

as being «sowed» by means of the navel, or the shin-bone, or the horns, Li Shih-chên adds : «The three versions are slightly different, and one does not know what was actually sowed; but the truth must be what is said by Liu [Yü] (in the *Hsi-shih chi*). That too is, however, mysterious; such are the wonders of nature!»

Wu Lai's sheep, whose shin-bone was sowed, might be said to be a 骨種羊 *ku-chung yang*, a «bone sowed sheep», and Hsü Sung, who had heard of the tradition, inquired in vain about this «bone sowed sheep» when travelling in Chinese Turkestan from 1812 to 1816 (cf. his *Hsin-chiang fu*, 22 a). HUNG Liang-chi (1746-1809), the author of the 曉讀書齋雜錄 *Hsiao-tu-shu-chai tsa-lu* (*Hung Pei-chiang ch'üan-chi* ed., 1st series, 1, 19-20) has been more successful, or more credulous. After repeating Chang Shou-chieh's quotation from the *I-wu chih*, which gives «Ch'in» instead of «Ta-Ch'in», Hung Liang-chi adds on his own account : «This is what is now called *ku-chung yang* ('bone sowed sheep'). When formerly I was in Ch'in (= Shàn-hsi), I asked Ordos tribute envoys, and they said the same (as in Chang Shou-chieh's quotation). They also said that this species was produced only by sowing sheep bones. I suspect that such was also the case in ancient times.»

But this *ku-chung yang*, «bone sowed sheep», had also been popularly altered to 骨重羊 *ku-chung yang*, «sheep whose bones are heavy». A paragraph is devoted to the latter name in the 茶餘客話 *Ch'a-yü k'o-hua* of 阮葵生 JUAN K'uei-shêng (1731-1789; *I-hai chu-ch'ên* ed., 8, 2) : «The *ku-chung yang* ('sheep whose bones are heavy') is produced among the Mussulmans (Hui-tzū) outside the boundaries in Pu-ha-la (Bokhara), which can be reached by going some twenty days west of Yeh-êrh-ch'iang (Yarkänd). The sheep produced are of small size and poor in flesh; but their bones are extremely heavy. The Mussulmans did not think much of them, but, after the Great (= Imperial) Army had subdued Yeh-êrh-ch'iang (*i.e.* after 1758), these [sheep] by degrees penetrated into China. At the beginning, caps were made of their [fur], and they would cost twenty to thirty taels; in recent days they do not cost more than ten taels, and fur gowns are also made of them. Recently I heard that the whole range of mountains to the south-west of An-chi-yen (Andijan) was all [full] of such [sheep]. The black ones, however, are extremely numerous; of grey ones, there is not one out of ten, and the price [of these] is ten times higher. I say that only a few years will pass before these ['heavy bone sheep'] will cost the same as ordinary sheep. After a greater lapse of time Shàn-[-hsi] and Kan[-su] will also produce them everywhere. Small boys in the streets speak of 古董 *ku-tung*, or 古銅 *ku-t'ung*, which shows how hearsay tradition can be inaccurate...» It is hard to see what JUAN K'uei-shêng means by the last sentence. *Ku-tung*, more usually written 骨董 *ku-tung*, «work of art», «curio», is often said, though without proof, to have been altered from 古銅 *ku-t'ung*, «old bronze» (see the Introduction to the *Ku-t'ung chih* by Li T'iao-yüan), but that offers no relation to the *ku-chung yang*, the name of which does not seem to have ever popularly become *ku-tung* or *ku-t'ung*. And it would be absurd to imagine that *ku-tung*, which goes back at least to Sung times, might have been altered from the *ku-chung* of *ku-chung yang*.

Apart from the final sentence on *ku-tung* or *ku-t'ung*, the same passage, in a somewhat shorter form, occurs in the 西域聞見錄 *Hsi-yü wên-chien lu*, a work on Central Asia by 七十一 Ch'i-shih-i, tzū 春園 Ch'un-yüan, which exists also, in more or less different redactions, under