

a profusion of fine flowers the bloom of which continued during winter as well as summer ; monks and laymen gathered them for offerings to Buddha.⁵⁰

As Udyāna along with Gandhāra was the chief goal of the pilgrims' pious mission most of its sacred sites of importance find mention in their itinerary. But though there is often much detailed description, exact topographical indications are rare. There is, moreover, a certain confusion in the sequence of the extracts from the narratives of Sung Yün and Hui-shêng which the extant compilation has preserved.⁵¹ The result is that the correct location of the sacred spots mentioned becomes possible only in the light of Hsüan-tsang's more systematic and precise account. I shall restrict myself therefore to a brief indication of those sites which, I think, can at present safely be fixed.

Sacred sites
mentioned
by Sung
Yün.

After leaving 'the city', which must be identified with Hsüan-tsang's Mêng-chieh-li or Manglaur, the pilgrims lead us, like Fa-hsien, to the spot where Buddha's clothes in drying had left their traces on a rock, and to the stone showing the miraculous impress of his feet.⁵² The former site is placed to the east of the river, the latter eighty (or according to another reading eighteen) li to the north of the royal city, which is considerably less than the distance indicated by Hsüan-tsang and confirmed by the rock inscription of Tīrath. Between the two sites reference is made to a lake, west of the river, worshipped as the habitation of a miracle-working Nāga king. In this may be recognized the famous Nāga Apalāla, a kind of tutelary divinity of Udyāna, whose legend Hsüan-tsang relates at length in connexion with the source of the Swāt River.⁵³ The great temple, *T'o-lo*, which the pilgrims describe as of great magnificence and as a special object of royal attention, is placed to the north of the city and may perhaps be looked for among the extensive ruins said to exist about Manglaur.⁵⁴

Turning to the south of the royal city the itinerary describes the sacred site where Buddha in a previous birth was believed to have used his skin for paper, and one of his bones for a pen, to write the Holy Law. This site, which Sung Yün places at a hundred li to the south of Manglaur, is mentioned also by Hsüan-tsang under the name of *Masūra-saṅghārāma*, 'the convent of the lentils'.⁵⁵ Its remains I have identified with the Gumbatai ruins near Tursak, the chief place of Bunēr.⁵⁶ Finally, there is an enthusiastic account of the sacred spot in the hills, eight marches to the south-east of the city, where Buddha in a former life sacrificed his body to feed a famished tigress. This famous site, which Hsüan-tsang visited on his return from Takṣaśilā on the east of the Indus, and which Fa-hsien mentions among the 'Four great Stūpas',⁵⁷ has been identified by me with the ruins discovered on Mount Banj, near the end of the rugged spur which descends from Mahāban south-eastwards to the Indus.⁵⁸ The fact that this famous sanctuary occupied an isolated position to the south of the watershed, which separates the ancient Udyāna (including Bunēr) from Gandhāra, may explain why both Hsüan-tsang and Fa-hsien mention it not in connexion with Udyāna, but with the territory of Takṣaśilā which faces it across the Indus.

Sacred sites
identified in
Bunēr.

⁵⁰ Those who have enjoyed in Lower Swāt the delightful abundance of narcissus and other early flowers in mid-winter can easily realize the personal touch imparted here to the pilgrim's description. Even the present Pathān dwellers of the valley, so little prone to sentiment, are then seen decked with bunches of flowers.

⁵¹ Cf. on this important point M. Foucher's judicious remarks, *Géographie ancienne du Gandhāra*, p. 28, note 1: Chavannes, *Voyage de Song Yun*, pp. 5 sq.

⁵² See Chavannes, *Voyage de Song Yun*, pp. 31 sq.; cf. above, p. 8.

⁵³ See Julien, *Mémoires*, i. p. 133; Watters, *Yuan Chwang*, i. p. 229.

⁵⁴ Cf. Deane, *Notes on Udyāna*, *J.R.A.S.*, 1896, p. 656.

⁵⁵ See Chavannes, *Voyage de Song Yun*, p. 34; Julien, *Mémoires*, i. pp. 136 sq.; Watters, *Yuan Chwang*, i. p. 233.

⁵⁶ See Stein, *Archaeological tour with the Bunēr Field Force*, p. 61, and below, p. 16.

⁵⁷ See Chavannes, *Voyage de Song Yun*, p. 33, with note 3; Julien, *Mémoires*, i. pp. 164 sqq.; Watters, *Yuan Chwang*, i. pp. 253 sqq.; Legge, *Fa-hien*, p. 32.

⁵⁸ The remains of Mount Banj and the reasons which determine my identification, have been fully discussed in my *Archaeological Survey Report*, *N. W. Frontier*, 1904-5, pp. 33-45.