

year will be fruitful; but if there is 'hoarfrost and snow', there will be calamities. They commonly have faith in this and they call it 'bird divination' (鳥卜 *niao-pu*).»

楮 *ch'u*, *Broussonetia papyrifera*, is perhaps used here in the common sense of mock ingots or cash made of paper for use at sacrifices; but it may also be a wrong reading. In the corresponding passage the *T'ang hui-yao* of the Sung, 99, 9 *a*, and the *T'ai-p'ing kuang-chi*, 482, 4 *a*, give 酒 穀 *chiu-yao*, « wine and viands »; while the quotation from the original *T'ang hui-yao* in the *Pei-hu lu*, 2, 5 *b*, gives 酒 饌 *chiu-chuan*, « wine and flesh ».

« When they are in mourning, they do not change their dress and ornaments; in case of a father or mother, they do not comb their hair or wash for three years. When a noble dies, they flay off his skin and store it, and put the bones into a vase, mix them with gold dust and bury them. When the queen is to be buried, several tens of her high officials and relatives follow her in the tomb. In the *ta-yeh* years (605-616), the prince of Shu (Ssü-ch'uan), [Yang] 秀 Hsiu sent an envoy to invite them [to submit]; but they resisted and did not receive him. In the *wu-tê* years (618-626), the woman king, Lady (氏 *shih*) 湯 滂 T'ang P'ang, for the first time sent an envoy to offer in tribute products of the country. Kao-tsu (618-626) made [the envoy] rich presents and sent him back. When [the envoy] reached Lung-yu (*i. e.* Kan-su), it happened that the T'u-chüeh (Turks) made an incursion, and he was caught [and taken to] the Court of the Barbarians. When 頡 利 Hsieh-li (*El-qayan) made his submission, this envoy came again to the [Chinese] Court; T'ai-tsung (627-649) sent him back to his country, granting him an Imperial letter to comfort him. In the second *ch'ui-kung* year (686), the queen 歙 臂 Han-pi (*xâm-pjie) sent her high official 湯 劍 左 T'ang Chien-tso (*T'ang Kjem-tsâ) to come to the Court, and ask again for an official title. [Wu] Tsê-t'ien (684-705) gave Han-pi the title of *tso yü-ch'ien-wei yüan-wai chiang-chün* (a title in the Imperial Guard), and had barbarian (*fan*) clothes made of 'auspicious brocade' (瑞 錦 *jui-chin*) which she granted to her. In the third *t'ien-shou* year (691/2), the queen 俄 琰 兒 O Yen-êrh (*Ngâ Jäm-nzie; in *T'ang hui-yao*, 99, 9 *b*, O-[衍]yen-êrh [*Ngâ län-nzie]) came to render homage to the Court. In the first *wan-sui t'ung-t'ien* year (696), she sent an envoy who came to render homage to the Court. In the 29th *k'ai-yüan* year, in the twelfth moon (Jan.-Feb. 742), the ruler 趙 曳 夫 Chao I-fu sent her son to offer products of the land. In the first *t'ien-pao* year (742), the order was issued to the officials to treat him with a banquet at 曲 江 Ch'ü-chiang (a pleasure resort and banqueting hall ten *li* south of Ch'ang-an), and instruction was given [to the officials] from the ministers downwards to attend the banquet. Moreover, the queen [Chao] I-fu received investiture (*feng*) as prince 歸 昌 Kuei-ch'ang ([P here left space for a note] and was given the title of *tso chin-wu-wei ta-chiang-chün* (a title in the Imperial Guard); her son was granted eighty pieces of silk and sent back. After that, they chose men again to be kings. In the ninth *chêng-yüan* year, the seventh moon (Aug.-Sept. 793), their king 湯 立 悉 T'ang Li-hsi, together with the king of the kingdom of 哥 隣 Ko-lin (*Kâ-ljën; I suppose that this is the kingdom of Kô-lan of the *Pei shih*, 96, 9 *a*; cf. *supra* p. 692), 董 臥 庭 Tung Wo-t'ing, the king of the kingdom of the Po-kou (cf. *supra* p. 690), 羅 施 忽 Lo T'o-hu (in *T'ai-p'ing huan-yü chi*, 184, 15 *b*, « T'o-lo-hu » seems to be an erroneous reading), the younger brother of the king of the kingdom of 逋 租 Pu-tsu (*B'uo-tsuo; same reading in *T'ang hui-yao*, 99, 10 *a*; the *Hsin T'ang shu*, 221 A, 3 *b*, gives « the king » instead of « the younger brother of the king »), 鄧 吉 和 Têng Chi-chih, the nephew of the