

Ta-ch'ang (1123-1195), who, in his 演繁錄 *Yen fan lu*, completed in 1180 (*Hsüeh-chin tao-yüan* ed., 10, 8 a), remarks that the notice on Champa in the *Hsin T'ang shu* speaks of *ku-pei*, a plant from the «flowers» of which cloth was woven, and that this was also the case with the *chi-pei* of his own time; but, since «*ku* and *chi* cannot be used one for the other», Ch'êng Ta-ch'ang wondered whether the name had become corrupt, or whether the two forms referred to two different products. Another Sung author, 陳正敏 Ch'ên Chêng-min (this is the form of the name in the *Chün-chai tu-shu chih*, 13, 20 a, the *Sung shih*, 206, 3 a, and the *Wên-hsien t'ung-k'ao*, 217, 1 a; the *Shuo fu* in 120 chs. erroneously gives 范政敏 Fan Chêng-min; Ch'ên Chêng-min is mentioned in the *Hsü po-wu chih*, 7, 3 b, and so cannot be later than the middle of the 12th cent.; according to the *Chün-chai tu-shu chih*, his work is to be dated 1102-1110), has also noted in his 遜齋閒覽 *Tun-chai hsien-lan* (*Shuo fu* in 120 chs., 25, 3 a-b) that the cotton stuff of Kuang-tung and Fu-chien which in his time was called *chi-pei* was clearly the same as the *ku-pei* of the *Nan shih*. In 1178, Chou Ch'ü-fei, the author of the *Ling-wai tai-ta*, in the course of an interesting notice which will be dealt with at greater length farther on (*Chih-pu-tsu-chai ts'ung-shu* ed., 6, 12-13), noticed that the double form *ku-pei* and *chi-pei* seemed to have originated out of graphic confusion, but remained in doubt about the identity of the «*ku-pei* plant» and the «*chi-pei* tree». Among other Sung and Yüan authors who have used the form *chi-pei*, and never *ku-pei*, I may mention the great poet Su Shih (1036-1101 : «I was presented with a *chi-pei* cloth»); 方勺 Fang Cho (c. 1125) in his 泊宅編 *Po chai pien* (*Pai hai* ed., 2, 5 b); the *Sung shih*, in the notices on Champa, on Java, on P'o-ni (Borneo), on Chu-lien (Coromandel), etc. (489, 1 a, 6 b, 7 b, 9 a); 李材 Li Ts'ai (c. 1360 A. D.), who, in his 解醒語 *Chieh-ch'êng yü* (*Kuang Po-ch'uan hsüeh-hai* ed., 2 a; *Chieh-[醒]hsing yü*, given in the *T'u-shu chi-ch'êng*, whence it has passed into BRETSCHNEIDER, *Botanicon Sinicum*, I, 159, is corrupt), speaks of ten «*chi-pei* gowns» acquired by envoys sent to Ma'abar in 1285 (only the embassy sent in return from Ma'abar is recorded in *YS*, 210, 7 b), adds a note on *chi-pei*, and mentions (3 a) «*chi-pei* brocades»; 王禎 Wang Chêng, who completed in 1313 his valuable work on agriculture entitled 農書 *Nung shu* (Fu-chou reprint of the *Wu-ying-tien t'sung-shu* ed. recovered from the *Yung-lo ta-tien*, 10, 5 b; 21, 16 a); and T'ao Tsung-i, in his *Cho-kêng lu* (24, 12 b). Both Chou Ch'ü-fei in his *Ling-wai tai-ta*, and Chao Ju-kua, who, in the first quarter of the 13th cent., collected his information at Ch'üan-chou in Fu-chien (see «Çaiton»), always speak of *chi-pei*, never of *ku-pei*. *Chi-pei* occurs in a song by Wang Kuang-yang at the end of the 14th cent. (cf. *infra*, p. 480). It is also mentioned, but as a term used in former times, in the 梧潭雜佩 *Wu-Hsün tsa-p'ei* (quoted in *T'u-shu chi-ch'êng*, *ts'ao-mu tien*, 303, *hui-k'ao*, 1 b; *tsa-lu*, 2 a), the work of 張所望 CHANG So-wang, a native of Shanghai, doctor of 1601, who held office in Kuang-hsi and died at the (real) age of 79 (cf. *Sung-chiang fu chih*, 54, 42-43; 72, 25 b). We also find *chi-pei* still later in the first half of the 17th cent. in 王象晉 WANG Hsiang-chin's 群芳譜 *Ch'ün-fang p'u*, published 1630 (*Mien p'u* section, 1 a; cf. *Ssü-k'u* . . . 116, 38; BRETSCHNEIDER, *Botanicon Sinicum*, I, 70; COURANT, *Catalogue*, 5480; the section on cotton has been translated by STAUNTON, *Narrative on an Embassy*, App. III, 249-257) and in the 農政全書 *Nung-chêng ch'üan-shu* of the famous Christian scholar and minister Hsü Kuang-ch'i (1562-1633), published posthumously in 1639 (35, 2-3). But it is possible that both WANG