

ruled by a woman whom the Chinese in the vicinity know as the 女王 *nü-wang*, « woman-king ». We must also take into account, in India, the feminine look which almost beardless races had to the bearded Indians. In Al-Bīrūnī's Indian list of tribes, based on the *Vāyupurāṇa*, the Nārīmukha, or « men with women's faces », are stated to be the Turks (cf. SACHAU, *Alberuni's India*, I, 302).

Nothing is known, beyond the title, of a 男女二國傳 *Nan Nü êrh kuo chuan*, « Relation of the two Kingdoms of Men and of Women », in one ch., which is mentioned in the bibliographical sections of the *Sui shu* (33, 10 b), and, consequently, was written at the latest in the first years of the 7th cent. Apart from much older sources (*Huai-nan-tzū*, the *Shan-hai ching*, Kuo P'o's commentary, and the *K'uo-ti t'u*), I know in Chinese texts of no other mention of a « Kingdom of Men » existing side by side with a « Kingdom of Women », as we find them in Polo, Jourdain Cathala, and Mussulman writers. So here again I am in doubt as to whether this lost relation referred to island kingdoms or to Central Asia. In the list of the Kingdoms of Women given in the *Liang ssū kung chi*, two are to the north-east and east of Tibet and one to the north-west. All of them occur in historical texts, but the eastern and western ones seem to have been more than once mixed up, particularly in the *Hsin T'ang shu*, and it is not always easy to determine which is which.

The earliest historical mention of a Kingdom of Women occurs in connection with the 吐谷渾 *T'u-yü-hun*, a nation of Altaic stock, probably Mongolian, which had migrated c. 250 A. D. to Kan-su, and later to the region of the Kōkō-nōr. Their capital lay first at 枹罕 *Pao-han*, the modern Ho-chou, south-west of Lan-chou, and, at a later period, 15 *li* west of the great lake. They were finally reduced by the Tibetans in 663. In the second quarter of the 5th cent., the ruler of the *T'u-yü-hun*, 慕利延 *Mu-li-yen* (or *Mu Li-yen*, or *Mu Yen*), who had ascended the throne in 436, being hard pressed by some of his revolted kin who had the support of the Wei Emperor T'ai-wu (423-452), first sought refuge with the 白蘭 *Po-lan*, but, pursued there by the enemy, led his tribe further west to Khotan, the king of which he killed, and even went on an expedition to the south against Kashmir (*Chi-pin*). But in 450, longing after his former haunts, he asked for help from the Emperor Wên of the (Liu) Sung (424-453), who sent him cars (牽車 *ch'ien-chü*); he then returned to his former country, the capital of which was still at Ho-chou, but soon died, in 452 at the latest. When asking for the Emperor Wên's assistance, *Mu-li-yen* had sent him, among other presents, « caps (*mao*) of the 烏丸 *Wu-wan*, gold wine-vessels of the Kingdom of Women (*Nü-kuo*) and gold bracelets (*chin-ch'uan*) of the King of the 胡 *Hu* » (*Sung shu*, 96, 2 b; *Wei shu*, 101, 5 a-b; 102, 2 b; *Pei shih*, 96, 6 a; 97, 3 a).

The history and political geography of the regions west, north, and north-east of Tibet in the early Middle Ages are still so little known that it is difficult to give a pertinent commentary of this text. *Wu-wan* or 烏桓 *Wu-huan* lived in the basin of the Liao River (province of Jehol; cf. GIBERT, *Dict. hist. et géogr. de la Mandchourie*, 712-713); « the King of the *Hu* » is a vague term, which may here refer to the king of Turfan; and so the place of origin of the various presents is not necessarily to be looked for in the immediate neighbourhood of the *T'u-yü-hun*. Yet something may be deduced about the Kingdom of Women which produced the gold wine-vessels if we give some attention to the general trend of events and to the topographical indications of various historical texts. The *Po-lan*, to whose territory *Mu-li-yen* fled with his tribe before proceeding further to