

with Sivaitic magic, and the Tibetans still regard that locality as the classic ground of sorcery and witchcraft.<sup>6</sup>

Hsiang-tsang then proceeds to give information which plainly shows that Buddhism, though still the predominant form of worship, was in a state of far-advanced decay. The people valued the law of Buddha, and believed reverentially in the Mahāyāna doctrine. Along the two banks of the *Su-p'o-su-tu* or Swāt River,<sup>7</sup> there had once existed 1,400 monasteries, but most of them were now in ruins. Once they had contained 18,000 brethren, but now their number was greatly diminished. All these monks studied the Mahāyāna, and specially devoted themselves to the practice of meditation. They were fond of reading their texts, but were incapable of penetrating their meaning. They conducted themselves according to their rules, and specially cultivated the science of magical formulas. The pilgrim then enumerates the five redactions of the Vinaya taught, curiously enough all belonging to the 'Little Vehicle', and adds that there were also about ten Deva temples, in which lived a medley of various sectarians, a distinct reference to Hindu worship.

According to him, Udyāna contained four or five strong cities, and most of its rulers had taken for their capital the town of *Mêng-chieh-li* 曹揭釐, which was sixteen or seventeen li in circuit, and supported a flourishing population. The identification of *Mêng-chieh-li* with the present Manglaur, first apparently proposed by V. de Saint-Martin, is strongly supported by what is known of the natural advantages of the site and the extensive ruins about it.<sup>8</sup> Hsüan-tsang uses the town as the starting-point for the topographical indications he furnishes as regards the various sacred localities detailed in his *Memoirs*, and the relative ease with which it has been possible to trace these within the area so far accessible for an archaeological survey helps to give confidence in that identification. Unfortunately the only opportunity which has so far brought Europeans to Manglaur and its neighbourhood was the rapid punitive expedition to Upper Swāt in the course of the great tribal rising of 1897, and this could not be utilized for archaeological work. In consequence the various Stūpas which Hsüan-tsang's *Memoirs* specify at short distances to the south-west, west, and north-east of *Mêng-chieh-li*, cannot be identified at present with any certainty.<sup>9</sup> It seems, however, probable that the Stūpa which Uttarasena, an early king of Udyāna, was believed to have erected over relics of Buddha's body, is marked by the great ruined dome near Barikōt on the left bank of the Swāt River, as the distance and bearing agree closely with the sixty to seventy li to the south-west of the capital which the pilgrim mentions.<sup>10</sup>

The ground for identification is safer, even though the distance from the surveyed area be greater, as regards the spring of the Nāga Apalāla already discussed above, in which a legend related at length by the pilgrim placed the source of the Swāt River.<sup>11</sup> With this once located it

Buddhism  
in Udyāna.

Topo-  
graphia  
sacra of  
Udyāna.

<sup>6</sup> Cf. Yule, *Marco Polo*, i. pp. 164 sq.

<sup>7</sup> This form of the river name, as found in the old text A of the *Hsi-yü-chi* (cf. Watters, *Yuan Chwang*, i. p. 226), is distinctly preferable to the form *Su-p'o (p'an?) -fa-su-tu* found in other texts, as it represents a correct phonetic transcription of *Suvāstu*, the original Skr. form of the name. Cf. Marquart, *Zur Geschichte von Eran*, ii. p. 248, who justly protests against Lassen's reconstruction of a Skr. \**Subhāvastu* out of the reading *Su-p'o-fa-su-tu* which, if correct at all, probably is due to the influence of a learned etymology.

<sup>8</sup> Cf. Deane, *Notes on Udyāna*, *J.R.A.S.*, 1896, pp. 655 sqq.; V. de Saint-Martin, in Julien, *Mémoires*, ii. pp. 314 sq.

<sup>9</sup> For conjectures regarding the sacred sites thus men-

tioned by Hsiang-tsang (see Julien, *Mémoires*, i. pp. 133, 139 sq.; Watters, *Yuan Chwang*, i. pp. 227, 236 sqq.), cf. Deane, *J.R.A.S.*, 1896, pp. 659 sq.

<sup>10</sup> For a photograph of the Barikōt Stūpa, which is just visible from the Landakē ridge, the eastern limit of Lower Swāt, see Foucher, *L'art du Gandhāra*, i. p. 67.

<sup>11</sup> See above, p. 8; Deane, *J.R.A.S.*, 1896, p. 656. Watters, *Yuan Chwang*, i. pp. 229 sq., rectifies several obvious mistakes in Julien's translation of the passage describing the origin of the Swāt River. The wicked Nāga before his conversion used to destroy the crops of the country by the 'white water', i. e. the floods he sent down from his spring. After his submission he was allowed for his maintenance to carry off the crops only once in every twelve