

and titles in the T'ang period. So I am, in principle, in favour of the Tibetan character of this onomastic.

In Chao Ju-kua's *Chu-fan chih* (1, 33), there is a paragraph on the Kingdoms of Women (*HR*, 151-152). The first part of it, copied from the *Ling-wai tai-ta*, concerns the Kingdom of Women of Indonesia, and will be dealt with further on. As to the second part, it is said to speak of a Kingdom of Women in the Western Sea; but HIRTH and ROCKHILL have not seen that Chao Ju-kua had seriously blundered. In fact, his text, disfigured by bad mistakes in the last sentence, is merely copied from the above-mentioned notice of the Kingdom of Women in the *T'ung tien* (193, 7 b); it describes the Central Asiatic Kingdom of Women, and has nothing to do with the one in the Western Sea.

We have seen (p. 694) that the *Sui shu* gave Su-p'i as the surname (*hsing*) of the queen of the Kingdom of Women which is located south of the Onion Range. The same name Su-p'i occurs more than once in the *Hsin T'ang shu*, though it is not connected there with the Kingdom of Women. A first passage says (221 B, 6 b; cf. CHAVANNES, *Doc. sur les Tou-kiue*, 169): « The Su-p'i originally were a clan of western Ch'iang. They were annexed by the Tibetans (T'u-fan), and [then] were called 孫波 Sun-po; it is the greatest among the various tribes. To the east, they border on To-mi, and to the west they reach 鵠莽峽 Hu-mang-hsia (« the Hu-mang Gorge »). There are 30,000 families. In the *t'ien-pao* years (742-755), their king 沒陵贊 Mo-ling-tsan, who wished to join the [Chinese] Empire with all his people, was killed by the Tibetans. His son 悉諾 Hsi-no, leading his chieftains (首領 *shou-ling*), fled to Lung-yu (= Kan-su). The Imperial commissioner (*chieh-tu-shih*) 哥舒翰 Ko-shu Han sent him with an escort to the Imperial Palace, and Hsüan-tsung treated him with great honour. The To-mi too are a clan of western Ch'iang; they became vassals of the Tibetans (T'u-fan), and then were called 韃磨 Nan-mo; they live on the banks of the Yak River (犁 [read 聲] 牛河 Li-niu ho = the Murus usu, or upper Yang-tzŭ). The land has much gold. In the sixth *chêng-kuan* year (632), they sent an envoy to render homage to the Court and offer tribute; he was sent back with presents. »

In ch. 40, 6 b, of the *Hsin T'ang shu*, there is an itinerary from the Hsi-ning River in Kan-su to south of Lhasa, which has been translated by BUSHELL (*JRAS*, 1880, 538-541). BUSHELL dates it between 734 and 741, but the year 749 is mentioned in it. As a matter of fact, it is certainly a fragment of 賈耽 Chia Tan's itineraries to foreign countries, and to be dated about the end of the 8th cent. From the hsien of 善城 Shan-ch'êng (the modern Hsi-ning), after 207 *li* WSW, one reached the Red Range (or Red Pass, 赤嶺 Ch'ih-ling, where a boundary stone had been erected in 734; cf. BUSHELL, *JRAS*, 466, 468, 531; CHAVANNES, in *BEFEO*, III, 388-389; my remarks in *TP*, 1929, 235; BUSHELL's indication [p. 531] that the Ch'ih-ling was « 320 *li* from the modern Hsiningfu » is not in agreement with the very itinerary he translates; probably BUSHELL mistook the old centre of the region, Shan-chou, 120 *li* east of Hsi-ning, for Hsi-ning itself). Advancing 370 *li* further, one reached the Stage (i) of 那錄 Na-lu (\*Nâ-lj<sup>w</sup>ok), which was the western frontier of the T'u-yü-hun. The Yellow River (Huang-ho) was crossed after a further 440 *li*. « Then, after 470 *li*, one arrives at the Stage of the Dragons (衆龍驛 Chung-lung-i). Then, crossing the 西月河 Hsi-yüeh-ho (« Western Moon River »), after 210 *li*, one arrives at the western frontier of the Kingdom of To-mi. Then, crossing the 聲牛河 Li-niu-ho (Yak River, Murus usu), and