

CHAPTER IV.

OTHER PILGRIMS IN THE FIFTH AND SIXTH CENTURIES.

The narratives of the sacred places of Buddha have stimulated many other pious Chinese besides FA-HIEN to visit the distant India, braving all the dangers and hardships on the way thither. As we may conclude from the scattered and sparse tradition¹, most of these pilgrims have taken the road of the *Tsung-ling*. Most of these narratives are only to be found in biographies, it is true, and therefore the remarks on roads which have been saved to our time, are, as a rule, very poor. Only if compared with the corresponding statements of Fa-hien and the contemporary Chinese Annals may such remarks be of some use. (Cf. also Pl. I.)

1. CHIH-MENG.

As the first one CHIH-MENG 智猛 is mentioned. He was a native of *Hsin-feng* in the neighbourhood of Hsi-an-fu. In the year 404 he called on 15 other priests to take part in the pilgrimage. After a journey full of hardships, which took him from *Yang-kuan* viâ Shan-shan on the Lop-nor and Kucha to *Khotan*, he soon entered the *Tsung-ling*. Of this part of his journey we read in the translation of CHAVANNES²:

A partir de Yu-t'ien (Khotan), il marcha vers le sud-ouest pendant deux mille li. Quand on commença l'ascension des *Tsong-ling* (Monts des Oignons), neuf de ses compagnons s'en retournèrent. (Tche-)mong, avec ceux qui restaient, marcha de l'avant pendant mille sept cents li et arriva au royaume de *Po-louen*.³ Son compagnon, l'Hindou Tao-song 竺道嵩, cessa alors de vivre; quand on voulut l'incinérer, soudain on ne put plus trouver, où était son corps. (Tche-)mong, soupirant de tristesse, s'émerveilla de ce prodige.

Alors, rassemblant toutes les forces, il avança. Lui et les quatre hommes qui restaient franchirent ensemble des montagnes neigeuses, traversèrent le fleuve *Sin-t'ou* (Indus) et arrivèrent au royaume de *Ki-pin* (Cachemire). Dans le royaume il y a cinq cents lo-han (arhats), qui sans cesse vont au lac *A-neou-ta* (Anavatapta)⁴ et en reviennent. Il y eut un lo-han (arhat) de grande vertu qui, voyant arriver (Tche-)mong, en fut joyeux; (Tche-)mong l'interrogea sur le monde et il lui expliqua ce qui concerne les quatre Fils du Ciel⁵; le récit en est fait au complet dans la relation de (Tche-)mong.

¹ Cf. CHAVANNES, Note sur divers ouvrages relatifs à l'Inde qui furent publiés en Chine avant l'époque des T'ang. Bull. de l'École franç. d'Extrême-Orient, Vol. III, 1903, p. 430 et seq.

² Loc. cit., p. 431 et seq.

³ Po-lun is the ancient Bolor, the modern Gilgit-Valley.

⁴ Chavannes has not found that the Lake of A-nou-ta or Anavatapta is the Manasarovar.

⁵ Cf. Vol. I, p. 81 et seq.