

connected with our Fu-lin word, which at any rate represents a loan-word.

There is another Fu-lin word which has not yet been treated correctly. The T'ang Annals, in the account of Fu-lin (Ch. 221), mention a mammal, styled *ts'un* 贊, of the size of a dog, fierce, vicious, and strong.¹ BRETSCHNEIDER,² giving an incorrect form of the name, has correctly identified this beast with the hyena, which, not being found in eastern Asia, is unknown to the Chinese. Ma Twan-lin adds that some of these animals are reared,³ and the hyena can indeed be tamed. The character for the designation of this animal is not listed in K'an-hi's Dictionary; but K'an-hi gives it in the form 贊⁴ with the pronunciation *hien* (*fan-ts'ie* 黃練, sound equivalent 縣), quoting a commentary to the dictionary *Er ya*, which is identical with the text of Ma Twan-lin relative to the animal *ts'un*. This word *hien* (or possibly *hian*) can be nothing but a transcription of Greek *vaiva*, *hyaena*, or *vaivn*. On the other hand, it should be noted that this Greek word has also passed as a loan into Syriac;⁵ and it would therefore not be impossible that it was Syrians who transmitted the Greek name to the Chinese. This question is altogether irrelevant; for we know, and again thanks to Hirth's researches, that the Chinese distinguished two Fu-lin,—the Lesser Fu-lin, which is identical with Syria, and the Greater Fu-lin, the Byzantine Empire with Constantinople as capital.⁶ Byzantine Greek, accordingly, must be included among the languages spoken in Fu-lin.

As to the origin of the name Fu-lin, I had occasion to refer to Pelliot's new theory, according to which it would be based on Rōm, Rūm.⁷ I am of the same opinion, and perfectly in accord with the fundamental principles by which this theory is inspired. In fact, this is the method followed throughout this investigation: by falling back on the ancient phonology of Chinese, we may hope to restore correctly the prototypes of the Chinese transcriptions. Pelliot starts from the Old-Armenian form Hrom or Hrōm,⁸ in which *h* represents

¹ HIRTH, *China and the Roman Orient*, pp. 60, 107, 220.

² Knowledge possessed by the Ancient Chinese of the Arabs, p. 24.

³ HIRTH (*op. cit.*, p. 79) translates, "Some are domesticated like dogs." But the phrase 似狗 following 有養者 forms a separate clause. In the text printed by Hirth (p. 115, Q 22) the character 方 is to be eliminated.

⁴ Thus reproduced by PALLADIUS in his Chinese-Russian Dictionary (Vol. I, p. 569) with the reading *süan*.

⁵ R. P. SMITH, *Thesaurus syriacus*, Vol. I, col. 338.

⁶ Cf. HIRTH, *Journal Am. Or. Soc.*, Vol. XXXIII, 1913, pp. 202-208.

⁷ The Diamond (this volume, p. 8). PELLIOT'S notice is in *Journal asiatique*, 1914, I, pp. 498-500.

⁸ Cf. HÜBSCHMANN, *Armen. Gram.*, p. 362.