

in my opinion, by the fact that both Hsüan-tsang and Hui-ch'ao speak of it not in their notices on Kashmir and on the regions in the north-west of it, but when they are in the upper basin of the Ganges. This does not mean, however, that I am tempted, with FRANCKE and HERRMANN, to locate the Suvarṇagotra at Rudok: although Rudok may have formed part of it, the extent and the seat of the kingdom remain undetermined.

Either the Suvarṇagotra or the Su-p'i (Sum-pa) may have been the Strirājya of Indian history and legend, but, as we have seen, the Suvarṇagotra (gSer-rigs) and the Sum-pa are clearly differentiated in Tibetan prophecies. But these prophecies are retrospective and reflect conditions which prevailed in T'ang times. The *Shih-chia fang-chih* says that the Suvarṇagotra or 'Eastern Kingdom of Women' was the same as Great Yang-t'ung and that an authoritative historical text locates Great Yang-t'ung near the sources of the Huang-ho. We may suppose that, at an early stage of the Tibetan advance, the old 'Kingdom of Women' split into several parts, and that, while some of its tribes remained south of the Kōkō-nōr, the central ones formed the restricted Su-p'i kingdom of Central Tibet, and the western ones Great Yang-t'ung.

On the location of the Su-p'i kingdom of the 7th-8th cents., the itineraries translated above afford fairly precise information, at least for its north-eastern and south-western frontiers. In the notice of the *Hsin T'ang shu* on the To-mi, we are expressly told that the To-mi lived on the banks of the Yak River, *i. e.* the Murus usu; but the itineraries show that they remained on the northern bank of the river. The southern bank at least was in the territory of the Su-p'i, which extended west (read « south-west ») to the Hu-mang Gorge. The original form of Hu-mang is not ascertained. The same characters *hu-mang* (**kuət-mâng* or **γuət-mâng*) are used in the *Hsin T'ang shu* (221 B, 8 a; cf. LAUFER, *Sino-Iranica*, 385) to render the Middle Persian name of the date fruit, Pers. *hurmā*, but the transcription, somewhat abnormal, may have been influenced by the name of the Hu-mang Gorge; in any case, there can be no question of « dates » in Central Tibet. The main itinerary gives 1 390 *li* from the Yak River to the stage (*i*) north of the Hu-mang Gorge, and 1 140 *li* from it to Lhasa. The Hu-mang Gorge, to which the Tibetans came to meet a Chinese princess, can only be either the Dañ-la or the « Ta-tsang-la ». With due allowance for the relative value of the estimates of distance in the text, it seems almost certain that it is the « Ta-tsang-la » which was known under the T'ang dynasty as the Hu-mang Gorge; consequently, the Su-p'i kingdom of the 8th cent. must have extended from the Murus usu in the north-east to the « Ta-tsang-la » in the south-west. This at least is a fairly safe solution, perhaps the only one in a most complicated problem, rendered more obscure by the vagueness and the contradictory statements of the various sources. I hardly need say that the above discussion cannot be considered as final; it is primarily meant as a repertory of information and an incentive for further research.

A few more words remain to be said about the Jo-shui, or « Weak Water », « Weak River », which has been mentioned above in connection both with the K'un-lun and with the 'Eastern Kingdom of Women'. The name already occurs in the *Tribute of Yü* of the *Shu ching*, then in the romanced *Mu t'ien-tzū chuan*, and later in cosmogonic works like *Huai-nan-tzū's* chapter *Ti-hsing hsün* (cf. ERKES, in *Ostasiat. Zeitschr.*, v, 46, 72) and the *Shan-hai ching*; the *Shuo wên* writes 溺水 Ni-shui, « Drowning water », which may represent the original word intended, but has not prevailed. As far as I know, the earliest datable text in which the traditional explanation of the name occurs is Kuo