

the *Yen-tzŭ ch'un-ch'iu*, cf. A. FORKE, in *Asia Major, Hirth Anniversary Volume*, 101-144, and my remarks in *TP*, 1923, 354-355. He was once sent as an envoy to the kingdom of Ch'u; and because he was small of stature, the people of Ch'u opened in derision a small door at the side of the main door and invited Yen Ying to pass through it. Yen Ying refused and said: « An envoy to the Kingdom of Dogs (Kou-kuo) enters through the dogs door (*kou-mên*, the 狗竇 *kou-tou*, or «dog-hole», by which dogs enter when the real door of a house is closed); but I am now sent to Ch'u, and I must not enter through this door » (*Tzŭ-shu po chung* ed., 6, 5 b; for a divergent version of the same story in a popular text of T'ang times, cf. MARGOULIÈS in *TP*, 1929, 25-42).

In the *Hai-nei pei-ching* or « Book of the North inside the Seas » (*i. e.* not « beyond » the Seas), mention is made (12, 1 a) of a kingdom of 犬封 Ch'üan-fêng, « Dog Apanage », which may be the same as the 犬戎 Ch'üan Jung or « Dog Barbarians » beyond the north-eastern sea of the corresponding section in the *Ta-huang pei-ching*, « Book of the North of the Great Wilderness » (17, 2 b; these two sections are appended to the *Shan hai ching*; cf. also ERKES, in *Ostasiat. Zeitschr.*, v, 73). Kuo P'o's commentary on the name Ch'üan-fêng is as follows: « Anciently, P'an-hu (Kuo P'o does not say that he was a dog, but what follows implies it) had killed the king of the Jung (= Barbarians). Kao Hsin (the ancient mythical Emperor always associated with the legend of P'an-hu) married him to a beautiful girl, but could not so tame him (訓 *hsün*, « to tame » as well as « to instruct »). Then he made him swim (浮 *fu*) in the sea east of 會稽 K'uei-chi (in Chê-chiang), where he (evidently with his wife) obtained a territory (an island ?) of 300 *li* as an apanage (*fêng*). When [his wife and her descendants] gave birth to males, they were dogs; when to females, they were beautiful women. This is the kingdom of the 'Dog Apanage'. » This is a very divergent version of the well-known P'an-hu legend.

In the *Liang ssŭ kung chi*, Wang Yün mentions a « Kingdom of Women » which lay west of north-western Ssŭ-ch'uan and south of the « Kingdom of Dogs », and Wan Chieh's reply, while mentioning also the « Kingdom of Dogs », says that the name of that « Kingdom of Women » went back to the time of the Emperor Chang of the Han (76-88 A. D.). This seems to imply that there was, in T'ang times, a tradition concerning that « Kingdom of Dogs » to the north-east of Tibet; but I know of no text now extant in which such a tradition is recorded.

III. THE « KINGDOMS OF WOMEN » TO THE NORTH-EAST AND TO THE NORTH-WEST OF TIBET

A location to the north-east of Tibet would suit the « Kingdom of Women » going back to Han times which lay, according to the words ascribed to Wang Yün, west of Ts'an-yai (in north-western Ssŭ-ch'uan) and south of the « Kingdom of Dogs ». If I hesitate to identify it with the « Kingdom of Women » occurring there in later texts, it is because the question of the « Kingdoms of Women » in or near Tibet is very intricate. Owing to polyandry, or matriarchate, or simply to the privileged status of women in lands of Tibetan culture, — rendered the more conspicuous by their inferior position in China and in India, — « Kingdoms of Women » have been often so called merely because they were ruled by women. Such was the case, according to Wan Chieh, for the « Kingdom of Women » to the north-west of Ssŭ-ch'uan in Han times. Down to our day, according to the Lazarist Armand DAVID (*Voyage en Chine*, 472), one of the Man-tzŭ tribes in western Ssŭ-ch'uan is always