

I do not have at my disposal. The quotation given in the *Tz'ü yüan* offers no original information.

The next Chinese source of importance has not yet been made use of by Western scholars; it is the notice on «ambergris» compiled by 張世南 Chang Shih-nan in his 游宦紀聞 *Yu-huan chi-wên* of 1232 (*Chih-pu-tsu-chai ts'ung-shu* ed., 7, 4 b-5 b). I think it is worth translating here. The text is as follows : «Of all perfumes, ambergris (*lung-hsien*) is the most appreciated. At Kuang-chou (Canton), its market value per ounce is not under a hundred thousand (coins); the second quality itself is worth fifty to sixty thousand (coins); it belongs to the [class of] goods which are a State monopoly among the barbarians (cf. DEVIC, *Le pays des Zendjs*, 189, on the handing over of stranded 'ambergris' to the local authorities in Arabia). It is produced in the country of the Ta-shih (Arabs; see 'Arabie'). Near the coast of the sea, when there is a cloudy vapour that hangs over the land lying between mountains, one knows at once that a dragon is asleep below. It (*i. e.* the vapour) lasts half a year, or two, [or] three years; men in turns keep it under observation and wait until the cloud dissipates; then they know that the dragon is gone. They go and look, and are certain to obtain 'ambergris' (lit. 'dragon-spittle'), either five or seven ounces, or more than ten ounces; and they divide (the quantity) equally according to the number of men who have kept observation. If they did not do it equitably, there would be a fight between them and murder. Others say that dragons coil in great numbers on big rocks in the ocean; while lying, they let out spittle; the fish assemble and swallow it; and when the natives see it, they instantly dive and take it. Others again say that in the great ocean there is a whirlpool, at the bottom of which there is a dragon. His spittle gushes out and, heated by the sun, coagulates in pieces which the wind drifts floating to the shore. People then take it and hand it over to the officials. I have questioned the perfume-makers (合香人 *ho-hsiang-jên*) of Ch'üan[-chou] (see 'Çaiton') and Kuang-chou (Canton) and they have said : 'When ambergris is added to perfumes, it can present the scent of camphor and musk; even after several decades, the scent is still there'. The statements of the 嶺外雜記 *Ling-wai tsa-chi* (= *Ling-wai tai-ta*) are as follows : 'Ambergris («dragon spittle») is produced in the [country] of the Ta-shih (Arabs). In the Western Ocean, there are many dragons. When one falls asleep while resting on a rock, his spittle floats on the water, and on accumulation it hardens. The fishermen (*chiao-jên*) gather it as a most valuable substance. When it is fresh, its colour is white; after some time, it becomes purple (紫 *tzü*; not «red» as in *HR*, 237); after a long time, it becomes black. Others again say that the white ambergris is like 百藥煎 *po-yao-chien*, with unctuous stripes; the black one is inferior to it; it is like 五靈脂 *wu-ling-chih*, but brilliant; its scent is almost rancid (nothing of the present sentence occurs in the *Ling-wai tai-ta*; at the same time, the text shows that the comparison with the *po-yao-chien* and with the *wu-ling-chih*, which I had first found in a work of 1520 [*TP*, 1933, 415], and afterwards in another of 1388 [*TP*, 1936, 222], actually goes back to Sung times; the *wu-ling-chih* is the dung of the bat; the *po-yao-chien* has not been identified). It resembles pumice-stone, but is lighter. Some say that it has an extraordinary scent, others that its smell is rank [or that it] can bring out the scent of other perfumes, but all that is erroneous. [Ambergris] does not improve or spoil [other] perfumes, it has merely the power of preserving their fumes together. If one in mixing perfumes employs genuine ambergris, when [the prepared perfume]