beal—for hardly anyone else can need the information—is subjective and not objective. The idea here is that of involuntariness, or spontaneity, and can hardly be translated into English. It occurs again in the last chapter, and there Mr. Beal takes notice of it at all.

10. 藤多子. Mr. Beal says "a slip of the Pei-to tree."

11. It is somewhat tempting to take the tail end of this paragraph and make it the beginning of the next, as Mr. Beal does:—"When it was about 220 feet high, the tree began to lean etc."—but we do not consider that the text admits this reading.

12. Mr. Beal makes a general bungle of this paragraph. The text has here 古以八九圍柱柱樹. Mr. Beal says "(The king) placed eight or nine props round the tree to support it." First of all, if a tree is falling it would be useless to put props all round it. Secondly, 支 placed as it is, could not possibly give this significa-
to support it. Where the tree and prop met, the former shot out and piercing the prop right through to the ground, took root, (the shoot) being about four wēi in circumference. Although the prop was split, it still encircles the shoot and has not been taken away. At the foot of the tree a shrine has been built with a sitting Buddha which ecclesiastics and laymen worship without ceasing. In the city a Buddha's-Tooth shrine has also been built, made entirely of the seven precious substances. The King strictly observes the rites of Brahma, and the religious sentiments of the population inside the city are also firmly established. Ever since this country has been under a Government, it has

tion; and thirdly a wēi is a measure, being either a span with the fingers or with the arms, in which sense it is perfectly intelligible here. Moreover, Mr. Beal has eight or nine props but only one shoot, though he states that "the props" (in the plural) were pierced though the centre, showing clearly that he got into hopeless confusion and slurred over the text as best he could.

13. The text has 王淨修梵行城內信敬之情亦篤. For this Mr. Beal gives "The king purifies himself according to the strictest Brahmanical rules, whilst those men within the city who reverence (this relic) from a principle of belief, also compose their passions according to strict rule." In translating this passage we should have gladly availed ourselves of some friendly assistance; but we have been quite unable to harmonise Mr. Beal's rendering with the text, not to mention that we should have found it difficult to divest ourselves of a prejudice that those who are not faithful over small matters can hardly be looked up to as authorities when greater issues are at stake.

14. In continuation of which apparently violent remarks as to Mr. Beal's powers as a translator, we have only to quote a few simple words in his very next sentence which would amply justify even the severest strictures. The text has 其國立治巳來 (the 巳 being written as usual for 已), and for this Mr. Beal gives us "This kingdom, from the time when (this chapel) was erected,"—thus referring 立 back to the shrine of which we had already taken
known neither famine, revolution 15, nor rebellion. In the treasury of the priests there are many precious stones and priceless Mo-nis. When the King went in to see this treasury, the sight of the Mo-ni beads made him envious, and he wanted to carry them off by force 16. At the end of three days he came to his senses, and going to visit the priests knocked his head on the ground in repentance of his former errors, saying to them, "I desire you priests "to make a regulation, namely, that from this time forth "you do not permit a King to enter this treasury until he "has been a mendicant for forty years 17, when he may "be allowed to enter." In this city there are many scholars and rich people. The dwellings of the Sa-pu 18 merchants are very elegant; the streets and roads are level and well kept. At the heads of four streets there are preaching Halls, and on the 8th, 14th, and 15th of each month, a high platform is prepared, and ecclesiastics and laymen come together from all quarters 19 to hear the

a final leave, and ignoring 治 as if its occurrence in the text had no meaning whatever. We commend to Mr. Beal's attention the common phrase 立國建業.

15. These last two are 烦亂, translated by Mr. Beal "calamity or revolution." But 烦 must here be read in the 去聲 with the meaning disruption of the government (nove res).

16. 奪取. The sense of the first character is lost in Mr. Beal's "take it away with him."

17. 看比邱滿四十臘. Mr. Beal gives, "except he is a member of the fraternity and of forty years of age." But the grammar of the words will not allow of this separation into two clauses. Literally, it would be "until (he is) a full forty-year Bikshu,"—whatever that may mean.

18. 壽薄. Mr. Beal translates this "Sabaean," or merchants of Saba. Rémusat throws no light on it.

19. 道俗四衆, for which Mr. Beal gives, "the religious members of the community of the four classes," to which we are
Law. The people of the country say there are between fifty and sixty thousand priests altogether, all of whom obtain their food from a common fund. The King separately provides a common stock of food inside the city for five or six thousand (more), and those who want some take their bowls in their hands and go to fetch it, returning with them filled according to the capacity of each. Buddha’s tooth is usually brought out in the middle of the third moon. Ten days previously the King decks out a large elephant and deputes some one who speaks well to dress up in royal clothes and ride the elephant, beating a drum and proclaiming in a loud voice, “The Bodhisatva for three a-sêng-chih kalpas “practised self-mortification without sparing himself; he “gave up his country, wife, and child; he took out his “eyes to give to a fellow-creature; he cut off his flesh much tempted to add—“of nonsense.” For it is only by utter violation of all rule that Mr. Beal can arrive at the above meaning. If anything, it must be “ecclesiastics and laymen of the four classes,” and then the question would arise what are the four classes to which ecclesiastics and laymen belong. We have preferred to take 四衆 as the common contraction of 四方人衆, and thereby escape the difficulty of classes altogether.

20. The absurdity of “take their meals in common” for 衆食 here begins to dawn upon Mr. Beal. He has changed his text to “live in community,” the vague meaning of which he explains in parentheses by the old incorrect translation quoted above.

21. Apparently because the term here employed is 人 and not 僧, Mr. Beal has chosen to translate it by “persons,” as if priests were not meant, which is quite against the spirit of the passage as implied in the character 别.

22. L’asankya équivalent à cent quadrillions.” Rémusat. Mr. Beal tells us that it takes twenty antah-kalpas to make one asankya-kalpa, and that were the surface of the earth to increase in elevation at the rate of only one inch in one thousand years, it would reach the height of 28 miles before the antah kalpa was finished.
"to save a dove, his head to give as alms; he
gave his body to a hungry tiger; he did not stint his
marrow and brains. Thus in various ways he suffered
for the benefit of living creatures, and accordingly became
a Buddha tarrying forty-nine years on earth to preach
and convert (sinners), giving rest to the weary, and
saving those who knew not salvation. When his relations
with living creatures had been fulfilled, he entered Nir-
vāṇa, and since that time, 1497 years, the Eye of the
world has been put out and all living creatures have
sorely grieved. Ten days hence Buddha’s tooth will be
brought forth and be taken to the Wu-wei-shan shrine.
Let all those ecclesiastics and laymen of this country who
wish to lay up happiness for themselves, help to level the
roads, adorn the streets, and prepare flowers, incense,
and the implements of worship.” When he has recited
these words, the king then proceeds to make on both
sides of the road representations of the five hundred
different forms under which the Bodhisatva successively

23. The text has 衆生緣盡, for which Mr. Beal gives us
“Having passed through countless births,” not one single word of
which are we able to identify with the original. Rémasat was much
nearer with “Tous les êtres vivants étant ainsi sauvés,” though he
(or Klaproth) evidently did not quite grasp the meaning of 緣.

24. Mr. Beal quite spoils this sentence by almost exactly copying
Rémasat’s incorrect rendering. He says, “Since that event is 1497
years (sic). The eyes of the world were then put out, etc.”

25. The text has 辭衆華香供養之具, for which Mr.
Beal gives “scatter every kind of flower, and offer incense in religious
reverence to the Relic.” 具 is thus utterly ignored, as it had pre-
viously been by Rémasat.

26. 夾道兩邊. Mr. Beal takes no notice of 夾. A Chinese
definition of the first two characters is 邊房舍中間留一
路以通人行—which we leave to the ingenious reader.
appeared; for instance, as Hsü-ta-na\textsuperscript{27}, or as a flash of lightning, as the king of the elephants, as a stag, or as a horse. These representations are all beautifully painted and have a life-like appearance. The Tooth is then brought out and passes along the central\textsuperscript{28} street, receiving homage all the way along. Arriving at the Hall of Buddha\textsuperscript{29} in the Wu-wei-shan shrine, ecclesiastics and laymen flock together in crowds, burn incense, light lamps, and perform the various religious ceremonies day and night without ceasing. After nineteen days they return it to the shrine in the city. This shrine is opened on fast-days for worship according to the Law. Forty li to the east of the Wu-wei-shan shrine there is a hill with a shrine on it called Po-ti,\textsuperscript{30} where there are about two thousand priests. Among them there is a distinguished\textsuperscript{31} Shaman named Ta-mo-chü-ti\textsuperscript{32}, whom all the people of this country respect and look up to. He has lived in a stone cell for more than forty years. By

27. Mr. Beal says "The French edition gives Sou-ta-nou, but mine has Su-jin-nou." He might have guessed that the middle character 人 was a misprint for 大, as otherwise it would not be so readily identified with the Sanscrit sūdana.

28. 中道而行. Mr. Beal's "along the principal street," is an improvement on Rémusat's "par le milieu de la route," but we see no reason why the text should not be literally translated.

29. Mr. Beal misunderstands the grammatical relation of these words. The text has 到 無 異 山 佛 堂 上, but Mr. Beal gives "When they arrive at the Abhayagiri Vihāra, they place it in the Hall of Buddha." Rémusat was equally inaccurate in his rendering of the last three characters—"on monte à la salle de Foś." Wu-wei-shan is evidently in the genitive case.

30. Bódhi. "Fah Hian no doubt refers to the celebrated Mahin-talā, eight miles due east of Anuradhapura." Beal.

31. 大德—"used for bhadanta, a title like Reverend, given to Buddhist priests." Williams.

32. Dharmakoti or Dharmagupta. Beal.
constant exercise of kindness he has succeeded in influencing snakes and rats so that they will live together in the same cell without hurting one another.

CHAPTER XXXIX.

Seven li to the south of the city there is a shrine, called Mo-ho-pi-ho-lo, with three thousand resident priests. Among them was one distinguished Shaman who was so pure in his conduct that all suspected him of being a Lo-han. When he was at the point of death the king came to see him, and when the priests were assembled according to regulation he asked, "Has the Bikshu attained perfect Wisdom?" They then spoke out the truth and replied, "He is a Lo-han." When he was dead the king buried him with the ceremonies of a Lo-han as laid down in the Sacred Books. Fifty li to the east of the shrine a great pile of wood was collected, over thirty feet square and about the same height. Sandal-wood, garroo-wood, and all kinds of scented woods were placed at

38. 同止一室—evidently in his own cell. Yet Mr. Beal says "so that they stop together in one habitat." The use of a "tall" term like habitat ought to carry conviction with it, but unfortunately the Chinese word 室 has not that signification, and moreover has just been used to express the cell in which the old priest lived.

CHAPTER XXXIX.

1. "C'est le sanscrit mahāvihāra, le grand temple, ou plutôt le grand monastère." Régnier.

2. As far as grammar is concerned this paragraph might be rendered "asked the Bikshu, 'Hast thou attained perfect Wisdom?' He then spoke out the truth and said he was a Lo-han.'
the top, and at the four sides steps were made. Over it was spread a piece of clean white cashmere, which surrounded and quite covered the pyre, and on the top of this a car was made, in form like the hearses used here, but without the dragon. At the time of the she-wei the king and his subjects from all quarters collected together, and with offerings of flowers and incense, followed the

3. Mr. Beal says, "Near the top they placed tiers of sandal-wood, etc.;" but neither of the words we have italicised has any existence in the text.

4. Mr. Beal takes the 从 from the beginning of the next sentence and adds it on here—"by which to ascend it." But this though not necessarily erroneous, spoils the rhythm of the first sentence and leaves the second bald.

5. We should like to relegate this troublesome 从, as Mr. Beal does, to the end of the last sentence, but such violation of grammar and rhythm, "non di, non homines," and certainly not the ordinary rules of Chinese composition would permit. 从 is troublesome because it would appear that the car is made on the top of the pyre, whereas it is only hoisted up at the time of the cremation.

6. The text has 但無龍魚耳, and these words were a great puzzle to Klaproth and Landresse who finally left them untranslated, adding in a note that no "renseignement" on the subject could be obtained, but that probably they signified a bier without any ornaments of dragons or fishes. This was a very creditable surmise. Mr. Beal, however, rushes into the field with "except that there are no dragon-ear handles to it," thus avoiding the French translator's mistake of regarding 魚 as fishes, but committing the more egregious blunder of rendering the final particle 耳 by "ear," and further introducing the idea of "handles" which has no existence in the text. Had Mr. Beal ever watched a funeral procession in China he would have observed that the bier on which the coffin is carried to its final resting-place has a figure-head of a dragon striving to swallow an enormous pearl strung on a cord, one end of which is fastened in the dragon's throat and the other held by a man who precedes the bier. The character 魚 is of course untranslatable.

7. Cremation.

8. We have here the same characters 四衆 as in chapter xxxviii (see note 19), but Mr. Beal now says nothing about "the four classes."
car to the burial ground, the king himself making offerings of flowers and incense. When these were finished, the car was placed on the top of the pyre; lophonanthus oil⁹ was poured all over it, and a light applied. As the fire was burning up every one was moved by a feeling of reverence, and each took off his upper garment and, with the feather fans¹⁰ and umbrellas, threw them from a distance into the midst of the flames, so as to help on the cremation. When it was all over, the bones were collected and a pagoda raised. Fa Hsien did not arrive while he was still alive, but only in time to see his funeral. The king being steadfast in his belief in Buddhism wished to make a new shrine for the priests. He therefore gave them a great banquet, and when they had finished he selected a couple of fine oxen¹¹ and decorated their horns

9. 蘇油, Oil of sweet basil. Mr. Beal gives "oil of cinnamon."

10. The text has 羽扇傘蓋, for which Mr. Beal gives us, "their wing-like fans, which they use as sun-shades," the absurdity of which we need not stop to point out. In modern times 羽扇 has come to mean the paraphernalia (執事) of a mandarin, but formerly its signification was that given in the text, namely, large feather fans which were carried in front of every petty prince or chieftain. This of course applies to China; but whether the same custom of carrying these fans existed in Ceylon or whether in the time of Fa Hsien these two characters had already acquired their general sense of 执事, we must leave to the researches of the reader. A survival of the "feather fans" may be traced in the huge wooden (?) fans carried before the emperor at the present day.

11. The text has 選好土牛一雙. The reader will observe we have left the word 土 untranslated. Messrs. Rémusat and Beal render the sentence respectively "un couple de bons boeufs de labour" and "a pair of strong working oxen." There are three other ways of expressing 土, all of which have more claim to correctness than the above:

1.—Oxen of the country, or 本地牛.

2.—Oxen as opposed to 水牛 or water-buffalos.
with gold, silver, and other valuables. He also made a golden plough,\textsuperscript{12} and with his own hands ploughed the four sides of a \textit{ch'\textquotesingle ing},\textsuperscript{13} which he subsequently ceded, population, fields, houses and all,\textsuperscript{14} writing out title-deeds\textsuperscript{15} for the same. Ever\textsuperscript{16} since that time, these have been handed down from generation to generation, and no one has dared to destroy or alter them. When Fa Hsien was in this country he heard a Buddhist pilgrim from India reciting the \textit{ching} from a lofty dais, say, “Buddha’s alms-bowl was originally in Pi-shê-li. It is now in the country of Chien-t’o-wei.

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3. Oxen made of clay, like those used by the Emperor when he goes through the form of breaking the soil at the Temple of Earth.

Mr. Beal makes \textit{土} equivalent to \textit{耕田的}, which is therefore not the same as our No. 2, for water buffalos are commonly employed in agriculture all over the East.

12. \textit{作好金犁}. Mr. Beal says “a beautifully gilded plough.” But \textit{好}, which here equals \textit{成}, belongs to \textit{作}, and has nothing to do with the appearance of the plough. Taking it erroneously, as Mr. Beal does, it could still never mean “beautifully gilded,” but a plough of good gold. Rémusat has “une belle charrue d’or.”

13. \textit{王自耕頃四邊}. Mr. Beal says “the four sides of the allotted space.” But the character \textit{頃} is a land measure equal to about fifteen square acres and tells us exactly how large the allotted space was. Its size tempts us to believe that the oxen were of clay and that the king did not actually go round it himself.

14. Meaning that the revenue derived therefrom should in futuro belong to the priests.

15. \textit{铸券}, which Mr. Beal again renders by “a metal plate.” See ante.

16. In defiance of all laws, syntactical and otherwise, Mr. Beal makes this sentence a kind of legend engraved on the “metal plate.” The first four characters will be enough to convince the ordinary student of the gross inaccuracy of such a rendering. They are \textit{自是巴後}—translated by Mr. Beal “From this time.” The \textit{是} would have been \textit{今}.
After a certain number of years,\textsuperscript{17} (Fa Hsien, at the time when he heard the recitation, had the exact number, but has now forgotten it) it will be taken on to the western Yüeh-shih country; after another period, to the land of Yü-t'ien; after another, to the country of Ch'ü-tz'u;\textsuperscript{15} after another, back again to China; after another on to Ceylon; and after another, back again to Central India. When it has arrived in Central India, it will then be taken up to the Tou-shu heaven, and Maitreya Bodhisatva, seeing it, will exclaim with a sigh, "The almsbowl of Shih-chia-wên has arrived." Thereupon all the gods will make offerings of flowers and incense for seven days, and when these have expired it will be returned to Yen-fu-t'i where a sea-dragon king will take it into his dragon palace. Then when Mi-lo attains perfect Wisdom, it will again be divided into four and revert to its original position on mount P'in-na. After Mi-lo has attained perfect wisdom, the four heavenly kings will proceed to recognise him as Buddha with the same ceremonies as in

\textsuperscript{17.} We are now "treading on thin ice." The text has 若千百年, and Mr. Beal renders it "In somewhat like a hundred years," adding in a note "M. Julien has pointed out in his preface to the life of Hiouen Thsang, the mistake in the Chinese Text throughout this passage—the word 'tsien' a thousand, being misprinted for 'kan.'" The name of Stanislas Julien is enough to command the respect and attention of all readers; but the authority of no one should be allowed to interfere with freedom of thought and speech, or bind down the disciple to an unwilling acquiescence in the dictum of the master. We do not consider that 千 is a misprint for 万. We have no difficulty in understanding 千 as a vague term of years, the exact number of which Fa Hsien had forgotten; and, moreover, the sentence seems to require some initial particle, such as 若 to make it intelligible. If after all 若千百年 is right, then we should say it must mean "so many hundred years," and not "about a hundred years," as Mr. Beal gives it.

\textsuperscript{18.} This country is that known as Kharachar." \textit{Beal}. 
the case of former Buddhas. The thousand Buddhas of
this kalpa of sages will all use this alms-bowl; and when
it is gone the Law of Buddha will gradually die out.
When the Law of Buddha is extinct, the life of man will
decrease in length to about five or ten years' duration;
rice and butter will both disappear; mankind will be very
wicked; the sticks they grasp will change into knives and
clubs; they will wound and slay each other. Those
amongst them who have done any good works will flee up
into the mountains, and when the wicked have killed
each other to the last man, they will again come forth
and say among themselves, 'Of old men lived to a great
age; but because of the great wickedness (of this genera-
tion) and constant violation of the law, our term of years
has thus been shortened to only ten years. Let us now
one and all practise good works; let us raise within
ourselves a spirit of compassion and mercy; let us cul-
tivate humanity and justice. Thus, with the general
practice of sincerity and justice, the duration of life will
continually be doubled until it reaches 80,000 years.' When
Mi-lo enters the world and begins to turn the wheel of the
Law, he will first save those disciples to whom Shih-chia
bequeathed the Law, those who have entered the priest-

19. The text has 捌木則變成刀杖, and the translation
we have given is anything but satisfactory. 則 might possibly be
a misprint for 敷. Mr. Beal translates the last two characters by
"sharp clubs (or, knives and clubs)." We object to an alternative
on such a simple phrase.

20. Mr. Beal here strangely brings what men "say among them-
selves to" an abrupt close, making the next sentence part of Fa
Hsien's narrative.

21. This passage is quite misrendered by Mr. Beal. He says "his
earliest converts will be the followers of the bequeathed law of Sakya
Buddha, who have forsaken their families, and sought refuge in the
hood, and those who hold to the three refuges, the five commandments, and the rules for fasting, as well as making offerings to the Three Precious Ones. Secondly, and thirdly, he will save those whose destiny it is (to be so saved).” Fa Hsien therupon wished to write down these sayings, but the man said “There is no text of this: I merely repeat what I have heard.”

CHAPTER XL.

Fa Hsien remained in this country for two years. After repeated search he obtained a copy of the Mi-shasai Disciplines. He first got the Great A-han and the three sacred names, and observed the five great commandments, and attended to their religious duties in making continued offerings to the three precious objects of worship.” But it seems clear to us from the syntax of the original that three distinct classes are spoken of, and not one as Mr. Beal would make out. If his single class were 出家人, the mention of only five commandments would be incorrect; but applied to the laity as distinguished from the clergy, it becomes intelligible and correct. The text has 先度釋迦遺法第子出家人及受三歸五戒齋法供養三寶 者.

22. The text has 有緣者. Mr. Beal says “those who, by their previous conduct, have put themselves in a condition for salvation.” This is not a bad amplification of 緣, but is too diffuse for a professedly literal translation.

23. The text has 此無經本我止口縮耳. Mr. Beal says, “This is no sacred book, but only what I have learnt by memory, and repeat verbally.” We should like to see how Mr. Beal adapts his text to the original, and also to hear him “repeat” anything otherwise than “verbally.” The latter half of the sentence is strikingly elliptical. In full it would be something like 我只受人家口授而縮耳.

CHAPTER XL.

1. School of the Mahisasikas. Beal.
Miscellaneous A-han, and subsequently a set of miscellaneous Tsang, all of which China was without. When he had obtained these in their original tongue, he took passage on board a large merchant-vessel, on which there were over two hundred souls, and stern of which there was a small vessel in case of accident at sea and the destruction of the big vessel. Catching a fair wind, they proceeded east for two days when they encountered a heavy gale, and the ship sprung a leak. The merchants wished to pass on to the small vessel, but the men on her, afraid that too many would come, cut the rope in two. The merchants were very frightened, for death was close at hand; and fearing that the ship would fill, immediately took what bulky goods there were and threw them into the sea. Fa Hsien also took his pitcher and ewer with whatever else he could spare and threw them into the sea; but he was afraid that the merchants would throw over his books and images, and accordingly fixed his whole thoughts on Kuan-shih-yin and prayed to the sainted priests of the land of Han, (saying,) "I have journeyed far in search of the Law. Oh that by your awful power you would turn back the flow (of the leak), that we might arrive at some resting-place?" Thus the

3. The text has 迟. Mr. Beal says "haul up," which would necessitate his saying a little farther down "to haul up Canton" instead of "to arrive at" that place.

4. 即 斬 結, for which Mr. Beal gives "cut the towing-cable and fall off," as if he had quite misunderstood the meaning of the last character.

5. This seems to be the force of 餘物; not simply "other portions of his property" as Mr. Beal renders it.

6. We have here, following a sentence which seems worth the passing attention of the reader. The text has 唯一 心念觀世音 及 隸命 漢 地 衆 僧. Ignoring Klaproth's version, as
gale blew on for thirteen days and nights when they arrived alongside of an island, and then, at ebb tide, they saw the place where the vessel leaked and fortieth stopped it up, after which they again proceeded on their way. This sea is infested by pirates: to meet them is death. The expanse of ocean is boundless; east and

being merely a wild guess at the meaning without reference to the syntax, we pass on to Mr. Beal’s. He says, “And so with earnestness of heart he invoked Avalokitesvara, and paid reverence to the Buddhist saints (the priesthood) of the land of Han.” He further gives two notes explaining (1) that “the phrase yih-sín one heart, is a very usual one in Buddhist liturgical works,” and we might add in almost every Chinese work that ever was put together. Mr. Beal then tells us “it denotes the union of the soul of the supplicant with the ideal object of worship, what we should call, perhaps, spiritual worship”—all of which we must take leave to designate in the forcible slang of the United States as “high falutin.” The character 一 is simply a common intensive: 一心 with the whole heart, 一早 very early in the morning, etc., etc. The second note informs us that the phrase kwaï ming is equivalent to the Sanscrit Namo, a term of invocation in prayer; also that there is a corresponding expression kwaï cts (? 部), sometimes used. Thus we have 彼命 a verb joined to the preceding 念 by the copulative 及, where we most certainly should have looked for 並. We prefer “prayed” as the translation of 彼命.

7. The text has here the usual 如是. We must protest strongly against Mr. Beal’s rendering of these two words. He says “Nevertheless, the hurricane, etc.,” which of course seems like a Jesuitical sneer at Fa Hsien’s prayers, though it is the height of absurdity to put the remark into Fa Hsien’s own mouth. We gladly accept the alternative that “nevertheless” was a mere slip of the pen.

8. Here Mr. Beal falls into a grave error. The text has 蒲鉉無全, for which Mr. Beal gives “who, coming on you suddenly, destroy everything.” But 鉉 has not here its common meaning “suddenly;” it stands for the more usual 則. The sentence is literally “meeting (the pirates), then none saved”—to keep the same number of words as in the original. Moreover, the last two characters refer to life and not to property. Klaproth’s translation is correct.
west are not distinguishable; only by observation of the
sun, moon, and stars, is progress to be made. In cloudy 
and rainy weather, (the ship) moved according to the 
wind without keeping any definite course. In the dark-
ness of night nothing was to be seen but the great waves 
beating upon each other and flashing forth light like fire, 
huge turtles, sea-lizards, and such like monsters of the 
deep. Then the merchants would lose heart, not know-
ing whither they were going, and the sea being deep with-
out bottom they had moreover no place where they could 
cast anchor and stop. When the sky cleared up, they 
were then able to tell east from west and again to proceed 
on their proper course. Had they struck a hidden rock, 
there would have been no way of escape. Thus it was 
for more than ninety days until they reached a country 

9. Mr. Beal here adds "in their motions," which is either super-
fluous or else a mistranslation of the two concluding characters 

10. 若陰雨時為逆風去亦無准當. Mr. Beal's 
translation of this passage is unworthy an officer who has sailed in 
Her Majesty's fleet, and is most certainly not the meaning of the text. 
He says "If it is dark, rainy weather, the only plan is to steer by 
the wind without guide." Can this be the explanation of the loss of 
of the Vanguard—substituting foggy for rainy weather.

11. "Monstra natantium."

12. Mr. Beal puts this in the wrong tense. He says, "The mer-
chant men were now much perplexed," as if Fa Hsien was alluding 
to one particular occasion, though we are told plainly in almost the 
next sentence that this went on for 90 days.

13. These last few words are 又無下石住處. Mr. Deal 
quite mistakes the grammar of this passage. He says "so that there 
was not even a rock for anchorage," But 石 is the anchor itself, 
stones being used for that purpose even in the present day. Only a 
week ago we noticed some fishermen weigh anchor near Ch'ao-chou 
Fu, and up came two large blocks of stone lashed to a couple of sharp-
pointed stakes in such a manner as to make a very good holdfast.

T is of course a verb.
called Yeh-p’o-t’i,\(^{14}\) where there were plenty of heretics and Brahmans but not enough Buddhism to be worth mentioning. After having stopped in this country five months,\(^{15}\) Fa Hsien again shipped on board another large merchant vessel which also carried over two hundred persons. They took with them provisions for fifty days and set sail on the 16th of the 4th moon. Fa Hsien settled himself on board\(^{16}\) and a north-east course was taken in order to arrive at Canton.\(^{17}\) Over a month had elapsed when one night in the second watch\(^{18}\) they encountered a violent\(^{19}\) gale with tempestuous rain, at which

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14. 耶婆提, Java. While putting the notes to this last chapter we have received a copy of Mr. Groeneveldt's *Notes on the Malay Archipelago and Malacca*, in which he gives a translation of a part of this chapter. He has made Mr. Beal's version his basis, correcting the most glaring, but we are bound to say not all, of Mr. Beal's many errors. From him we learn that "Java Dwipa does not mean, as has been thoughtlessly said and repeated, *the country of the barley*, for the simple reason that barley could not grow there."

15. 五月日—a not uncommon phrase equivalent to 五月那 些多的日子. Mr. Beal improvises "the best portion of five months."

16. 法顯於船上安居. Mr. Beal gives "Fah Hian was very comfortable on board this ship," which of course is absurd. Mr. Groeneveldt says "While Fahien was on board of this ship;" but this is not quite accurate when taken with the context.

17. 廣州. Messrs. Beal and Groeneveldt both make this "the province of Canton," as if any part of it would do equally well with another. It seems clear to us that the port of Canton is meant.

18. 夜鼓二時, for which Mr. Beal (and Mr. Groeneveldt) gives "at the stroke of two in the middle watch of the night." First of all we can hardly believe that a gale of wind burst upon them exactly at the stroke of two; and secondly, we fail to discover anything about the "middle" watch. From time immemorial the Chinese night has been divided into five watches, and it was during the second of these—say about 10 p.m.—that the storm broke. The text is literally "night drum second (watch) time." Klaproth was right enough.
the merchants and others were very much frightened, but Fa Hsien again fixed his whole thoughts upon Kuan-shih-yin and the (sainted) priests of the land of Han, and was accorded the protection of their awful power until day broke. When it was light, the Brahmans took counsel, saying, "Taking this Shaman on board has been to our disadvantage, causing us to get into this great trouble. We ought to land the mendicant on an island; it is not right to endanger all our lives for one man." To which Fa Hsien's patron replied, "If you land this mendicant, you shall also land me with him; if not, you had better kill me, for supposing you land this Shaman, when I reach China I will report you to the King of the country who is a supporter of Buddhism and honours the priesthood." The merchants wavered and did not dare to land him just then. At this time the sky was constantly clouded, and the captain of the ship kept losing his reckoning. So they went on for seventy days until

19. Literally, "a black wind," or as Mr. Beal translates it "a black squall." But 黒 can hardly be taken here in its primary sense.

20. 蒙威神佑得至天曉, which Mr. Beal (and Mr. Groeneveldt, though in different words) most erroneously renders "to exert their Divine power in his favour, and bring them daylight." He thus ignores 蒙 with its special meaning of "receiving from a superior" altogether, though it clearly implies the response of the higher powers to his prayer, carried out in the 佑 protection afforded through the night. Such translation as "bring them daylight" is positively beneath notice.

21. 植越 His ñānapati.

22. Mr. Beal translates this last sentence "the pilots began to look at one another in mutual distrust," wisely adding —o utinam sepius!— "This passage is obscure." Mr. Groeneveldt makes a faint effort at improvement by changing Mr. Beal's last three words into "without knowing what to do." The text has 海師相望 僕誤, and the key-move is to read 相 in the 去聲 meaning to see, to observe. Our rendering is perhaps too free. Literally, it should read.
the provisions, water, and congee, were nearly exhausted, and they had to use sea water for cooking, dividing the fresh water amongst them so that each man got about two pints.23 When all was nearly consumed, the merchants consulted and said, "The ordinary time for the voyage to Canton is exactly fifty days. We have now exceeded that limit by many days: can we have done otherwise than go wrong?" Thereupon they proceeded north west in search of land, and after twelve days and nights arrived south of the Lao24 mountains in the Ch'ang-kuang district,25 where they obtained fresh water and vegetables. And now,26 after having passed through much danger, difficulty, sorrow, and fear, suddenly reach-

"The sailing-master in his observations kept going astray." A 望 頭 is a land-mark, or guide of any kind. We are fully justified by the context in using the imperfect tense.

23. It is somewhat tempting to tack these opening words on to the last sentence and with quite a different meaning, namely, "for each to use up as he pleased." The text has 遂 便 欲 當, which would almost bear such interpretation; but the next sentence would then be left without "a head."

24. Mr. Beal says in a note "The mountains of Lau—for there are two—are situated in the southern portion of the Shantung proromtory in the department of Lai-chow,"—all of which, by the way, as well as his following note, is taken from the French edition without acknowledgment.

25. 長 廣 郡. Of course we do not use district in its modern sense.

26. The following exquisito passage is badly mutilated both by both Mr. Beal and Mr. Groeneveldt. The text is too long to quote, but we may mention for the benefit of students of the original that we put a stop after the 然 of 依然, and not before 依. We cannot find the English equivalent of 蒸熟 li huo.
ing this shore and seeing the old familiar \textit{Li huo}, they knew it was their fatherland, but not observing either inhabitants or any traces of such, they did not know what part it was. Some said they had not got as far as Canton; others said they had already passed it. Being in a state of uncertainty, some of them got into a small boat and went up a creek to search for someone whom they might ask about the place. These secured two hunters and brought them back\textsuperscript{27} (to the ship), telling Fa Hsien to act as interpreter and question them. Fa Hsien began by reassuring them and then quietly\textsuperscript{28} asked "What people are you?" They replied "We are followers of Buddha." He further asked "What is it you go among the hills to seek?" They then began to lie, saying, "To-morrow is the 15th of the 7th month;\textsuperscript{29} we wanted to get something to sacrifice to Buddha." Fa Hsien then asked "What country is this?" They answered "This is Ch'ang-kuang in Ch'ing-chou, belonging\textsuperscript{30} entirely to the Liu family." When they heard this, the merchants were very glad, and at once requested that their goods

\textsuperscript{27} The text has 得兩獵人即將歸. Mr. Beal translates it "Just at this moment, two men who had been hunting were returning home." It would be superfluous to point out to the intelligent student of the text the utter inaccuracy and want of meaning in such a rendering.

\textsuperscript{28} Mr. Beal thinks proper to take no notice of the first character here given.

\textsuperscript{29} The festival of 中元.

\textsuperscript{30} Mr. Beal says "dependent on the Lcaou family." But what is meant is the very common phenomenon of a large tract of country belonging to a family or clan, all the members of which bear the same name and live in the same village, being unable, according to Chinese law, to intermarry amongst themselves, but each obliged to seek a wife with a different surname from one of the neighbouring hamlets.
(might be landed) and sent men with them to Ch'ang-kuang. The Prefect, Li I, who was devoted to the Law of Buddha, when he heard that a Shaman had arrived who had brought Sacred Books and images with him in a ship from beyond the sea, immediately proceeded with his retinue to the sea-shore to receive these books and images and take them back to his city. The merchants then went off on their way to Yang-chow, * * * * [32] invited Fa Hsien to remain a winter and a summer. When this period was over, Fa Hsien, far separated from the assembly of ecclesiastics for many years, was desirous of reaching Ch'ang-an, but because of the great importance of his undertaking, he accordingly proceeded south towards the capital, and handed over to the ecclesiastics (there) the Sutras and Precepts (he had brought back). Fa Hsien spent six years in travelling from Ch'ang-an to Central India. He stayed there six years, and took three more to reach Ch'ing-chou. The countries he

31. Mr. Beal here makes a most lamentable mistake, though the text is as simple as it well could be. He says that this Li I "took a ship and embarked and came on board to see (Fa Hian). Then, immediately engaging men from the nearest shore, he dispatched the books etc." But we are getting weary of pointing out Mr. Beal's endless mistakes which come thicker and faster as we approach the end. In fact, we will now take our final leave of Mr. Beal, just warning the reader that from this point to the conclusion of the so-called fortieth chapter his translation is one extraordinary tissue of blunders, to do justice to which it would be necessary to quote every word of the original Chinese. He has quite misunderstood the grammar and meaning of the whole of the last page, and has shown himself utterly incompetent to translate a far easier volume than the Fo Kuo Chi. We have heard of other and similar works by Mr. Beal, but we solemnly trust it will never be our misfortune to see them.

32. Here occur four characters of which we can make absolutely nothing. They are 劉 法 青 州.
passed through amounted to rather less than thirty. From the west of the Sandy Desert all the way to India, the dignified position of the priesthood and the good results of religious influence were beyond all expression. As, however, the ecclesiastics had no means of hearing about these things, he gave no thought to his trifling life, coming home across the sea and encountering all kinds of difficulties. Happily, he was accorded the awful protection of the Three Honoured Ones, and was thus preserved in his hour of danger. Therefore he wrote down on bamboo slips and silk what he had done, desiring that the worthy reader should share this information.

[End of Fa Hsien's Narrative.]

It was in the year Chia Yin, the twelfth of the reign of I Hsi of the (Eastern) Chin dynasty, when the star of longevity was ruling, in the summer, that I, Ngan Chü, went out to meet Fa Hsien, the Buddhist, and when he arrived kept him with me in the Winter suite. Because when discoursing together, to repeated questions about his travels he answered affably and without hesitation, in every way in keeping with the truth, I therefore urged him to write out in detail that which he had previously sketched. Fa Hsien again told the whole story from

33. 賢者. Here it appears to us and to the Chinese commentator, ends the narrative of Fa Hsien, the following passage having been added by an anonymous hand during the Chin dynasty. Mr. Beal, however, says that Fa Hsien's words end at 'brought back,' a few lines higher up, but gives no authority.

34. 歲在壽星: Canopus.

35. 安居末. Mo is commonly used in this way. It is apparently the name of some brother priest.

36. 冬齋. A fanciful name, somewhat corresponding to our Blue Room, Oak Room, and such terms.
beginning to end, and said "Looking back on what I have
gone through, involuntarily my heart throbs and a per-
spiration breaks out. That, in the dangers I encountered
on foot or otherwise, I did not spare this body, is because
I devoted my energies wholly to this one object; therefore
I risked my life in places where there was no certainty of
escape, in order to accomplish even a fraction of what
I hoped for." Thereupon I was much affected, and
sighing (said), "This kind of man is rarely seen. From
the time that the Great Teaching began to flow east-
wards, there has been no one forgetful of his life in the
cause of religion to be compared with Fa Hsien." Then
I know that sincerity never fails to move (the gods); for
if it had not (moved them in the present instance), then
Fa Hsien would not have received the reward for his
exertions. There cannot be good service without success,
and the man who brings his labours to a successful issue
--- is he not the man who neglects that which is gene-
 rally prized, and values that which is generally ne-
glected? a c

37. Buddhism.
38. Namely, life.
APPENDIX.

NOTE BY SHÉN SHIH-LUNG.

As regards records of the bringing back of Sacred Books from India, we have only the narratives of the two priests Fa Hsien and Yüan Chuang\(^1\) in the Buddhist collections, and the accounts of Sung Yün and Hui Shêng in the Annals of the Lo-yang monastery, which have any claim upon our attention. Yet although the Annals of the monastery are exact and agreeably written, the narratives in the Tsang\(^2\) go more into detail and are more elegant in style. Præeminently so is the Record of the Buddhistic Kingdoms, which in general scope, élégance, terseness, comprehensiveness of style is not inferior to the models of the Chin dynasty. These narratives differ somewhat as to the places visited. Fa Hsien travelled from Tun-huang westwards, and returned by sea from Ceylon; Yüan Chuang left Liang-chou by the Jade Gate\(^3\) and came back by way of Khoten; but Sung Yün went from Ch’ih-

1. The celebrated Buddhist priest 元奘 who went to India in the seventh century.
2. 藏.
3. 出玉門.
ling⁴ to Mang-ku-hun,⁵ and back by the same route, thus exemplifying the apothegm of Shakya Muni that "the ways⁶ are many: they cannot be all enumerated." With regard to the Desert, the Onion range, Hsüan-tu,⁷ and the Snowy mountains, these were visited by all alike.

Further, with regard to the passage in Lü Shih's⁸ "Notes" giving the quotation from the Fo Kuo Ch'i as found in the Commentary to the "Water Classic," namely that "the Ganges flows south-east, passing through the city of Chü-i-na-chieh. To the north of the city between the two trees etc," I have been unable to find these words in the original work. They have probably been omitted in the process of copying, and Shan Ch'ang has undoubtedly some grounds for what he says.⁹

From my early youth I have ever had a deep veneration for the Gospel of Mercy,¹⁰ though myself grovelling in the dust and abominations of this world; and though neither my teachers nor my friends have any of them been great travellers, and I myself have been averse to leaving home,—yet whenever I hear of others risking their lives in dangerous places or seeking the Truth¹¹ in strange

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4. 赤領. Mr. Beal says "Barren Ridge."
5. Our transliteration of these characters is strictly according to the text which gives 吐谷渾. Mr. Beal writes it "To-ku-wan," as if the first character was 吐, and tells us in a note that the people intended were "Eastern Turks." We leave the point to our readers.
6. This is intended as a play upon the word 道.
7. 慈度.
8. 呂氏筆記. We have been unable to identify this 吕.
9. What these last few words refer to, and who Shan Ch'ang 善長 was, we have been hitherto unable to discover.
11. 道.
lands, I feel what a dull, useless creature I am, and my tears begin to flow.

Done at Hsin-shui, by Shên Shih-lung. ¹

¹.

12. 沈士龍. We can discover nothing about this individual from the very slender sources at our command.

Mr. Wylie, in his Notes on Chinese Literature, makes the very singular mistake—for a scholar—of always reading the surname 沈 Ch'in, instead of Shìn according to the old orthography, or Shên, according to Sir Thomas Wade's.

NOTE BY HU CHÈN-HENG.

The old title of this work was "The Narrative of Fa Hsien." According to a Buddhist priest of the Sung dynasty it should be called the "Record of the Buddhistic Kingdoms." The "Record of the Buddhistic Kingdoms," in one volume, occurs only in the geographical section of the History of the Sui dynasty: so that the above statement does not seem to have sufficient foundation. There were, however, originally two "Narratives of Fa Hsien," the first of which in two volumes has been lost, and the second of which, in one volume, is the work we have now. At the end of the narrative, a man of the Chin dynasty added "being asked to write down in detail what he had previously sketched, Fa Hsien again went over the whole from beginning to end." Hence the single volume, which was afterwards expanded into a more detailed account in two volumes, but never became popular in that form and accordingly disappeared. Hui Chiao,¹ a Buddhist priest of the Liang dynasty, states that there was another and

¹. Lived under the Liang dynasty, and published an enlarged edition of the 高僧傳, mentioned below.
more extensive "Narrative" of the travels of Fa Hsien in these countries which should be called "The Greater Narrative of Fa Hsien" by way of distinction.

With regard to the text of the "Record," there are certain points that deserve some attention. For instance, "the second year of Hung Shih" is, according to Yao Hsing's Chronology, the fourth year of the style Lung Ngan in the reign of the emperor Ngan Ti of the Chin dynasty. Again, "the nation of Ch'ien Kuei" is the fief of Wan-ch'uan, governed by Ch'i-fu-ch'ien-kuei. Similarly, "the prince of Chang-yeh" is Tuan yeh, prince of Liang. And "the prefect of Tun-huang, named Li Kao" (李浩), is the Wu Chao prince of Liang, named Li Kao (李浩), for the latter in the third month of that year received instructions from Tuan Yeh to take charge of Tun-huang, and as Fa Hsien spent the rainy season at Chang-yeh before going on to Tun-huang, it is evident that his Kao (浩) should be Kao (浩), the fact that the two words are pronounced alike being the reason of his orthographical mistake. So with his "kingdom of Nou T'an;" for in the year he passed through, Li-lu-ku the Bald had but just usurped the throne, and did not die till two years afterwards when Nou T'an reigned in his stead. Thus he was wrong in speaking of Nou T'an, probably because his memory failed him when he subsequently (wrote his narrative). Further, the Shamans who started with him from Ch'ang-nga were Hui Ching, Tao Ch'eng, Hui Ying, and Hui Wei, and those he met

2. 姚興. We can find nothing about him.
3. 宓川.
4. A title 武昭.
5. This is all we can make of 廣利鹿孤.
at Chang-yeh were Chih Yen, Hui Chien Sëng Shao, Pao Yün, and Sëng Ching, making nine in all (including Fa Hsien). When they arrived at the land of Wu-i, Chih Yen, Hui Chien, and Hui Wei, went back to Kao-ch'ang; and when the others arrived at the Wang-hsin temple in Khoten, Sëng Shao left them and went to Chipin. Then again at Peshawur, Hui Ta, with Pao Yün, and Sëng Ching, returned to China, and Hui Ching died at the temple of Buddha's alms-bowl, so that the individuals meant in the passage "Fa Hsien and the others, three in all, went south and crossed the lesser snowy mountains," must be Tao Chêng and Hui Ying. How then do we find "Hui Ching was unable to go on"? The collection of Ecclesiastical Biographies by Hsiao Liang\(^6\) also gives Hui Ching, which should be Hui Ying—a mistake which has been made ever since the epoch of division between the north and south. Tao Chêng remained finally in India; but Hui Ta's name does not occur among the nine mentioned above. Was he then "travelling with them by a different road"?\(^9\)

Done at Wu-yüan
by Hu Chên-hêng.\(^{10}\)

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6. Chapter xiv.
7. As in Chapter xiv ad init.
8. 蕭梁高僧傳. We pass the first two characters over to our readers.
10. A celebrated scholar of the Ming dynasty. See Wylie's Notes p. 194.
TRANSLATION OF A PASSAGE FROM CHAPTER XXXVI.

BY W. F. MAYERS.

At this Saṅghārāma of the Mahāyāna order he obtained a copy of the Precepts (Vinaya), to wit, the Precepts of the assembly of the Mahāsaṅgika, which were those observed by the first great assembly, convened during the lifetime of Buddha. This work was given forth (or, handed down, promulgated\(^1\)) at the Jētavana temple. Besides this,\(^2\) the eighteen schools\(^3\) each have

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1. The character 本, here translated "work," might possibly also be held to signify "commencement," or "original," but the context seems to forbid such a rendering. The construction of the sentence is so peculiar as to leave the meaning, in any case, obscure, even to a Chinese reader. It should be noted that 藩, in the sense of "work" or "volume," is a word found in use on the same page of Fah Hien's narrative. The writers of the T'ang dynasty speak of the 梵本 or Sanskrit works brought to China by Fah Hien.

2. The expression 自餘 is perhaps the most puzzling of all in this extremely obscure extract. It is a compound unrecognized by any Chinese authority, but it can scarcely be intended to convey any other meaning than that given to it in the translation.

3. For the eighteen schools of ancient Buddhism see A. Cso, de Körös, As. Res. xx, p. 298, and Koeppen, Die Religion des Buddha, p. 152; also Wassilief, Le Bouddhisme, passim, and p. 62, "le Vinaia commun à toutes les écoles." Kumaradjīva, quoted in
canons of their own, which are identical in their main tenour. In minor points of difference they may treat the subject with different degrees of freedom. This, however, is the most comprehensive and complete of all (the treatises).

the Fan Yih Ming I Tsai, refers to eighteen pu or schools, but these appear to be rather the heretical schools than those which would be recognized by Fah Hien as appertaining to Buddhism proper. Kumārajīva remarks that the eighteen pu are derived from the six 師 or Tirthya, of whom Pūrana Kāshyapa was the first. Each of these six heretical teachers, he states, combined in himself three qualities, viz., universal knowledge, supernatural endowments, and a knowledge of the Vedas. Thrice six are eighteen, and thus arose the eighteen sects or classes of doctrine. Cf. Eitel, Manual of Chinese Buddhism, p. 147.

4. The compound expression 師資 may mean either teacher or teachings, i.e. doctrine in a religious sense. It is illustrated by by seven quotations in the P'ei Wên Yün Fu, of which the first is extracted from the commentary on the Kūh-liang Ch'wan. It is there defined as 日用之常—the fixed rule of daily observance. Upon this the translation given above is based. In sundry passages from writings of the T'ang dynasty, the compound obviously signifies a Teacher. In the following passage from the 雲笈七籤 it apparently means "teachings":—師資相承檗朾示不絕.

5. The expression 大歸 is identical in meaning with the "upshot" or main tenour of a proposition. It has no conceivable connection with the dogma of the 三歸 or Trīsharana,—the Three Refuges, and the earlier translators are mistaken in accepting it in this sense.

6. The expression 開塞, literally signifying "to open and to close," is quoted in the P'ei Wên Yün Fu from six different authors, commencing with the 史記 and extending to the Poems of Su Shè. In the writings of Hwai Nan Tsze it is used as a parallel to 動靜—movement and repose, or simply "motion;" and a writer named Luh Kūh employs it, in a similar manner, as a parallel to 合離—union and separation, or point of junction or resemblance. (Cf. T. T. Meadows on the "Synthesis of Contradictories." In the text, the expression appears to signify the degree of harmony with, or departure from, the prescriptions of the Vinaya obtained by Fah Hien, which the various schools indulge in.
LIST OF
COUNTRIES, TOWNS, &c.

VISITED BY FA HSIEN.

Chang-yeh ......  張掖  ..........  2.
Ch'ang-an ......  長安  ..........  1, 115.
Ch'ang-kuang ....  長廣  ..........  113, 114, 115.
Ch'i-jao-i ......  蓁饒夷  ..........  39.
Chi-ni-chia ....  倪胭加  ..........  18.
Chi-pin .........  處賓  ..........  10.
Chi-tsu .........  雞足  ..........  88.
Ch'i-shé-chüeh  耆闤闤  ..........  69.
Chia-shih ......  遼尸  ..........  84.
Chia-wei-lo-wei...  迦維羅衛  ..........  49, 52.
Chia-yeh ......  伽耶  ..........  74.
Chieh-ch'a ......  竭父  ..........  7, 10.
Chien-to-wei  欽陀衛  ..........  17, 18.
Ch'ing-chou ......  青州  ..........  114, 115.
Chü-i-na-chieh ...  捕夷那竭  ..........  55.
Chü-sa-lo ........... 拘薩羅 ............ 40.
Ch'ü-tz'ü ........... 屈茨 ............ 105.
Chu-ch'a-shih-lo.. 竺剌戶羅 ............ 17.
Chung-kuo ........ 中國 ............ 29.
Fo-lou-sha......... 弗樓沙 ............ 18, 21.
Hsiao-hsüeh shan.. 小雪山 ............ 25.
Hsi-lo ........... 醜羅 ............ 21.
Hsin-t'ou .......... 新頭 ............ 14, 27, 82.
Kao-ch'ang ........ 高昌 ............ 5.
Ko-fu-t'i ........... 閣浮提 ............ 19.
Lan-mo ........... 藍莫 ............ 52.
Lao Mountains.... 牢山 ............ 113.
Lo-i ........... 羅夷 ............ 26.
Lun-min .......... 論民 ............ 51.
Lung Mountains.. 隧山 ............ 1.
Ma-t'ou-lo ....... 摩頭羅 ............ 27.
Mo-chieh-t'i ...... 摩竭提 ............ 61.
Na-chieh ....... 那竭 ............ 16, 20, 21.
Na-lo ........... 那羅 ............ 68.
Na-p'i-chia ....... 那毗伽 ............ 49.
Ni-li ........... 泥犁 ............ 66.
Pa-lien-fu ....... 巴連弗 ............ 61, 89.
P'i-shê-li ....... 畏舍離 ............ 56, 57.
P'i-t'u ........... 畏茶 ............ 27.
P'in-na .......... 頻那 ............ 105.
Po-lo-nai ....... 波羅捺 ............ 84, 89.
Po-na ........ 跋那 ............ 27.
Pu-na .......... 捕那 ............ 28.
Sha (river) ...... 沙 ............ 28.
Sha-chih ...... 沙坻 ............ 40.
<table>
<thead>
<tr>
<th>Place</th>
<th>Meaning</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shan-shan</td>
<td>善郡</td>
<td>8</td>
</tr>
<tr>
<td>Shê-i</td>
<td>舍夷</td>
<td>48</td>
</tr>
<tr>
<td>Shê-wei</td>
<td>舍衛</td>
<td>40, 48</td>
</tr>
<tr>
<td>Shih-tzû</td>
<td>獅子</td>
<td>92, 105</td>
</tr>
<tr>
<td>Su-ho-to</td>
<td>宿阿多</td>
<td>16</td>
</tr>
<tr>
<td>Ta-ch’in</td>
<td>達臘</td>
<td>86</td>
</tr>
<tr>
<td>To-mo-li-ti</td>
<td>多摩梨帝</td>
<td>91</td>
</tr>
<tr>
<td>T’o-li</td>
<td>陀歷</td>
<td>18</td>
</tr>
<tr>
<td>Tou-wei</td>
<td>都衛</td>
<td>48</td>
</tr>
<tr>
<td>Ts’ung-ling</td>
<td>蔚嶺</td>
<td>10, 12</td>
</tr>
<tr>
<td>Tun-huang</td>
<td>燕煌</td>
<td>2</td>
</tr>
<tr>
<td>Tzû-ho</td>
<td>子合</td>
<td>10</td>
</tr>
<tr>
<td>Wang-shê</td>
<td>王舍</td>
<td>68</td>
</tr>
<tr>
<td>Wu-ch’ang</td>
<td>鳥𡲊</td>
<td>15, 16</td>
</tr>
<tr>
<td>Wu-i</td>
<td>僑夷</td>
<td>4, 5</td>
</tr>
<tr>
<td>Yang-chou</td>
<td>揚州</td>
<td>115</td>
</tr>
<tr>
<td>Yang-lou (M’ntains)</td>
<td>養樓</td>
<td>2</td>
</tr>
<tr>
<td>Yeh-p’o-t’i</td>
<td>耶娑提</td>
<td>111</td>
</tr>
<tr>
<td>Yen-fu-t’i</td>
<td>閻浮提</td>
<td>33, 66</td>
</tr>
<tr>
<td>Yü-hui</td>
<td>於麾</td>
<td>10</td>
</tr>
<tr>
<td>Yü-t’ien</td>
<td>于閬</td>
<td>5, 105</td>
</tr>
<tr>
<td>Yuêh-shih</td>
<td>月氏</td>
<td>19, 105</td>
</tr>
</tbody>
</table>
Travels - Fa Hsien
Fa Hsien - Travels
"A book that is shut is but a block."

Please help us to keep the book clean and moving.