

museums were sent off to museums not possessing them another important step would be gained. With duplicates from England and duplicates from sister institutions each Indian museum should during the next ten years be on the way to getting a fairly good representative cabinet of coins of the whole of the Empire. Meanwhile electro-types of the rarest coins ought to be supplied by the British Museum to all Indian museums. So that after all if a student of Indian History wish to consult one of the sources whence the story of his country has been taken he should be able to study either the originals themselves or exact replicas of the originals. Of course in order that this may be brought to pass some one should be put in charge of the necessary arrangements. An imperial officer should be appointed with power enabling him to exchange coins from one provincial museum to another. His chief aim, however, should be to look well to it that the Imperial Museum in Calcutta obtain a cabinet of coins which shall represent every dynasty that has at any time sat upon any throne in any and every province in India. Then he should see that every provincial museum possesses a cabinet representing the dynasties who have ruled in that province, and in adjoining provinces. In each museum lectures should be started on the coins it possesses already.

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*Buddhist and other legends about Khoten.*—By BABU SARAT CHANDRA DÁS, C. I. E.

*Buddhist (Indian) legends connected with Li-yul.\**

Buddha (Sakya Muni) after attaining to Nirvana for the cause of all living beings resided in twenty-one mansions.† Li-yul is the last of those, though in merit it is superior to all the others. In ancient times when Buddha Kashyapa appeared in this world, Li-yul was called the country of Chandana‡ where the sacred creed (Budh-

\* Li-yul. Li is a Tibetan word meaning kañsa or bell-metal. Yul means a country. The Sanskrit for Li-yul is "Kañsa Desa." This is probably the Ila Varta of Indian cosmogony.

† The places or superb mansions which according to the Mahayana school were visited by Buddha Sakya Sinha.

‡ The earliest intercourse of the Indians with China was through Khoten which they called Chandana and it is very probable that they subsequently extended that designation to China.

"Two letters of Pishabarma, king of Aratan to this emperor (Sung wenti) are preserved in the history of this dynasty. He describes his kingdom as lying in the shadow of the Himalayas whose snows fed the streams that watered it. He

ism) was greatly propagated. After Kashyapa had passed away from sufferings (mundane existence) his remains were interred in the chorten\* of Gomasalagandha. On account of its sanctity the sage Kharasha and others resided for a long time on the top of the mountain of Li-yul which from that time became a place of pilgrimage. Subsequently when unbelievers persecuted them, the sages soared on high, and fled to other countries; so that on the decline of Buddhism, Li-yul became a lake. After the lapse of a long time Sakya Muni appeared in Arya Varta where he worked for the salvation of all living beings. Before entering into Nirvana he charged the different Sramanas (guardians of Buddhism) with the protection of the Buddhist countries. Li-yul was entrusted to the care of Vaisramana,† Yaksha and others. The teacher himself together with his followers soaring in the sky, visited Li-yul which had turned into a lake. Seated on a lotus high above the present site of Ghumtir Vihara which is situated on the bank of the river Shel Chhale, he blessed it. Rays

praises China as the most prosperous of kingdoms, and its rulers as the benefactors and civilisers of the world." Edkin's Chinese Buddhism, 92. Referring to the name of China Mr. Edkins has the following note.

"The common Indian name of 'China' written in Chinese Chentan, is here employed. Another orthography found in Buddhist books is Chi-na. It is clear from the use of these characters, that the Indians who translated into Chinese at that early period, did not regard the word 'China' as the name of a dynasty, but as the proper name of the country to which it was applied. This leaves in great uncertainty the usual derivation of the term 'China' from the 'Dzin' dynasty B. C. 250 or that of Ts' in, A. D. 300. The occurrence of the word as the name of a nation in the 'Laws of Manu' supposed to date from some between B. C. 1000 and B. C. 500, with the use of the term 'Sinim' in the "Prophecies of Isaiah," indicate a greater antiquity than either of these dynasties extends to. Some have supposed that the powerful feudatory kingdom, Dzin, that afterwards grew into the dynasty of that name, may have originated the appellation by which the whole country subject to the Cheu emperors was known to the Hindus. Dzin occupied the north-western tract now called Shen-si and Kan-su. It was that part of China that would be first reached by traders coming from Kashgar, Samarcand, and Persia. Chen-tan, the other Hindu name of 'China' used in the Buddhist books, may be the Thinae of Ptolemy. When the first Buddhists reached China, the character used for writing the first of these two syllables would be called Tin, and soon afterwards Chin. In Julien's Méthode, &c., its Sanscrit equivalent is Chin. This would be somewhat late. Would it not be better, having traced the term to India, to make that country responsible for its etymology?"

\* Chorten (Chaitya), a Buddhist tope or stupa, it is a shrine intended to hold the relics of sanctified persons.

† One of the four guardians of the world and the lord of the Yakshas. His person is white, he sits holding a guitar in his hand. He rules from the eastern part of Sawan.

of light flashed from his person which being thrown back by the Buddhas and Bodhisattwas of the ten quarters, were re-absorbed on the teacher's head and a voice from heaven was heard, saying, "Let there be peace and happiness, Amen." Thereafter the Blessed One made magical demonstrations and prophecies about the spread of Buddhism. He commanded Shariputra to pierce the mountain with his trident and Vaisramana to hurl his javelin into it so that the waters might run out, when they did so, the teacher himself became absorbed in a big image which stopped on the top of Goshirsha hill. On the left side of the temple where now stands a small chorten he stayed seven days. Being asked by Ananda the circumstances of the lake's becoming dry, he said, "After I have entered into Nirvana this place will be called Li-yul and the fort called Wu-then\* (Panchavati or Nāden). A great city will then come into existence. At the time of its being ruled by Raja Grama, an image made of sandal-wood in which the scent of Buddha's person has been absorbed, will come from Aryavarta. Its kings and ministers will build three hundred and sixty viharas for the residence of male and female mendicants of the Mahayana school. Bodhisattwas who will worship the sacred image, monks and nuns and upasakas (lay devotees) who will always reside there will number five hundred. Half of them will be clergy. Bodhisattwas who are not destined† to degradation and the followers of the Mahayana school in general will also reside there. This place will be sacred to the Buddhas of past, present and future times." Then commanding the Sramanas always to protect this country he allotted to them their respective charges. Then the lake became empty and the external symbols of Buddha Kashyapa, the chorten of Gomasala Gandha, Goshirsha Parbata, the walled city of Gewai Shul &c. reappeared.

*Tibetan legend about Li-yul.*

Two hundred and fifty years after the Nirvana of Buddha, Dharma Asoka the king of Aryavarta after committing many sins took the vow of erecting in Jambudwipa temples and chortens to the number of 84,000. He visited Li-yul where he found the lake dry and the country uninhabited. Coming to the spot where now stands the sacred

\* Wu-then—(Lúa-I den or Panchavati) was the chief city of Khoten. Wu in Chinese means from or than.

† There are ten stages of Bodhisattwa perfection—those who reach the 8th stage are not affected by any of their karma so as to be subject to damnation. Being free from sin they either remain stationary or go upwards to higher stages—but never come down.

city of Wuthen (Khoten) he spent one night with his wife, and there she was delivered of a child possessed of good signs. The fortune-tellers told the king that the child was destined to rule the kingdom before his (Asoka's) death. The king out of anger ordered the infant to be thrown away. The mother interceded but as the monarch would not retract the order, the child was cast on the ground. Owing to the merits of the child, there sprang out a teat from the ground, sucking which, it thrived and grew up. Being suckled by the teat of the ground he was called Salana. It is said that when the mistress of king Asoka was bathing in a pleasure grove in Magadha, she happened to see Vaisrama, passing through the sky, and when her eyes met his, she conceived this child. At this time Che-he-Wang king of China who was an incarnate Bodhisattwa had got only 999 sons, although he was to have 1000. He now prayed to Vaisramana for another son to make up the number, saying that he would send him to rule over Li-yul which had been touched by Buddha's feet. Vaisramana presented Salana to him and asked him to accept him as the son.

*Account of Li-yul (from Tibetan sources).*

The Emperor of China Che-he-Wang (che-Hwante) sent one of his sons (Salana) with 10,000 troops in search of Li-yul; proceeding towards the west Salana arrived at Me-kar in Li-yul. Just at that time Yaksha the minister of king Asoka, who was in banishment, came to Li-yul with his parents, his brother and 700 followers in search of lands. When they were encamped above the river Shel-chhale Gongma of Wu-then, two of Salana's servants who had gone there in search of a runaway cow met them. The reason of their coming to Li-yul being known, and also it being a common interest of both to hold it, Salana, Yaksha and their followers agreed to remain as king, minister and subjects in the valley of Wu-then. The parties conferred at a place called Hanguji below Kora. A short time after this, they disagreed as to the division of the country. In the quarrel the gods (Vaisrama and Srideni) interceded. All the country below the river of Wu-then, *i. e.* Shel-chhu Gong-ma, and below Dolla Me-kar and Kamshing were given to Salana and his followers and thenceforward they belonged to the Chinese; and all the lands above the river Shel-chhu Gong-ma were given to Yaksha and his followers which thenceforth belonged to Aryavarta. Thus the country between the two Shel-chhu rivers being owned by the king, minister and subjects both of Aryavarta and China, according to their order and precedence they settled in it and founded cities and towns. The central place where the Chinese and Aryans came in contact with each other being the country of Li,

its language became mixed. Anciently in Li the art of written language was taught by Bhikshu Vairochana an incarnation of Manj Ghosha to a shepherd boy by that saint's command. The character and language of Li greatly resembled those of the Aryans but their customs and manners mostly resembled those of China.

Two hundred and fifty-four years after the Nirvaña of Buddha king Salana was born. He became king of Li in the 19th year of his age. Salana and minister Yaksha were the earliest king and minister of Li-yul (231 B. C.). After Salana his son Yeula\* became king, and founded the city of Wuthen. Sixty-five years after the foundation of the kingdom of Li by Salana Vijaya Sambhava son of Yeula was born (166 B. C.). In the fifth year of his reign Buddhism was introduced into Li. King Vijaya Sambhava was an incarnation of Maitreya. During his reign Bhiksha Vairachana first taught the art of language to a shepherd boy from which beginning Buddhism gradually made progress. The king founded the vihara of Charma which was the first seat of Buddhism in Li-yul. Again Maitreya having reappeared in king Vijaya Virya, he greatly promoted the cause of Buddhism. He erected the vihara of Ghumatir. A metrical romance of the chhorten of Gomasala Gandha being composed, the king imbibed much faith in the Buddhist creed and built the vihara of Girishwar on the top of Goshirsha.

After his reign, during <sup>Jain</sup> two generations no viharas were established. Thereafter king Vijayayasa erected the chhortens of Potoya and Masha and another vihara of great sanctity. Vyayayasa had three sons. = *Vijaya & Jaya*  
The eldest named Dondo,† and the second named Dharmananta went to study Buddhism in Aryavarta. The youngest, Vijaya Dharma ruled over the kingdom. Being very warlike and valiant he used to be always fighting, and on account of his delight in bloodshed, he be-

\* This chronology seems to be approximately correct. This was the age of Che-Hwangte, the great Emperor of China, who erected the great wall and was contemporaneous with Asoka the mighty monarch of India. Their empires touched each other.

The legend is evidently a fabrication. The descendants of Salana who adopted Indian names, manners and customs probably did not like to trace their origin from either the Chinese or the Indians. The mother is allowed to be Indian and Vaisramana the divine head of the Yakshas is said to have fallen in love with her. He does not touch her but only looks at her from his ethereal passage, she miraculously conceives and delivers at Wuthen. Salana and his son Yi-ula who also bears a non-Aryan name were both Chinese.

Ye-n-la was the name of the son of Salana. It is probable that Ilavarta the country of a very fair people derived its name from the name of this king.

† This is a Tibetan translation of the names of the princes.

*Hobn d'ors*

came very sinful. His elder brother Dharmananta after attaining Arhathood reclaimed him from leading a cruel and wicked life and by skilful devices induced him to make confession of his sins. The king erected a vihara on the site where in ancient times the great Muni (Buddha) on his birth as king Chandra Babha gave away his head in charity to Bráhmans. He also built a chhorten at Gyenteshan and a vihara in the grove of Bhybalong. Dondo on his return from Aryavarta met his brother and built the temple of Jamo Kokorang and the vihara of Sangter.

Vijaya Suñha the son of Vijaya Dharma founded the vihara and chhorten of Somna. Subsequently king Vijayakirti built the vihara of Sruno which exists to this day (time of writing the book from which this is compiled), being saved from the ravages of the river by a Naga. His son Vijaya Sangrama at the advice of Arhat Jñanayaksha built the viharas of Dharmatir and Gheynshan. His son king Vijaya Suñha miraculously visited Maitreya and erected the vihara of Shaserna. After the reign of his son king Vijaya Bala, for six generations no viharas were erected. Then king Vijaya-santrema obtained an image of Buddha from Chugasan which is said to have come from the sky. He built a shrine for this image and a chhorten. At the advice of Arhat Mergude Abhaya Dhanya he built the vihara of Shasanuna. After the reign of his son king Vijaya Satu, for four generations no monasteries were built. The king Vijayakirti having been exhorted by a certain *Naga* king founded the vihara of Rhabana. During the reign of this king, Li-yul was conquered by a Tibetan king and made a dependency of Tibet. The king and his son Vijayagram Gupta fled to China—during their absence the prime minister of Li named Ama Chhagumay governed the state in the capacity of regent. During his government the vihara and chhorten of Manadhe were built. On his return from China king Vijayagram Gupta built the vihara of Gyeshidema. Thereafter the Chinese Generals Ser-thise and Ka-these erected the viharas of Maitriya, Bhau (khar) fort and Khe-kwansee. The king erected the great chhorten of Sátona at Tshalmoi-tshed\* where in ancient times Arya Vairochana had taught first the art of language to a shepherd boy.

The vihara of Bhavana was built in the year when Gar-long-toan† the general of king Srang-toan-jampo invaded Li-yul.

\* Tshal-moi-tshal. This is a Tibetan word meaning garden of gardens.

† This was the great general who was sent as ambassador to the Court of the emperor Thaitsang to negotiate the marriage of princess Wencheng with his sovereign king Srong-tsan, vide; Dr. Bushell's Early History of Tibet "when Tai-

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On the site of that chhorten king Vijaya Vahana and a Chinese monk named Balasha erected a monastery. The wives of the kings of the Salana dynasty occasionally followed the example of their husbands and built viharas in order that they might accumulate merit for themselves. The following are some of the principal monasteries of Li-yul: Nuoña, Ossojo, Sserojo, Soyen-ro, Demoja, Koprojo, Horonjo, Yermono: Khosomno, Guterima, Okono, Kuchye, (Black hole), Chunono, Khyeno, Namobhathong, Anoyono. Counting the viharas, in and outside of the city of Wuthen there were 60 large viharas, 95 of medium size, and 448 temples.

In Dollo and Mikar there were four large viharas and upwards of 100 temples with 124 monks—above Kameshang and below Jili, in the towns of Phuna, Begada, Oku and also in their suburbs there were 23 large viharas, 21 middle-sized viharas, and 62 temples with about 438 monks belonging to the Lekyen and Goi-tsho schools, 39 of the temples contained 8 chhorten in each.

Below the towns Duryamo and Kesheng and above Gyel-kyan and Isarma there were about 15 large viharas besides many chhorten and temples with about 963 monks of both schools.

From the introduction of Buddhism into Li-yul during the reign of king Vijaya Shambhava, the grandson of Salana, up to the present time (the year when the account of Li-yul was recorded), counting the years from the autumn of every year without the intercalary months, there have elapsed 1,253 years. From the time of king Salana there have been 51 generations of kings and one regency.

During the reign of king Vijayakirti in the country called Sangapatana near the vihara of Sangayaprahana there lived a hermit named Sangaya Dhara. One of his pupils seeing a prophecy with the Vinaiti Pandits Chandragarbha and Dharma asked him if it was true.

The prophecy ran thus—

For two thousand years after the Nirvana of Buddha in the country of Li-yul, the reflection of the sacred Dharma and sacred relics will exist. Thereafter the Buddhist creed will decline when the three countries of Li, Shuli, and Anshe will be conquered by China, Tibet

tsang consented to give in marriage the princess Wen Ching—it was Lu-tang-tsan (Lon-Tong-tsan) who was sent by Tsanpá to receive her.

This was evidently king Srong-tsan Gampo. During the reign of his grandson, the Tibetans extended their arms further west, *vide* Dr. Bushell's early history of Tibet. "In the first year Hsein Shing (670 A. D.) in the fourth month, they (the Tibetans) invaded and destroyed eighteen of the subject Chaon (outside frontier) and led the people of Yu-tin (Khoten) to capture the Chin-tsa-Pohnan Chéng. Thereupon the four Military Governments of Anhsi were all given up."

and So Chyi Dugu and Hor. Then a Bodhisattwa being born as king of the Dongma (Tibet) Buddhism will rise in Tibet where viharas and chhorten will be erected, two classes of clergy will be introduced and by degrees kings and ministers will be converted. Professors and teachers of Buddhism from other countries, and many excellent precepts (scriptures) will be introduced. The country of Li will then pass under the rule of that king of Tibet whose descendants to the seventh generation will be devoted to the immaculate creed.

In the country of Li, about the time of the decline of Buddhism its young king disliking the sacred creed expelled the Buddhist clergy and by degrees drove away those of the temples of Tsharma, Bong, Mekar, Kongnu &c. The expelled clergy with their sacred books and religious articles fled towards the country of Dongma (Tibet) and proceeding slowly as if guided by a laden yak arrived at a place called Tshal in Tibet; their elders were taken to the king of Dongma whose wife was a Chinese princess; she extended her patronage to them and inquiring if there were more monks in Li-yul she sent for those that were still there. These men brought with them many pandits from Anshe, Shuli,\* Brusha (Dusha) and Kashmir. These Buddhists conducted religious services in the viharas of Tibet for three years, after which the princess† died of small-pox. At that time many people died of that disease. The ministers and officers of Tibet then holding a conference unanimously declared against permitting the Buddhist clergymen to remain in Tibet. They attributed this dire calamity to these monks who being expelled from Lhodol (Nepal) had settled in Tibet, the Bandes‡ from Aryavarta and the Tibetan monks were therefore compelled to fly towards the west to the country of Maha Gandhara,§ whither they carried all their religious books, &c. These Buddhist clergy of Jambu Dwipa were cordially received by the king of Maha Gandhara who supported them for a period of two years. In the meantime the king died leaving two sons who were Buddhists. Some ambitious Bandes taking advantage of the reigning king's devotion to them killed him and usurped the throne. The king's

\* Anshe and Shuli—Dr. Bushell's Early History of Tibet. After its (Pehuson) conquest by the Chinese in 648 A. D., it was made the seat of a governor generally styled the Anhsi Trehipo, who ruled also over Yutim (Khoten). Shule (Kashgar) and Luyeh, a city on the southern bank of the river of the same name &c.

† This was evidently princess Chin cheng mother of king Thi-srong-deu-tsan, who died in the year 741 A. D.

‡ Bandes, (Sanskrit, Bandaya) one worthy of reverence—the common designation by which the monks of Nepal, Kashmir &c. were known in Tibet.

§ Maha Gandhara—great Gandhara or the modern Candahar and Cabul.

younger brother with the help of his ministers and subjects killed the Bathdi usurpers and forced all the Buddhists to leave Maha Gandhara. They proceeded towards the country of Ke-u-sha where they found shelter. "The religion (Buddhism) had now long been established in Nepal and Independent Tartary, as the travels of the patriarchs indicate. It had also extended itself throughout India and Ceylon, and the persecution of the Bráhmans instigated partly by controversial feeling and more by a desire to increase their caste influence had not yet commenced. Long before this, it is stated that in B. C. 217, Indians had arrived at the capital of China in Shen-si in order to propagate their religion. Remusat, after mentioning this in the Foe-koue-ki, adds that, towards the year B. C. 122 a warlike expedition of the Chinese led them to Hieow-thou a country beyond Yarkand. Here a golden statue was taken and brought to the emperor. The Chinese author states that this was the origin of the statues of Buddha that were afterwards in use" "Edkin," Chinese Buddhism, p. 88.

"Kumarajiva, was brought to China from K'u-tsi a kingdom in Tibet, east of the Ts'ung-ling mountains. The king of Ts'in had sent an army to invade that country, with directions not to return without the Indian whose fame had spread among all the neighbouring nations. The former translations of the Buddhist sacred books were to a great extent erroneous. To produce them in a form more accurate, and complete was the task undertaken by the learned Buddhist just mentioned, (Kumarajiva), at the desire of the king. More than 800 priests were called to assist, and the king, himself, an ardent disciple of the new faith was present at the conference, holding the old copies in his hand as the work of correction proceeded. More than 300 volumes were thus prepared," l. c. p. 90.

*Extract from "Dsam-ling Gyeshe" by Tsanpo Noman Khan of Amdo.*

The country called Thokar by the Tibetans and vulgarly Malaya Phokhar or Little Phokhar is identified by some with Li-yul. The description given in history of Chaudan Choui the famous image of Buddha in China and the accounts given in the travels of Thangssin tally with some accounts mentioned in the Kálachakra that Li-yul was situated somewhere in the north of Tibet. Many Tibetan authors in their description of Li-yul have confounded its position. Some say Li-yul is in Mongolia, some say Li-yul is a province of Tibet; according to others Li is Pal-yul, (Nepal).

This country of Li is divided into eight parts of which Kasikara is the chief. The fort of Yamkasar &c., is included in it. There are

many Hor and Chinese possessions in Li-yul. To the east of Khokan and Angiyan, &c., there is a chain of lofty snowy mountains, to the east of which lies the country of Sulanu Okshi now vulgarly called Oosi, where is Arbu Parvata or the wonderful mountain. Its rocks contain curious figures and Thangssin mentions the existence of some (Gagnom) Buddhist ascetics who had attained the state of suspended animation. Some among them were known to have lived many ages.

To the south-east of it close to the snowy mountains lies the province of Kasikara (Kashgar), the capital city of which is Kasikara with the fort of Yamkasar.

These places were visited by the Chinese traveller Thangssin, who found them filled with a Buddhist population and with religious establishments. Subsequently the country was overrun by the Golog Lalo (Muhammadans) who demolished Buddhism and converted the people to Muhammadanism. During the great dispute between the Sakya-pa and Digumpa schools, the Kasikar in the strife, troops and generals took part, and are said to have been all killed. Now-a-days a Chinese frontier officer holds it.

To the south-east of Kasikara is the large province of Yarkhan the Sanskrit name of which is Arghan, there is a remarkable mineral spring in Arghan well-known by the name of Bula. There are also mines of precious stones besides that remarkable stone called *yangti* or jade.

The river Sita (White River) one of the four great rivers mentioned in the sacred books, issuing from the bright glacial slopes of the Himavat Parvata, flows through this country towards lake Mansorowara. Sita is also called Arghan as if it were the water of ablution for gods, whence the country derives its name. The water of the Sita is of a milky white colour. Thangssin calls this country by the name of Sukakai. To the south of Yarkhan there is a desert which having crossed, we arrive at the country called Gosthan or place of virtue now vulgarly called Khothan or (Khoten) which contains the mountain of Langri (Goshirsha) mentioned in the religious work called Langri Lungtan. There formerly existed the great chhorten (chaitya) Gomasala Ganda and many Buddhist temples and viharas, but after the country was overrun by Muhammadans, those were demolished. The Muhammadans of Khotan now designate Langri by the name Gorusheshi, evidently a corrupt form of the name of Gosirsha or cow's head. To the south-east of Khotan and Yarkhan lies the Nāhri province of Tibet and Ladak. On account of the extensive barren plains and lofty snowy ranges which intervene between Khotan and Ladak, there is great difficulty of communication. To the east of Khotan there is a vast sandy desert and also a river of which mention is made in

Thangssin's travels. Lamas Redama and Manlingpa and others con- found this river with the head waters of the Machhu (Hoangho). It is called Gasheshi. Then if one travels eastward he arrives at a place called Puan-khar. The vast arid and sandy regions lying on the north of Thokar, Li-yul, China, Kooli (Corea) were designated Sukatana (dry lands) by the ancient Indians. To the north-east of Kasikara lies the province of Ili and to the south not at a great distance from it, lies Akusu (kupir) which Thangssin designated by the name of Bharo, not far from which is situated Tasu tasa. To the east of Akasu lies Guchhe of Li-yul, now called Khu-chhu or Khuthe. These were anciently places of Buddhist pilgrimage. It was from Khuthe that the image of Chaudana Choui of China was carried to the court of the emperor of Ts'in. To the east of Yarkhan and Khuthe lies the Lalo country called Kerwashar or Kharashar containing a fort, at some distance from which are the towns of Athashara, Karlo, Haimthu, The-chin, Talon, &c., inhabited by the Gokar people. To some distance from these places is situated the winter residence of Thorkod Khan. To the east of these lie the two provinces of Thurphan and Eshwa now called Eshora which are known by the general name of Eeshi-thur-phan. In Eshora there are numerous images of Arhats and other Indian saints, as well as the tombs and birth places of many Arhats of ancient time. To the north of Thurphan lie Danemig &c., not far from which to the east lies Hwamil called Khomal (probably Komal of Marco Polo), to the east of which lies a portion of the Great Desert. After crossing the desert and some mountains one reaches the western extremity of the Great Wall. The whole of this vast country between Samarkhan and Hwamil, and also including Shachu, Suchon, Kanchan, Lanchan, Liyi, Oorumussthar, Bakatu was included in the kingdom of Li-yul. The people of Li-yul were anciently a well-to-do people and their number was immense. In Li-yul the heat in summer and the cold in winter are very great. The country is rainless, and the people draw water (hardly enough for their wants) from glacial streams and from wells. They grow wheat, rice, peas, arhar, gram, different kinds of peaches (white and black) kakati, kachtya, karakashe, holpe, chipaka, apricots and a kind of grapes called bhasur, as well as different kinds of water-melons suchás, turtinga, and kharlinga. They are martial, stalwart, very strong, and straightforward.