

edition of RADLOV's *Uigurische Sprachdenkmäler*, 282). Now, *käbäz* is clearly derived from a Prakrit form of *karpāsa* (cf. Pali, *kappāsa*). In the Ming Sino-Uighur Vocabulary of the Board of Translators, the Uighur word for cotton (*mien-hua*) is given as *kädäs*, which KLAPROTH (*Abhandlung über die Sprache und Schrift der Uiguren*, 14) read *kedis* and proposed to correct to *kedin*; in the latter form he saw an equivalent of the Ar. *quṭun*, «cotton» (cf. also BANG, *Vom Köktürkischen zum Osmanischen*, iv, 14). This is not acceptable, since the Uighur word belonged to the palatal class and so could hardly render *quṭun*, and since moreover *quṭun* did not pass into any Turkish dialect. I have no doubt that *kädäs* is one of the many corrupt forms which have crept into the Vocabulary, and that the original word was **käbäs = käbäz*. The word has survived in modern Turfan Turkī as *كاز käbäz*, vulg. *kiwäz* (cf. VON LE COQ, in *Türán*, I [1918], 454); it is transcribed 克頗斯 *k'o-p'o-ssü *kápäs*, in *Hsi-yü t'u-chih*, 43, 4 a. But, though *po-tieh* has been used as an equivalent of *karpāsa* > *käbäz*, *käbäz* itself was rather the name of the cotton plant, not of the cotton goods, which latter sense, on the other hand, was given to *po-tieh*. The real Uighur word for cotton goods was *böz*. This word, certainly connected with Greek *βύσσος* (> Arab. and Pers. *bäzz*, Osm. *bäz*, Russ. *byaz'*), which itself rests on an old Semitic original (cf. LEWY, *Die semit. Fremdwörter im Griechischen*, 125-126; MÜLLER, *Uigurica*, II, 70; LAUFER, *Sino-Iranica*, 574; BANG, *Vom Köktürkischen zum Osmanischen*, iv, 14), is already given with the meaning «cotton goods» in *Käšyarī* (BROCKELMANN, 48, where the vocalization *büz* should be discarded), occurs frequently in RADLOV's *Uigurische Sprachdenkmäler* (cf. the index, p. 279), and is perhaps to be recognized in the 華布 *p'o-pu* or «*p'o (*b'uət)* cloth» which was offered by the T'u-chüeh in 593 (cf. *TP*, 1929, 216). *Böz* has passed, with the same meaning, into Mong. *bös* (> Dayur *būri*; cf. POPPE, *Dagurskoe narečie*, 56, 141), JUČEN **busu*, Manchu *boso* (RAMSTEDT, *Kalm. Wörterbuch*, 56, adds Čuvaš *pir*, which is correct, and Ch. 布 *pu* [**puo*], «cloth»; but *pu*, which moreover did not in ancient times refer to cotton, is too old a Chinese word not to be indigenous). *Böz* being the true Uighur word for «cotton goods», we are not surprised to find it used in the Uighur translation of the *Sitātapatradhāraṇī* in a passage where the Chinese translation gives *po-tieh* (cf. MÜLLER, *Uigurica*, II, 70), nor to find in the Uighur version of the *Suvarṇaprabhāsa*, which was made from the Chinese, *po-tieh*, «white *tieh*», literally rendered *yürüng böz*- «white *böz*» (MALOV, *Suvarṇaprabhāsa*, 444¹⁴⁻¹⁵). There is no foundation for RADLOV's statement (*Uigurische Sprachdenkmäler*, p. 120) that *böz* had been preceded in Uighur by another word, also meaning «cotton stuff», which he read «*kokpu*». Perhaps he laboured under the idea that the *-pu* of his «*kokpu*» rendered Ch. 布 *pu*, «cloth», later «cotton cloth», or he may have connected his «*kokpu*» with the late Mongolian *köböng*, «cotton». But «*kokpu*» often occurs in the documents (cf. RADLOV's index, p. 279), and is clearly the designation of some sort of money. It is the same word which F. W. K. MÜLLER, reading it «*quanbo*», had restored as 官寶 *kuan-pao*, without any translation (*Ostasiat. Zeitschr.* VIII, 324). This was nearer the mark, but still unsatisfactory, since the reading is certainly *qoqbō* (or *qoqpō*). In such circumstances, I think there cannot be any doubt that the original form was 國寶 *kuo-pao* (**k^wək-pāu*), which means both «national treasure» and «national currency». The second *-q-* shows that the term was an ancient one in Uighur, having been borrowed when final occlusive consonants were still heard in northern Chinese, *i. e.* before A. D. c. 1000.