

*shui-yang*, that found in the *Wei lio*, in the middle of the 3rd cent. Later texts have been copied or abbreviated from it, and do not represent any independent tradition. In the *Wei lio* itself, this «water sheep» occurs only in connection with a certain textile, which was woven with threads of variegated colours without a monochrome ground (地 *ti*; this was the main differentiation between *chih-ch'êng*, which had no «ground», and the 錦 *chin*, which had one; but it was not always strictly adhered to in the practical use of the two terms); and even then, the author of the *Wei lio* had heard conflicting reports, some saying that the fabric was made of tree bark (or bast), others of the silk of wild silkworms. Moreover, there is a disquieting sentence in the text: «In that kingdom, the six domestic animals all come out of the water», to which former inquirers did not devote a single word of comment. It sounds as though Ta-Ch'in being a maritime kingdom, the «West of the Sea Kingdom», a rumour had reached China that Ta-Ch'in was indebted to the sea not only for its «water sheep», but for its oxen, horses, dogs, etc. So far, nothing can be made of 秦牛 *ch'in-niu* or 犍牛 *ch'in-niu*, which theoretically might be construed as meaning «[Ta-] Ch'in oxen» (on the legend of oxen said to have been offered as tribute by Ta-Ch'in, cf. *T'ai-p'ing yü-lan*, 900, 15 b). The late gloss mentioned in CHAVANNES (500 *Contes*, I, 65) says these were «oxen [or cows] of the north», but the *I-ch'ieh ching yin-i*, which are earlier, merely quote the 字略 *Tzŭ lio* [c. A. D. 500?], which defines *ch'in* as «the name of an ox»; and in ch. 6 of the *Li-shih a-p'i-t'an lun* [NANJIÖ, No. 1297], the *ch'in-niu* are assigned not to the north, but to the Apāragodaniya, i. e. to the mythical continent of the West. The 秦水名牛 *ch'in-shui ming-niu* of the *Liu-tu chi-ching* (3rd cent A. D.) are certainly not «ses buffesses célèbres du Nord», as translated by CHAVANNES (500 *Contes*, I, 65), but «his famous cows of the Ch'in river». I am not in a position, however, to decide whether the author of the text had in mind the old Ch'in river in Shàn-hsi, which could hardly have been mentioned in a «translation» from the Sanskrit, or the «[Ta-] Ch'in water», which would possibly provide a «water ox» parallel to the «water sheep». But the interpretation remains doubtful, and the connection would be extremely slender. In any case, since all domestic animals in Ta-Ch'in are in the same plight, the *shui-yang* is merely the equivalent of *yang* alone, and, as a matter of fact, it is the word *yang* («sheep») alone, not «water sheep», which is used when the *Wei lio* speaks a second time of the wool of the same animal. Under such conditions, while admitting that there must have been in China, in the early 3rd cent., a tradition about some special sort of «sheep's down» of Ta-Chin, I think that we must be careful not to lay too much stress on the statement that this sheep was a «water sheep».

By the side of the single mention of the «water sheep», we have a number of texts concerning «sheep that were planted».

Standing quite apart, and hitherto unnoticed except in the *Yüan-chien lei-han* (436, 15 b) and the *Tz'ü-yüan hsü-pien* (s. v. *chung-yang*, «sowed sheep»), there is a puzzling passage occurring in 劉子 *Liu-tzŭ* (*Tzŭ-shu po-chung* ed. in 2 chs., 2, 19 a [§ 44]). *Liu-tzŭ* is a work of uncertain date and authorship. Its attribution either to 劉歆 Liu Hsin (1st cent. B. C. and A. D.), or to 劉協 Liu Hsieh (early 6th cent.) is certainly to be rejected. 劉孝標 Liu Hsiao-piao's authorship (= Liu Hsün, 462-521) is improbable. A T'ang preface, by the commentator 袁孝政 Yüan Hsiao-chêng, gives, as author of the *Liu-tzŭ*, 劉晝 Liu Chou of the Northern Ch'i. Liu