

it is true that the quotation reproduced in the *Ta-Ch'ing i-t'ung chih* only gives T'ung-ch'êng, and it is also only T'ung-ch'êng which is mentioned by the 泉南雜誌 *Ch'üan-nan tsa-chih* of the Ming period (cf. *Ssü-k'u...*, 77, 20 b-21 a), as quoted s. v. «T'ung-ch'êng» in the modern dictionaries *Tz'ü yüan* and *Chung-kuo ku-chin ti-ming ta tz'ü-tien*. But DOUGLAS already spoke of Tz'ü-t'ung-ch'êng, and the *Chung-kuo ku-chin ti-ming ta tz'ü-tien*, pp. 431 and 713, gives Tz'ü-t'ung-ch'êng as an alternative equivalent for T'ung-ch'êng. I can add that the term Tz'ü-t'ung-ch'êng actually goes back to Sung times. In the *Yü-ti chi-shêng*, completed in 1221, Tz'ü-t'ung-ch'êng is the catchword to introduce a poem which speaks only of Tz'ü-t'ung (130, 9a); and another poem, of the second quarter of the 12th cent., speaks of the author's occasional appointment at Tz'ü-t'ung-ch'êng (*ibid.* 130, 16 b). Moreover, similar names are known elsewhere. A cursory glance at the geographical dictionary suffices to reveal a Tz'u-t'ung Barrier (*kuan*) in Yün-nan, a district (*hsien*) of T'ung-ch'êng in An-hui, and a garrison (*chên*) of T'ung-ch'êng in Shan-tung.

But even then, two questions still remain : (a) Is this name of Tz'ü-t'ung[-ch'êng] likely to have been adopted by foreigners as a name of the city? (b) Is «Zäitün» a regular transcription of Tz'ü-t'ung?

The first point is not easy to decide. Ch'üan-chou, as an official name, existed first from ca. 585 to 606, and regularly since 623, but until 711 it was the name of our Fu-chou, and only in that year was the name transferred from Fu-chou to the modern Ch'üan-chou (*Yüan-ho chün-hsien t'u-chih*, 29, 12 a, 15 a). No mention of *tz'ü-t'ung* seems to occur in connection with a town in any T'ang work; but the tradition was firmly established in Sung times. The quotation given in the *Ta-Ch'ing i-t'ung chih*, 328, 5, and partly translated by KLAPROTH is taken from the 方輿勝覽 *Fang-yü shêng-lan*, a geography in 70 ch., completed in 1239 (*Ssü k'u...*, 68, 10 a-11 a). It reads as follows : «As to the walls (*ch'êng*) of the *chou*, Liu Ts'ung-hsiao built them up with double planks; on either side he planted *tz'ü-t'ung* which went all round; it was called the T'ung-ch'êng. If they (*i. e.* the trees) first gave forth leaves, and afterwards flowers, in that year the five cereals would grow in abundance. If not, the contrary would be the case. That is why these [*tz'ü-t'ung*] were called *jui-t'ung* ('auspicious *t'ung*')». Liu Ts'ung-hsiao died in 962 (cf. *Yü-ti chi-shêng*, 130, 3 a); his city wall was built in 943-958 (cf. ECKE and DEMIÉVILLE, *The Twin Pagodas of Zayton*, 24). The *tz'ü-t'ung* of Ch'üan-chou must have been famous, since the lexicographical work 爾雅翼 *Êrh-ya i*, completed in 1270 (cf. *Ssü-k'u...*, 40, 18 a-19 b), has the following sentence (quoted in *P'ei-wên yün-fu*, s. v. *tz'ü-t'ung*) : «The *tz'ü-t'ung* grows at Ch'üan-chou; when flowers come first and leaves afterwards, the five cereals ripen» (this saying must be corrupt; it is the opposite of the one which has been quoted above from the *Fang-yü shêng-lan*, and which occurs, in almost the same words, in a poem of c. A. D. 900 quoted in *Yü-ti chi-shêng*, 130, 16 b; cf. also *TP*, 1911, 679). The *Yü-ti chi-shêng* (130, 16 b) mentions the circuit of *tz'ü-t'ung* and the name of T'ung-ch'êng, but not the part played by Liu Ts'ung-hsiao nor the *jui-t'ung* epithet. Moreover, these are not the only names which have been borne by the walls of Ch'üan-chou. The *Ta-Ch'ing i-t'ung chih* quotes the «ancient gazetteer» as saying that, under the Five Dynasties, the walls of the city were called «Gourd walls» (葫蘆城 *Hu-lu-ch'êng*), because the walls were not square; and that after they