

陸機 Lu Chi, *tzū* 士衡 Shih-hêng, 261-303, of the Chin dynasty; on Lu Chi of the Three Kingdoms, cf. *Ssü-k'u* . . . , 15, 8 a). The original work is lost, and the present text, in two chapters, is a *rifacimento* made up of early quotations, first published c. 1360 in the *Shuo fu* (ch. 4 of the *Shuo fu* in 120 chs.), and republished by MAO Chin, with an abundant commentary, in the *Chin-tai pi-shu*. Of modern critical editions, I do not have at my disposal the one published by Lo Chên-yü, and can use only that of CHAO Yu, dated 1779, republished in *Chü-hsüeh-hsüan ts'ung-shu*, first *chi*. The text says (ch. 1, 17 a) : « Of *t'ung*, there are the 'blue-green *t'ung*' (*ch'ing-t'ung*), the 'white *t'ung*' (*po-t'ung*) and the 'red *t'ung*' (*ch'ih-t'ung*). [The *po-t'ung*] is good for making psalteries (*ch'in-shê*). At present the people of Yün-nan and Tsang-ko (in Kuei-chou) make it into threads to make cloth; it is like a woollen cloth (*mao-pu*). » The words « *po-t'ung* » which I have put between square brackets are not given in CHAO Yu's text, copied from the *Shuo fu*, nor had they been added in MAO Chin's text or in his commentary; they do not occur either in the quotation made by *T'ai-p'ing yü-lan*, 956, 9 a (nor in the almost identical quotation which has passed into *T'u-shu chi-ch'êng*, *ts'ao-mu tien*, 237, 4 a). In CHAO Yu's commentary, it is said that this second « *po-t'ung* » may have been dropped accidentally, and a more recent note adds that it occurs in another edition. In this text, nothing is said of the floss or its origin; but even a superficial examination reveals that the text is incomplete, since we are not told what the Yün-nan and Tsang-ko people make into threads. As a matter of fact, we possess the complete passage, quoted by Su Sung (1020-1101; cf. BRETSCHNEIDER, *Botanicon Sinicum*, I, 47), from whom it has passed into *Pên-ts'ao kang-mu* (35 A, 25 b) and the *T'u-shu chi-ch'êng* (*ts'ao-mu tien*, 237, 15 a); it is not to the credit of MAO Chin or of CHAO Yu that they should both have ignored the quotation in Su Sung, which says : « The *po-t'ung* is good for making psalteries (*ch'in-shê*). The people of Yün-nan and Tsang-ko take the white down [which is] inside its flowers (*hua chung*), soak it (淹漬 *yen-tzū*) and make it into threads (績 *chî*) to make cloth (*pu*); [this cloth] is like a woollen garment (毛服 *mao-fu*) and it is called 'flower cloth' (*hua-pu*). » This is clearly the text which BRETSCHNEIDER knew from the *Pên-ts'ao kang-mu*, and it speaks of « flowers », not of « bark ». According to the *T'ai-p'ing yü-lan* (359, 14), the « *t'ung* flower cloth » (*t'ung-hua-pu*) was listed in the *Kuang-chih* among the products of the kingdom of P'iao-jên (read P'iao, Burma). As late as 1461, the *Ming i-t'ung chih* (ch. 87, 26 b, under *Yung-ch'ang chün-min fu*) mentions the « *t'ung* flower cloth » of the Golden Teeth (Chin-ch'ih; see « Çardandan »), perhaps in an antiquarian mood; this has passed into the *Kuang-yü chi* 21, 20 b, which speaks of 細布 *hsi-pu*, « fine cloth », as a designation of a fabric made of *t'ung* flowers at Yung-ch'ang (= Chin-ch'ih). I find a mention of « bark » only in a text of the end of the 10th cent., the *T'ai-p'ing huan-yü chi*, which will be discussed *infra*, p. 478.

Despite all these quotations, I suspect that the designation of the tree as *wu-t'ung* is a misnomer, and that we have to deal either with a silk-cotton tree (*Bombax malabaricum*), or a cotton tree (*Gossypium arboreum*). Lu Chi's text, in which the tree from whose flowers cloth was made is called *po-t'ung*, says that the wood is good for making psalteries, and this would exclude *Gossypium arboreum*. But I think it would also exclude *Bombax malabaricum*. Lu Chi must have combined data which concerned two different trees. There is no question of « psalteries » in the text of the *Hua-yang kuo chih* and the *Hou-Han shu*, and the name is given there as *wu-t'ung*, not *po-t'ung*. Moreover, a simple look at chs. 237-239 of the *ts'ao-mu tien* section of the *T'u-shu*