

country] produces brass (鑛石 *tou-shih*), cinnabar, musk, yaks, swift horses (*chiün-ma*), and « Ssü-ch'uan » horses (蜀馬 *Shu-ma*; I know no authority for ROCKHILL's « striped horses »). Salt is particularly abundant, and [people] constantly carry it to India for sale, making a profit of several hundred per cent. They have also often fought with India (T'ien-chu) and the Tang-hsiang (Tangutan tribes). When the queen dies, the people collect many gold coins and [with them] ask from the clan (*tsu*) of the dead the two ablest women (*hsien-nü*), one to be queen, and the second to be little queen. When a noble dies, they flay off his skin and put the bones and flesh mixed with gold dust into a jar which they bury; after a year, they put the skin into an iron vessel and bury it. Their custom is to worship the *asura* (阿修羅 *a-hsiu-lo*); they also have tree-gods (樹神 *shu-shên*). At New Year they sacrifice men or monkeys (獼猴 *mi-hou*). When the sacrifice is over, they go into the mountains, where [a diviner] makes incantations. A bird like a female pheasant comes and perches on the [diviner's] hand; he splits open the stomach and examines it. If there is grain, the year will be fruitful; if sand and gravel, there will be calamities; they call this « bird divination » (鳥卜 *niao-pu*). In the sixth *k'ai-huang* year (586), they sent an envoy to render homage to the Court and offer tribute; but intercourse ceased afterwards. »

The same *Sui shu*, in its notice on Khotan, says (83, 6 a) that 3 000 *li* south of Khotan one arrives at the Kingdom of Women; the same text has passed into *Pei shih* (97, 3 a). In the *T'ung tien* (193, 6 b), it is in the notice on 朱俱波 *Chu-chü-po* (**tšju-kju-puâ*) that we are told that « 3 000 *li* south [of *Chu-chü-po*] one arrives at the Kingdom of Women », and this has passed into the *Hsin T'ang shu* (221 A, 9 b; cf. CHAVANNES, *Doc. sur les Tou-kiue*, 124).

The notice of the *Sui shu* on the Kingdom of Women, as well most probably as the statements on the location of this kingdom 3 000 *li* south both of Khotan and of *Chu-chü-po*, have been taken from a more complete account which is now lost. HERRMANN's statement, in S. HEDIN, *Southern Tibet*, VIII, 22, that it was 裴矩 *P'ei Chü*'s 西域圖記 *Hsi-yü t'u-chi*, written c. 607, is not improbable, but remains a hypothesis. The information can be supplemented by both *T'ang histories*, where, however, extraneous information of later origin has been added, and by the *T'ung tien* (193, 7 b), where the text, although more abridged than that of the *Sui shu*, has further details which seem to go back to the source used in the *Sui shu* itself. The *T'ung tien* gives the « surname » *Su-p'i* of the woman-king, and the « designation » *Chin-chü* of her husband, but not her « appellation » *Mo-chieh*. Instead of « all the people (*jên*) let their hair hang down », the *T'ung tien* gives « all the men (*nan-jên*) let their hair hang down; the women (*fu-jên*) plait their hair and coil the [plaits] », which seems to be the correct version. About the death of the queen, the *T'ung tien* says : « If she has no daughter to succeed to the throne, the people of the kingdom levy and collect several millions of gold coins to buy from the family of the deceased sovereign a girl whom they put on the throne. In that country, there are five men to three women... Women of the nobility have many male attendants; men cannot have female attendants; even women in straitened conditions are always heads of a family, and have several husbands. When a child is born, he takes the surname (*hsing*) of his mother. »

The *Ts'ung-ling*, or « Onion Range », is in principle the range of mountains to the north-west and south-west of *Kāšgar*, with a possible extension south and south-east of Khotan (on the *Ts'ung-ling*, see « *Cascar* », t. I, p. 204). We must be prepared, moreover, to make allowance for a certain