

of *Holong*, the kings of India ceased to send homage.¹ I do not know what country is indicated, whether *Khulum* in the valley of the Oxus or some region on the Yunan frontier. The former is probable, as the narratives of the Buddhist pilgrims show that the long route by Kashgar and Badakshan was that generally followed between India and China.

The Tibetans at this time were becoming powerful and troublesome neighbours, insomuch that about 787 the Emperor Tetsung, by the advice of one of his ministers, applied to the Uigurs, the Princes of India, and the Khalif to join in a league against them.

After this, for a long time no political intercourse is heard of; but a few more missions from Indian kingdoms are recorded under the later years of the tenth century and beginning of the eleventh as visiting the Court of the Northern Sung. With the exception of one in 1015 from the country of *Chulien*, which is supposed by Deguignes to be the Chola Kingdom of Southern India, I suspect these embassies to belong rather to the Archipelago than to India Proper.³

48. Throughout this period, however, there are frequent notices either of the visits of Indian Buddhist devotees to the Court of China or of leave obtained from the Emperor by Chinese Buddhists to visit India for religious objects.⁴ One of the parties from India is related to have been accompanied by the son of an Indian king, by name Manjusri, a very zealous Buddhist, who was treated with great favour by the Emperor. The monks were jealous of this, and as he did not understand Chinese they made him believe that the Emperor had ordered his departure. He went off in much indignation to the southern coast to embark in a merchant vessel for India.⁵ These religious visitors to China became very frequent after 975, perhaps a sign that by that time

¹ *Julien*, p. 111.

² *Ch. Anc.*, p. 321.

³ *Deguignes*, i, pp. 66 seqq. *Tanmoeilieu*, one of the kingdoms named, is perhaps Tana-Malayu, the Malay country.

⁴ The route of one of these parties is described as carrying them by Kancheu, Shacheu, Icheu (Kamul), Karashahr, Kuche, Khotan, Khulum, Peshawur, and Kashmir.

⁵ *Julien*, 111-114. This Manjusri appears in the traditions of the Newars of Nepal as the Buddhist Apostle of their country (see *Lassen*, iii, 777 seq. quoting from *B. H. Hodgson*).