

same kind as] the Nine Continents (九州 *Chiu-chou*) of 鄒衍 Tsou Yen (cf. GILES, *Biogr. Dict.*, No. 2030) or the 拾遺記 *Shih-i [chi]* of 王嘉 Wang Chia († c. 385). The Left Assistant of the Ministry of Education (*Ssü-t'u tso ch'ang-shih*; misunderstood by SCHLEGEL, in *TP*, III, 498) Wang Yün (481-549) raised an objection against [Wan Chieh], saying: 'What is recorded in books is that east of the Kingdom of Women, [lying] west of Ts'an-yai, and south of the Kingdom of Dogs is a particular tribe of Ch'iang Barbarians. It is ruled by a woman, and there is no reason for their taking serpents for husbands. Why does this not agree with what you say?' » The original of this sentence in the *T'ai-p'ing kuang-chi*, 81, 6 a, is: 王筠難之曰書傳所載女國之東蠶崖之西狗國之南羌夷之別種一女爲君無夫蛇之理與公說不同何也. The opening words are awkward, and would almost suggest that the notion of the « Eastern Kingdom of Women », to be mentioned later, may underly this passage. It might seem to be more natural to translate: « The Kingdom of Women which the books record is a particular tribe of the Ch'iang Barbarians, east of [the Kingdom of —], west of Ts'an-yai, south of the Kingdom of Dogs. » Ts'an-yai was the name of a pass north-west of the district of 灌 Kuan in Ssü-ch'uan, where a district (*hsien*) of Ts'an-yai had been established under the Han dynasty. For the *Kou-kuo*, one of the Kingdoms of Dogs, or Cynocephali, see below, p. 685. Ch'iang is a general name for people of Tibetan stock. The story proceeds « The gentleman said: According to our present knowledge there are six Kingdoms of Women. What are these? [1°] East of the Northern Sea und north of the... (方夷之北; the text is corrupt; these four words are omitted in the *Shuo fu*), there is a 'Kingdom of Women'; a celestial woman came down to rule it; there are in that kingdom men and women as it is usual everywhere else. [2°] Among the south-western Barbarians, west of the 板楯 Pan-tun (this is the name of a formerly powerful tribe of Man of south-western China, on which cf. D'HERVEY DE SAINT-DENYS, *Ethnographie, Méridionaux*, 54-71; D'HERVEY DE SAINT-DENYS, following the usual pronunciation of the second character, has read the name « Pan-shun », but I think that we have here 楯 *shun* used as a substitute for 盾 *tun*, « shield », and that the name means « Wooden shields »), there is a 'Kingdom of Women'. Its women are fierce, and its men respectful. A woman is the ruler of the people and takes a nobleman to husband; men are appointed as concubines (妾媵 *ch'ieh-ying*), at most a hundred men, at least a single mate (*p'i-fu*; but this is not the usual meaning of *p'i-fu*; cf., however, *Tz'ü hai* s. v. 匹夫 and 妾). [3°] To the south-east of Kun-ming, outside the furthest borders (絕徼 *chüeh-chiao*), there is a 'Kingdom of Women' where apes (猿 *yüan*) are taken as husbands. If boys are born, they are like their father, and go into the valleys of the mountains, lying down in the day-time and moving at night. When girls are born they settle on trees or live in caves (巢居穴處 *ch'ao-chü hsüeh-ch'u*). [4°] To the south-east of the South Sea there is a 'Kingdom of Women'; in the whole kingdom only demons (鬼 *kuei*) are taken as husbands. The husbands bring [the women] drink and food, [catching] birds and beasts to feed them. [5°] West of the 勃律 Po-lü Mountains (\*B'uet-ljuët; \*Balūr, = Baltistan and Gilgit; see « Belor ») there is a 'Kingdom of Women' which extends over a square of a hundred *li*; from the mountains flows the 台虺 T'ai-hui River (perhaps « River of the Wrinkled Boa »; 台 *t'ai* being taken in the sense of 鮐 *t'ai*; or used for 臺 *t'ai*, and the name imagined in imitation of that of the god of the Fên River, T'ai-t'ai, to be mentioned hereinafter; the name does not occur elsewhere; the passage quoted in the *P'ei-wen yün-fu* from the late *Kuang po-wu chih* is merely