

king of the kingdom of 南水 Nan-shui (« Southern River »), 薛尙悉曩 Hsieh Shang-hsi-nang, the king of the kingdom of 弱水 Jo-shui (« Weak River »), 董辟和 Tung Pi-ho, the king of the kingdom of 悉董 Hsi-tung (\*Sjët-tung), 湯息贊 T'ang Hsi-tsan, the king of the kingdom of 清遠 Ch'ing-yüan (a purely Chinese name; unidentified), 蘇唐磨 Su T'ang-mo, and the king of the kingdom of 咄霸 Cho-pa (\*Tsjät-pa), 董藐蓬 Tung Miao-p'êng, every one of them leading his own tribe, arrived in 西川 Hsi-ch'uan of 劍南 Chien-nan (*i. e.* the north-western quarter of the modern Ssü-ch'uan) to join the Empire (內附 *nei-fu*). These kingdoms of Ko-lin and others all lived scattered in the valleys of the mountains. The king of the Weak River is the same as the Weak River tribe of the Kingdom of Women (Nü-kuo) of the beginning of the dynasty. The kingdom of Hsi-tung is to the west of the Weak River; so [its king] was also called « King of Hsi-tung west of the Weak River ». Formerly all these tribes had been individually under the jurisdiction of the frontier commanderies (*pien-chün*), and their grandfathers and fathers had been regularly given the official rank of *chiang-chün*, *chung-lang*, *kuo-i*, etc.; the fact is that many had come from Chinese territory, but all had been reduced to vassaldom by the Tibetans. The principal tribes (部落 *pu-lo*) did not exceed 2 000 to 3 000 families; in every one of them [the Tibetans] had established district magistrates (*hsien-ling*), ten and more men, to govern them. The land produced silk floss, which every year they paid as a tribute to the Tibetans. At this time (*i. e.* in 793), [T'ang] Hsi-li (such is the correct reading in *T'ang hui-yao*, 99, 10 b; the *Chiu T'ang shu* is corrupt) came with all of them to the agreement that, leading together [their tribes], they would join the Empire, and they brought and presented the diplomas of investiture which had been granted in *t'ien-pao* (742-755) by the Chinese dynasty, 39 in all. The Imperial Commissioner (*chieh-tu-shih*) of Hsi-ch'uan, 韋 韋 Wei Kao (cf. GILES, *Biogr. Dict.*, No. 2280) established these tribes in the *chou* of 維 Wei, 霸 Pa and 保 Pao (all in western Ssü-ch'uan), and gave them grain for sowing and oxen for tilling, so that all enjoyed their daily work ». A long list follows of titles which the Emperor granted to the various chieftains and to a number of their relatives, including several people of the ' Kingdom of Women '. In the same year, more than 20,000 families of the Ch'iang of Sung-chou (in north-western Ssü-ch'uan) also entered Chinese territory to join the Empire. All these barbarians who had joined China in 793 were left in hereditary command of their tribes, with Chinese titles; « secretly, however, they had intercourse with the Tibetans, and for that reason were called ' Double-faced Ch'iang ' (兩面羌 *Liang-mien Ch'iang*). »

The first part of this text, down to « mix them with gold dust and bury them » also occurs, with some omissions and many corrupt readings, in *T'ai-p'ing kuang-chi*, 481, 3-4, as taken from the 神異記 *Shên-i chi*. This is generally an alternative title for the book of *mirabilia* entitled *Shên-i ching*, a forgery erroneously given as a work written under the Han by Tung-fang Sho; but this contains no such passage. A *Shên-i chi* written by 王 浮 Wang Fu is cited in *T'ai-p'ing yü-lan*, ch. 867, and, without any name of author, in *T'ai-p'ing kuang-chi*, ch. 410, 440, 480, 481. But Wang Fu was a man of the Chin dynasty, and most of the quotations from the *Shên-i chi* (and some from the *Shên-i ching*) in the *T'ai-p'ing kuang-chi* cannot be earlier than the T'ang dynasty. My impression is that, in all these cases, the title is misquoted for that of the *Shên-i* [錄] *lu*, also quoted several times in the *T'ai-p'ing kuang-chi* (ch. 137, 164, 375, 396, 410, 440, 463, 464, 479, 480, 482). This collection of *mirabilia*, anonymous and unknown to bibliographers, cannot