

(SACHAU, I, 303). S. LÉVI, however, was content to give the name in its Chinese transcription (cf. *Mémorial Sylvain Lévi*, 422), and I think he was right; for the Chamba State is too much to the north-west and, moreover, in Hsüan-tsang's very strict system of transcription, P'o-lo-hsi-mo-pu-lo (*B'uâ-lâ-χiəp-muâ-puo-lâ) hardly can render Brahmapura. The first part of the name is probably *bāla*^o or *vāra*^o, and the second part is almost certainly *°hima*^o, « snow ». (5) 瞿毗霜那 Ch'ü-p'i-shuang-na was restored by JULIEN (*Mém.*, I, 233) as *Gôvisāna ?, and by WATTERS (I, 331) as *Gôvisanna; but the transcription seems rather to render *Govisāṃna = Govisāṇa, « ox-horn ». (6) Ahicchattrā. JULIEN's « Ahikchêtra » (*Mém.*, I, 234) is a mistake. (7) 毗羅剛拏 P'i-lo-shan-na (*B'ji-lâ-ṣan-nja) is unidentified. JULIEN (*Mém.*, I, 235) doubtfully restored it as *Viraśāṇā, and WATTERS (I, 332) as *Vilaśāṇa or *Bhilasana. Instead of P'i-lo-shan-na, which is the reading of most Mss. and editions and of the *Shih-chia fang-chih*, 致, I, 94 a, the authors of the critical edition of the University of Kyōto have adopted (4, 30) the reading P'i-lo-na (那)-na of the Korean edition and of the *Life* (JULIEN, *Vie*, 110). (8) *Kapitha (*Mém.*, I, 237) is also known as Sāṅkāśyā. It will be noticed that, while most of the names in Hsüan-tsang's *Memoirs* correspond to names well known from other sources, the majority of those in the present section are either doubtful or unattested.

It is in the notice devoted to the Kingdom of P'o-ho-hsi-mo-pu-lo that the following paragraph occurs : « North of the boundaries of that kingdom, in the Great Snowy Mountains (Ta-Hsüeh-shan, Great Himālaya), there is the kingdom of Suvarṇagotra [*Note in the text* : « In Chinese, this means 金氏 Chin-shih, « Gold-clan »], which produces superior gold, hence its name. It is extended from east to west, but narrow from north to south. This is the Eastern Kingdom of Women (Tung-Nü-kuo). From generation to generation they make a woman their sovereign and therefore the kingdom is called 'of Women'. Her husband is king also, but does not share in the government. Men only fight the wars and cultivate the fields. The land yields barley (*su-mai*), and they breed many horses and sheep. The climate is cold and hard, and the nature of the people is violent. To the east, it reaches the kingdom of the T'u-fan (Tibetans); to the north, it reaches the kingdom of Khotan; to the west, it reaches the kingdom of 三波訶 San-po-ho. » In 650, *i. e.* four years after Hsüan-tsang's *Hsi-yü-chi* had been published, it was summarized in the *Shih-chia fang-chih*; part of the paragraph on Suvarṇagotra is reproduced there (致, I, 94 a), but with this addition after the mention of the « Eastern Kingdom of Women » : « It is not within the boundaries of India, and it is also called the Kingdom of 大羊同 'Great Yang-t'ung'. »

Nearly two centuries after Hsüan-tsang, Hui-ch'ao also heard in India of the same kingdom (cf. W. FUCHS, *Huei-ch'ao's Pilgerreise*, in *SPAW*, xxx [1938], 439) : « [From Jālandhara,] after a journey of one month, and passing the Snowy Mountains (Hsüeh-shan), there is to the east a small kingdom called Suvarṇagotra, which is in the dependency of the Tibetans. The clothes are similar to those of northern India, but the language is different. The land is extremely cold. » Hui-ch'ao too speaks (p. 443, 445) of the kingdom of 楊同 Yang-t'ung, as being to the east of the Great Po-lü (Baltistan), but does not connect it with Suvarṇagotra.

In the *Chiu T'ang shu* (197, 4-5), there is a notice on the « Eastern Kingdom of Women » (Tung-Nü-kuo), which reads as follows : « The Eastern Kingdom of Women is a particular branch of the western Ch'iang. As there is also in the Western Sea (Hsi-hai) a Kingdom of Women, this