

gomba. On To-mi, or Tang-mi, or Nan-mo, cf. *Sui shu*, 83, 8 b; *Pei shih*, 96, 9 b; BUSHELL, in *JRAS*, 1880, 528, 539, 541; CHAVANNES, *Doc. sur les Tou-kiue*, 169.

There can be no doubt that the T'u-yü-hun Mu-li-yen, when he had gone to the Po-lan with his tribes and was obliged to escape further west to Khotan, passed through the territory of the Tang-mi or To-mi. West and south-west of the To-mi, beginning perhaps in the basin of the upper Yang-tzū, but on the whole rather to the south-west of Mu-li-yen's route to the west (Mu-li-yen probably marched up the upper Yang-tzū, then the Napčitai Ulān mürān, and reached Chinese Turkestan *via* the « Gas köl »), there was in the middle of the 8th cent. a kingdom of 蘇毗 Su-p'i, which, as we shall see further on, is said to have been an earlier Kingdom of Women; and it produced gold. So it would be natural to suppose that the gold wine-vessels of the Kingdom of Women offered in 450 to the Chinese Emperor by Mu-li-yen came from the Kingdom of Women situated south-west of the To-mi; but, as we shall see, they might also have come from another more northern Kingdom of Women. On Mu-li-yen's further dealings in Khotan, we are informed only by Chinese sources. Yet, in the Tibetan version (the only extant) of the *Inquiry of Vimala-prabhā*, a Tibetan king Vijayakīrti is said to have been killed by « wild men », and Pa-lañ-ba Sum-pa people are said to have been repelled (cf. F. W. THOMAS, *Tibetan texts and documents*, I, 147, 161, 228, 232, 238, 242, 244). THOMAS has referred the whole series of events confusedly alluded to in the *Inquiry* to the 7th and 8th cents., and he may be right. Sum-pa, as we shall see, is the Tibetan form corresponding to the Su-p'i of the Chinese; the *ba* of Pa-lañ-ba is a suffix of appurtenance, and, in one passage (p. 242), the Pa-lañ[-ba] seem to be connected through popular etymology with Tib. *ba-lañ*, « bullock ». THOMAS (p. 156-158) sees in the Sum-pa of the *Inquiry* either Hsiung-nu or Qarluq, and in the Pa-lañ[-ba] (p. 242) the Po-la or Po-lan of CHAVANNES, *Doc. sur les Tou-kiue*, 139, 140. Both hypotheses must be abandoned. The Sum-pa certainly were of Tibetan, not Altaic stock; and it is quite out of the question that 波臘 Po-la (*Puâ-lâp) or 波覽 Po-lan (*Puâ-lâm), was a country inhabited by any sort of Sum-pa. I have no doubt that, lying north-west of Tashkend, it is the ancient Fārāb or Pārāb on the Yaxartes (on which cf. *Mi*, 501). But it may just be that the *Inquiry* retained a dim memory of the king of Khotan killed by Mu-li-yen, and that the Pa-lañ[-ba, Sum-pa] are Po-lan (*B'ek-lân) people who had accompanied the T'u-yü-hun to Khotan. To start only from the Tibetan transcription, one might also think of another tribe of eastern Ch'iang, the 白狼 Po-lang (*B'ek-lâng), or « White Wolves », but these had a lesser importance, and are not mentioned in connection with the migration of Mu-li-yen. That the *Inquiry* does not speak here of the T'u-yü-hun under their usual Tibetan name 'A-ža (cf. *TP*, 1921, 323-330) may be ascribed to the fact that it was originally written in a language in which the name 'A-ža was unknown, and the T'u-yü-hun merely designated as « wild men ». The name of the 'A-ža occurs however twice in the *Inquiry*, associated with that of the Sum-pa (cf. THOMAS, 192, 193), and THOMAS has supposed that these mentions were « probably casual », since the 'A-ža « have no place in the narrative »; but perhaps they do have a place in it, as the « wild men ».

Apart from the text on the gold wine-vessels of 450 A. D., a Kingdom of Women is mentioned in the *Wei shu* (101, 7 a) and, with more details, in the *Pei shih* (96, 9 a), at the end of the notices devoted to the T'u-yü-hun. In the *Wei shu*, we are told that « north of the T'u-yü-hun, there is the Kingdom of 乙弗勿敵 I-fu-wu-ti (*Iět-pjuet-mjuet-d'iek; so also in *Pei shih* (96, 8 b-9 a;