

carried by twelve men each. "The lads who have charge of the horses are called *Bá-fú* (*Má-fú*); those who look after the donkeys are called *Lú-fú*; and those attached to the vehicles are called *Chí-fú*. . . . At every post-house the travellers were presented with sheep, geese, fowls, rice, flour, honey, *darásun*,<sup>1</sup> arak, garlic, pickled onions and vegetables. At every city the ambassadors were invited to a banquet. The palace of the government is called *Duson*, and the banquet took place there." On these occasions there was always a vacant throne with a curtain hung before it, and a fine carpet spread in front. The Chinese officials and the ambassadors sat down upon this carpet whilst the rest of the company stood behind them in ranks, like Mahomedans at their public worship. A man standing beside the throne then proclaimed something in Chinese, and the mandarins proceeded to *Kotow* before the throne, in which the envoys were obliged to follow them.

The first city that they reached was *KANCHEU*,<sup>2</sup> nine yams from *Sucheu*. The entertainment given by the *Dangchi*, whose seat was here, took place in *Ramadhán*, and the envoys were obliged to excuse themselves from eating. The *Dangchi* took their excuses in good part, and sent all that had been prepared to their quarters.

"In this city of *Kancheu* there is an idol temple five hundred cubits square. In the middle is an idol lying at length, which measures fifty paces. The sole of the foot is nine paces long, and the instep is twenty-one cubits in girth. Behind this image and overhead are other idols of a cubit (?) in height, besides figures of *Bakshis*<sup>3</sup> as large as life. The action of all is hit off so admirably that you would think they were alive. Against the wall also are other figures of perfect execution. The great sleeping idol has one hand under his head, and the other resting on his thigh. It is gilt all over and is known as *Shakamuni-fu*. The people of the country come in crowds to visit it, and bow to the very ground before this idol.<sup>4</sup> . . . In the same city there is another temple held in great respect. At it you see a structure which the Mussulmans call the *Celestial Sphere*. It has the form of an octagonal *Kiosque*, and from

<sup>1</sup> The rice wine of the Chinese (*infra*, p. 117). *Ysbrant Ides* (quoted in *Astley*, iii, 567) says: "Their liquors are brandy, which they call *arakka*, and *tarasu*, a sort of wine they drink warm. This is a decoction of immature rice," etc. In *Ssanang Ssetzen* there is a legend telling how *Chinghiz* was sitting in his hall when a Jade cup of a delicious drink called *darassun* descended into his hand from the chimney, a token which was recognised as a celestial recognition of his supremacy.

<sup>2</sup> *KANCHEU*, see pp. 288, 581 *infra*, and next note (xviii).

<sup>3</sup> I.e., Buddhist monks; see pp. 150, 474 notes.

<sup>4</sup> This recumbent figure at *Kancheu* is mentioned also by *Hajji Mahomed* in Note XVIII. Such colossal sleeping figures, symbolising *Sakya Muni* in the state of *Nirwana*, are to be seen in *Burma*, *Siam*, and *Ceylon* to this day. Notices of them will be found in *Tennent's Ceylon*, ii, 597; *Mission to the Court of Ava* in 1855, p. 52; and *Bowring's Siam*. *Hiwen Thsang* speaks of one such in a convent at *Bamian* which was 1000 feet long! (*Vie de H. T.*, p. 70).