

2-3). The work is given as an anonymous production of the Board of Agriculture (*ssü-nung-ssü*) in LU Wên-ch'ao's *Pu Liao Chin Yüan i-wên chih* (*Pa-shih ching-chi chih* ed., 39 b) and in CH'ÏEN Ta-hsin's *Yüan shih i-wên chih* (same ed., 3, 5 b), but attributed by CHIN-MÊN Chao (*Pu san-chih i-wên chih*, same ed., 20 b; the *Chung-kuo jên-ming ta tz'ü-tien*) to 暢師文 Ch'ang Shih-wên (1247-1317). This attribution clearly rests on a passage in Ch'ang Shih-wên's biography (YS, 170, 5 b), which says that, in 1286, he presented to the Emperor the *Nung-sang chi-yao* [書] *shu* which he had compiled; but this is irreconcilable with the text of Wang P'an's preface, dated 1273; moreover Ch'ang Shih-wên does not seem to have ever been connected with the Board of Agriculture. In the Catalogue of the library of 錢謙益 CH'ÏEN Ch'ien-i (1582-1664), entitled 絳雲樓書目 *Chiang-yün-lou shu-mu*, the *Nung-sang chi-yao* is given as the work of 羅文振 Lo Wên-chên (cf. *Tu-shu min-ch'iu chi chiao-chêng*, 3 B, 3 a) and LU Wên-ch'ao (1717-1795) certainly had the *Nung-sang chi-yao* in mind when, in his *Pu Liao Chin Yüan i-wên chih* (*Pa-shih ching-chi-chih* ed., 40 b), he mentioned the «*Nung-sang* [撮] *ts'o-yao*, in 7 chs., by Lo Wên-chên»; the number of chapters shows that this incorrect title cannot be an abbreviation of that of the *Nung-sang i-shih ts'o-yao*, in 2 chs., by Lu Ming-shan, which will be spoken of farther on (the *Tsao-lin tsa-tsu, chung-chi*, 57 b, speaks of Wang P'an's preface of the *Nung-sang ts'o-yao*; so this erroneous form, instead of *Nung-sang chi-yao*, seems to have been current in Ming times). But I do not know who Lo Wên-chên was, nor what the authority may be for such an ascription. No bibliographer seems to have noticed that Hsü Kuang-ch'i cites the *Nung-sang chi-yao* as the work of 孟祺 Mêng Ch'i (cf. *Nung-chêng ch'üan-shu*, 35, 3 a, 14 b; *Chinese Repository*, XVIII, 463; the mention of Mêng Ch'i in *Mu-mien p'u*, 2 b, 3 b, is merely taken from Hsü Kuang-ch'i). Mêng Ch'i was really connected in 1273 with the Board of Agriculture (cf. YS, 160, 9 a-b), but nowhere can I find any indication that he had anything to do with the *Nung-sang chi-yao*. Whoever the real author may be, we are sure that the passage on cotton (*mu-mien*) belongs to the original redaction of 1273, since there was no other edition before 1314, and this passage already appears, though with some omissions, in Wang Chêng's *Nung shu* (10, 5 b), dated 1313.

The text occurs in ch. 2, 19-20, and is as follows: «The rule for planting cotton (木棉 *mu-mien*) is to choose a soil with the double harmony (兩和 *liang-ho*), not a soil [which is too] damp and rich. In the first moon, when the breath of the earth gets through, [one should] deeply till [the ground] three times, exposing and covering to adjust its warmth, and afterwards divide it into ridges (畦畛 *kuei-chên*); each ridge is eight paces (*pu*; the Chinese 'pace' is a double pace) long and one pace broad; of this half a pace is the 'face' (*mien*) of the ridge, and half a pace is the 'back' (*pei*) of the ridge. Without hoeing, [the ground] is twice smoothed with a rake, and the surface earth obtained is put in heaps on the 'back' of the ridge. About 穀雨 *ku-yü* (20th of April), a fine day is selected to put in the seeds. One day before, the ridges already made are watered three times. The seeds are washed with water, and piled up on the damp soil. For one night, they are covered with an earthenware jar, which is taken off the next day. They are then gently rubbed with a little ash (灰 *hui*), and with due regard to even distribution they are scattered inside the watered ridges. They are then covered one finger deep with the surface earth which had been taken out. Without any