

TROTTER's report on his journey to Khotan (1874, p. 155), says that *tölma* is still the name of a stuff in Chinese Turkestan. But the word cannot have been correctly noted by TROTTER. I have no doubt that what is referred to by Ch'iu Ch'ang-ch'un is the stuff which RADLOV's Dictionary (III, 1190, 1259, 1566) variously transcribes *torma*, *tormai*, *törmä*, and *türmä*, clearly because he had no data as to the true vocalization of this Čayatai word, written ترمه or ترمه; I should think that *turma* is the correct form. RADLOV adds that the word is borrowed from Pers. ترمه, for which I can find no such meaning (cf. *TP*, 1931, 422-423). But the main point is that all the Čayatai dictionaries speak of *turma* neither as silk, nor as cotton, but as a very fine woollen stuff. So it seems that there is a double inaccuracy in Ch'iu Ch'ang-ch'un's statement, first when he speaks of the *t'u-lu-ma* as *po*, «silk» and secondly when he identifies it with the «wool of the sowed sheep», which certainly is cotton.

In 1259, 常德 Ch'ang Tê set out as an envoy from Qubilai to Hülägu in Persia. The account of his journey was written down by 劉郁 Liu Yü in 1263 and entitled 西使記 *Hsi-shih chi*. Though there is a remote possibility that Liu Yü may have added some particulars among the *mirabilia* at the end, as Shêng Ju-tzü did when copying Yeh-lü Ch'u-ts'ai's *Hsi-yu lu*, we may on the whole consider the *Hsi-shih chi* as a fairly faithful account of what Ch'ang Tê had seen or heard in the West. In the *Hsi-shih chi* the following passage occurs (WANG Kuo-wei ed., 10a; cf. *Br*, I, 154; LAUFER, *The Story of the Pinna*, 123): «The 壠種羊 *lung-chung-yang* is produced in the Western Sea (Hsi-hai). The navel (臍 *ch'i*) of the sheep is sown (種 *chung*) in the ground and watered. On hearing thunder, [the sheep] comes out (lit. is born), the navel [remaining] attached to the ground. When full-grown, [the sheep] is frightened by [the striking of] wood (i.e. wooden instruments); the navel (i.e. the umbilical cord) breaks off, and [the sheep starts] browsing grass. On reaching autumn, [the sheep] can be eaten. In its navel, there are again seeds [to be planted].» BRETSCHNEIDER's rendering «the flesh of the navel» instead of «in its navel» is due to a faulty reading 臍肉 *ch'i-jou* instead of 臍內 *ch'i-nei*.

In the above texts we find the expression *chung-yang*, «sowed sheep», which is clear, and another, 壠種羊 *lung-chung-yang*, which translators have been content to render as «sheep planted on hillocks», without comment on the term itself. The character 壠 *lung* is a variant of 壟 *lung*, which means «hillock», «mound»; but we never find this second, and more common form in the texts speaking of the *lung-chung-yang*. The term seems to have baffled LI Shih-chên, who, in the *Pên-ts'ao kang-mu* (50A, 34b), writes it 壠種羊 *lung-chung-yang*; from the *Pên-tsao kang-mu*, this had passed into the *T'u-shu chi-ch'êng*, *ch'in-ch'ung-tien*, 112, 16b (the account in the *T'u-shu chi-ch'êng*, mentioned by LAUFER, *The Story of the Pinna*, 116, 123, as an independent source, is merely a *verbatim* copy of the whole *Pên-ts'ao kang-mu* paragraph). But 壠 *lung*, which is the designation of a gem, makes still less sense than *lung*, «hillock». My impression is that the usual *lung-chung-yang* is the outcome of some confusion. *Chung* means «seed», «to sow», but also «race», «breed». Now, there has been in China more than one product which was said to be 龍種 *lung-chung*, of the «dragon-breed». Just before the *lung-chung-yang*, the *Hsi-shih chi* speaks of the 龍種馬 *lung-chung-ma*, «horses of the dragon breed» (*Br*, I, 153). The *lung-chung-yang* comes out of the ground («is born») when it hears thunder, and thunder is connected with the dragon. In the earlier texts on the «ground born sheep», the armoured men