

cussed by me in two articles.¹ VULLERS² gives no less than seven definitions of the Persian word: (1) cornu bovis cuiusdam Sinensis; (2) secundum alios cornu rhinocerotis; (3) secundum alios cornu avis cuiusdam permagnae in regno vastato, quod inter Chinam et Aethiopiam situm est, degentis, e quo conficiunt anulos osseos et manubria cultri et quo res venenatae dignosci possunt; (4) secundum alios cornu serpentis, quod mille annos natus profert; (5) secundum alios cornu viperae; (6) secundum alios cornu piscis annosi; (7) secundum alios dentes animalis cuiusdam. Of these explanations, No. 3 is that of al-Akfānī, and the bird in question is the buceros. No. 4 is a reproduction of the definition of *ku-tu-si* in the Liao Annals ("the horn of a thousand-years-old snake"). How the Persians and Arabs arrived at the other definitions will be easily understood from my former discussion of the subject. In the Ethiopic version of the Alexander Romance are mentioned, among the gifts sent to Alexander by the king of China, twenty (in the Syriac version, ten) snakes' horns, each a cubit long.³

Meanwhile I have succeeded in tracing a new Chinese definition of *ku-tu*. Čou Mi 周密 (1230-1320), in his *Či ya t'an tsa č'ao*,⁴ states, "According to Po-ki 伯幾,⁵ what is now styled *ku-tu si* 骨觸犀 is a horn of the earth (*ti kio* 地角, 'a horn found underground?')." He refers again to its property of neutralizing poison and to knife-hilts made of the substance.

In the edition of the *Ko ku yao lun*,⁶ the text regarding *ku-tu-si* is somewhat different from that quoted by me in *T'oung Pao* (1913, p. 325). *Ku-tu-si* is not identified there with *pi-si*, as appears from the text of the *P'ei wen yün fu* and *Pen ts'ao kan mu*, but *pi-si* is a variety of *ku-tu-si* of particularly high value.

¹ Arabic and Chinese Trade in Walrus and Narwhal Ivory (*T'oung Pao*, 1913, pp. 315-364, with Addenda by P. PELLIOU, pp. 365-370); and Supplementary Notes on Walrus and Narwhal Ivory (*ibid.*, 1916, pp. 348-389). Regarding objects of walrus ivory in Persia, see pp. 365-366.

² Lexicon Persico-Latinum, Vol. I, p. 659.

³ E. A. W. BUDGE, Life and Exploits of Alexander the Great, p. 180; likewise his translation of the Syriac version, p. 112 (Syriac edition, p. 200). In the Syriac occurs another gift from China, "a thousand talents of *mai-kâsi*" (literally, "waters of cups"). Budge leaves this problem unsolved. Apparently we face the transcription of a Chinese word, which I presume is *mak, mag 墨 (at present *mo*), "China ink." In Mongol and Manchu we find this word as *bexe*, in Kalmuk as *beke*.

⁴ Ch. A, p. 29 b (ed. of *Yüe ya t'an ts'un šu*).

⁵ Surname of Sien-yü Č'u 鮮于樞, calligraphist and poet at the end of the thirteenth century (see PELLIOU, *T'oung Pao*, 1913, p. 368).

⁶ Ch. 6, p. 9 b (ed. of *Si yin huan ts'un šu*).