

and comparatively permanent English element of population are likely to follow.

From prophecies of the future to legends of the past is a far cry, but the two are closely related. Both alike depend largely on climate. The earliest description of Kashmir is that of Hwen Tsiang, a pious Chinese priest of Buddhist faith, and a most keen observer. Being disturbed by the discrepancies in the holy Buddhist books, he traveled far and wide in China in order to consult the most reliable manuscripts, but found no satisfaction. Accordingly, he resolved on a pilgrimage to India, the home of Buddha, where he hoped to learn the truth. After many difficulties, occasioned first by the law prohibiting any Chinese from leaving their country and later by the frightful deserts of western China, he reached India. There he remained some years, making a pilgrimage to all the holy places, much as certain Buddhists of high rank from Japan have recently done. On his return to China in 645 A. D. with many precious manuscripts, he wrote a lively account of his journey, full of miracles and wonders, but, nevertheless, very reliable. One of his stories relates the traditional history of Kashmir. According to this story, — which is repeated with fuller details by Kalhana, a native historian of the twelfth century, whose works have been translated by Stein, — Kashmir was long ago covered by a lake, in which lived the demon Jalodbhava (Water-born). The demon caused great distress to all neighboring nations by devastations, the nature of which is not stated. Finally Kasyapa, the father of all fountain-gods, heard of this from his son Nila, the king of the Kashmir fountain-