

The text proceeds: « They said moreover that there was a kingdom, also in the sea, where there were only women and no men. They said too that they had obtained a hempen garment (布衣 *pu i*), which had floated up out of the sea; its body was like a Chinese garment, [but] its two sleeves were thirty feet long. They had also found a broken boat which had been stranded on the seashore; [in it] was a man who had a second face on the nape of his neck (項 *hsiang*). They took him alive, but they did not understand one another's language; [the man] did not eat, and he had died. These countries were all in the great sea east of the Wu-tsu. »

The long sleeves of the hempen garment are evidently meant to suggest that it had floated over the sea from the Kingdom of Women. The phrase 其兩袖 *ch'i liang hsiu*, « its two sleeves », is perhaps a corruption of 而其袖 *êrh ch'i hsiu*, « but its sleeves »; the present text of the *Po-wu chih* omits *ch'i*, but it is in the quotation in *T'ai-p'ing kuang-chi*, 480, 8a; the *Hou-Han shu* gives 而兩袖 *êrh liang hsiu*, « but the two sleeves »; the *T'ung tien*, 186, 4b, and the *T'ai-p'ing yü-lan*, 784, 6b, agree with the present text of the *San-kuo chih*. For « thirty feet » the *Po-wu chih*, 2, 2b, and *T'ai-p'ing yü-lan*, 784, 6b, substitute « twenty feet »; all other texts, the *T'ung tien*, etc., including the maimed and pointless sentence in *Chin-lou-tzū*, 5, 10b, give « thirty ». Through KLA-PROTH's mistranslation of a later quotation of this text, the whole of this sentence about the long sleeved garment is referred by LAUFER, *Aufsätze... E. Kuhn*, 1916, 206, to the women of the Kingdom of Women, who swim out of the sea « clad in a cloth garment » (*pu i*).

In its paragraph on the Northern Wu-tsu, the *Hou-han shu*, 115, 4b, says: « Their old men say that in the sea they got a hempen garment (*pu i*); its shape was like that of a Chinese garment, but (而 *êrh*; cf. above) the two sleeves were thirty feet long. Moreover, on the seashore, they saw a man on board a broken boat; on the top of his head (頂 *ting*, a common misreading of 項 *hsiang*, « nape of the neck », which is correctly given in the two other texts), he had a second face; they could not understand one another; he did not eat and died. They said moreover that in the sea there is a Kingdom of Women (Nü-kuo), where there are no men; it is reported by some that in that kingdom there is a divine well (神井 *shên-ching*); [women] look into it, and then give birth to children. » Less satisfactory for the rest, and anachronical in the *Hou-Han shu*, this text has nevertheless the advantage of retaining the tradition of the well, omitted in the *San-kuo chih*.

I am sorry not to have been able to trace another text which is not without some connection with the above stories. SCHLEGEL (*TP*, VI, 248) has translated at second-hand from the *T'u-shu chi-ch'êng* (*pien-i tien*, 42, 11a) a paragraph of WANG Ch'i's *San-ts'ai t'u-hui* (人物, 12, 24b) devoted to the south-eastern Kingdom of Women which will be discussed further on. To this paragraph, the authors of the *San-ts'ai t'u-hui* have subjoined a second quotation, taken apparently from another work. SCHLEGEL and, after him, LAUFER, *loc. cit.*, 206, have missed this point and thought of a continuous text. In an odd wording, it says: « [The Kingdom of Women] is continuous with the 奚 Hsi tribe (*pu*) and the 小如者 Hsiao Ju-chê (« Small Ju-chê ») tribe; in that kingdom there are no men; [women] bear children by looking into a well. » The Hsi were close kin to the Ch'i-tan. The Great Ju-chê and Small Ju-chê are known as Mongolian or Tungus tribes of northern Manchuria; the classical references on them are *Chiu T'ang shu*, 299 B, 7a, and *Hsin T'ang shu*, 219, 5a, to which we may add *Ts'ê-fu yüan-kuei*, 971, 16b (See « Ciorcia », t. I, p. 386); but, neither in the notices on the Hsi, nor in the passages referring to the Ju-chê, have