

*fang* = 子房 *tzü-fang*) which produce floss (*mien*). In the 'ears' of the carpel partitions there is floss which is very white. When . . . is formed, [the floss] is ripe (蠶成則熟 *ts'an ch'êng tsê shu*; *ts'an* seems to be corrupt; I believe we ought to read 繭 *chien*, 'cocoon', 'when the cocoon is formed'; the comparison with a cocoon occurs in *Liang shu*, 54, 13 *b*; these four characters are omitted in the *T'u-shu chi-ch'êng*, 303, 1 *b*). Southerners make cotton wool (*wên-hsü*) out of it.»

The *T'ai-p'ing yü-lan* (960, 17 *a*; cf. the fragments in *Yü-han-shan-fang chi i-shu*, ch. 2, 2 *b*) has also preserved an interesting passage of the *Kuang-chih*: «The *mu-mien* tree (*shu*) has red flowers which form carpels in great quantities, closely pressed against one another; [these carpels] produce a floss which is very soft. [The *mu-mien* tree] grows in Chiao-chou and Yung-ch'ang.» The date of the *Kuang-chih* is not well ascertained, and above (cf. p. 451) I have put it in the 4th or 5th cent. (cf. also *BEFEO*, iv, 412). The extracts in the *Shuo fu* (ch. 61) mark its author Kuo I-kung as living under the Chin, which were overthrown in 420, but this is in itself without much weight, and the compiler of the *Yü-han-shan-fang chi i-shu*, who agrees, does not seem to have had any authority on which to rely; the various extracts would rather suggest a later date, perhaps not before the 6th cent. But, in any case, we have here one more early mention of *mu-mien* in the ancient country of the Ai-lao.

A man of the first Sung dynasty (420-479), 顧微 Ku Wei, has written a work on the province of Canton entitled 廣州記 *Kuang-chou chi* (cf. *Sui ching-chi-chih k'ao-chêng*, 6, 31 *a*; MASPERO, in *BEFEO*, XVIII, III, 26), some fragments of which are collected in the *Shuo fu* in 120 chs., ch. 61. One of them says: «The southern Barbarians have no silkworms; they pluck *mu-mien* and make cotton-wool (絮 *hsü*) with it.» The same passage is quoted in the *Nung shu* (21, 16 *a*), but as coming from another lost *Kuang-chou chi*, that of 裴源 P'ei Yüan, the date of which is uncertain, except that it is already quoted by the author of the *Shui ching chu*, who died in 527 (cf. *Sui ching-chi-chih k'ao-chêng*, 6, 30 *b*; MASPERO, *ibid.*). The second attribution probably is the correct one, since it is already given in what must have been the source used by the author of the *Nung shu*, i. e. the *I-wên lei-chü* (85, 29 *a*). But there the quotation goes on with a further portion, which seems in fact to be the result of some erroneous amalgamation with another text (cf. *supra*, p. 458). A different quotation from a *Kuang-chou chi*, without indication of the author's name, is given in the *T'ai-p'ing yü-lan* (960, 17 *a*): «The branches [of the *mu-mien*] are like the branches of the 桐 *t'ung* (*Paulownia imperialis*, or = *wu-t'ung*, *Sterculia platanifolia*?); its leaves are like [those of] the walnut-tree (*hu-t'ao*), but somewhat bigger. It grows in Chiao-chou and Kuang-chou.»

In the 5th cent. too, Shên Huai-yüan, in his *Nan-yüeh chih*, wrote: «The 'blue-green *t'ung*' (青桐 *ch'ing-t'ung*; on *t'ung* trees, cf. *infra*, p. 476) much resembles *mu-mien*, but passes it in brilliancy and fragrance» (cf. *T'ai-p'ing yü-lan*, 957, 9 *b*; the name of the author is corrupt in *T'u-shu chi-ch'êng*, *ts'ao-mu tien*, 237, 3 *b*).

As a mark of the austere life of the devout Buddhist Emperor Wu of the Liang dynasty (502-549), the historians note (*Liang shu*, 3, 13 *a*; *Pei shih*, 7, 8 *a*; *Tzü-chih t'ung-chien*, 159, 47-48) that he made only one meal a day, without meat or fish, «wore a dress of common cloth, [had] a black tent of *mu-mien*» (身衣布衣木絲皂帳), and used the same hat three years