

vagueness and even inaccuracy in the bearings if we remember that, for instance, both *T'ang histories* locate Nepal to the west of Tibet and that, according to the *Chiu T'ang shu*, India (T'ien-chu) lay north-west (*sic*) of the Onion Range. BUSHELL has located the Kingdom of Women of the *Sui shu* in « Eastern Tibet », and ROCKHILL says in a note on Ts'ung-ling that, from a text of the *T'ang shu*, « we learn that by this is to be understood that the Nü kuo embraced all northern Tibet ». It would seem, however, that the source of the *Sui shu* and the *T'ung tien* meant this Kingdom of Women to lie to the north-west of Tibet proper and perhaps not so very far from the Kingdom of Women located « west of Po-lü » in Wan Chieh's romantic account (*cf. supra*, p. 679). But this may be a delusive appearance. That confusions have been made, particularly in the *Hsin T'ang shu*, has been pointed out more than once, either in China or in Europe; the problem, however, is most entangled and, even at the end of a somewhat lengthy discussion, we lack the necessary elements for reaching a satisfactory solution of all the difficulties involved.

The question is not merely one of sinology. A Strīrajya, « Kingdom of Women », is mentioned more than once in Indian texts among the countries to the extreme north-west of India (*Mahābhārata*, III, 1991; XII, 114; *Bṛhat-saṃhitā*, XIV, 22; XVI, 2; *Harṣacarita*, ch. 7; transl., p. 210; *Rājatarāṅgiṇī*, IV, 173, 185, 586, 665; *cf. Mémoires Sylvain Lévi*, 422; THOMAS, *Tibetan literary texts and documents*, I, 152); it also occurs, as a nation of the north-west, in Al-Bīrūnī's lists based on the *Vāyupurāṇa*: « Strīrajya, *i. e.* women amongst whom no man dwells longer than half a year » (SACHAU, *Alberuni's India*, I, 302). In the Chinese version of the *Tathāyataguhya* (one of the *sūtra* of the *Ratnakūṭa*), made by Chu Fa-hu in 288 A. D., a curious list of nations mentions the 女人處國 Nü-jên ch'u kuo, or « Kingdom of the Place of Women » (*Strīsthāna; *cf.* S. LÉVI, in *BEFEO*, V, 289). The same list, in Chu Fa-hu's translation, contains a kingdom of 金本 Chin-pên, « Gold-origin », in which LÉVI (*ibid.*, 290) was tempted to recognize the Kingdom of Suvarṇagotra, « Gold clan », about which more will be said anon. But the equation is not quite certain. In a list which occurs in the translation of the *Candragarbha* made in 566 by Narendrayaśas, a Kingdom of 金姓 Chin-hsing, « Gold-surname » (« Gold nature » in *BEFEO*, V, 274, is LÉVI's slip, through an inadvertent confusion between 姓 *hsing* and 性 *hsing*), and this is certainly Suvarṇagotra. But with the Kingdom of Chin-hsing (*ibid.*, 274, 283) there is a kingdom of 蘇跋拏 Su-pa-na (*Suo-b'uât-nja), the name of which has been hypothetically restored by LÉVI into « Suvana? », but is certainly Suvarṇa, « Gold » (or Sauvarṇa, « Golden »), and may represent the same name as the kingdom of « Gold-origin » (Sauvarṇa, Sauvarṇya?). A country Suvarṇabhū, « Land of Gold », occurs in the *Bṛhat-saṃhitā* among the countries to the north-east.

The mention of a Kingdom of Women to the north-west of India has been sometimes ascribed to very early Chinese texts, owing to what I believe to be a series of misapprehensions. According to O. FRANKE (*Zur Kenntnis der Türkvölker*, Anhang to *Abh. d. k. Pr. Ak. d. W.* for 1904, 37), Chang Shou-chieh in his commentary on the *Shih chi* written in 736 cites (123, 3 a-b) a passage from a work 大荒西經 *Ta-huang hsi-ching*, apparently already lost in his time, in which it was said: « The 弱水 Jo-shui (« Weak River ») has two springs, which flow north of the Kingdom of Women and south of the A-nou-ta Mountain (Anavatapta), and have their confluence in the Kingdom of Women ». Then HERRMANN boldly asserted (in S. HEDIN's *Southern Tibet*, VIII, 247-248) that