

yang commentary on the *Ch'un-ch'iu* (cf. *Tzū-t'ung*, 18, 9). The Chinese surname of the royal family of Kučā is given as 白 PO in *Chin shu*, 97, 6 a, *Pei shih*, 97, 6 a, *Sui shu*, 83, 5 b, *Chiu T'ang shu*, 198, 7 a, and *Hsin T'ang shu*, 221 A, 8 a, but as 帛 PO in *Liang shu*, 54, 14 a, and *Tzū-chih t'ung-chien* (cf. CHAVANNES, in *Ancient Khotan*, I, 544). In Buddhist works, the surname is usually written 帛 PO for people who either are of Kuccean origin, or have taken over the surname of a Kuccean master (cf. NANJĪŌ, *Catalogue*, App. II, Nos. 28, 36; *BEFEO*, VI, 350; X, 224; BAGCHI, *Le canon bouddhique*, II, 129, 319). In his *Hsing-shih hsün-yüan* (43, 4 b), CHANG Chu gives only 帛 PO as the surname of the king of Kuča. In the case of *po-tieh*, the first form, seemingly meaning «silky tieh», occurs in the *Hua-yang kuo-chih* and the *Hou-Han shu*, perhaps both drawing from the *Wei-liao*, and I know only one other example of it (the verse of Chou Pang-yen, 1057-1121, cited in the *P'ei-wên yün-fu* is merely copied from the *Hou-Han shu*), in a *sūtra* translated c. A. D. 300 (NANJĪŌ, No. 165, ch. 4; *Tōkyō Tripit.* of Meiji, 字, X, 41 a, reading confirmed *ibid.* 爲, VIII, 186 a); here a true cotton fabric is certainly meant, and is described as such in Hui-lin's gloss. The second form, meaning apparently «white tieh», is much more common, and has finally prevailed. We find it first, in the second quarter of the 3rd cent., in Mêng K'ang's gloss on «ta cloth». Almost at the same date, it occurs in the 吳時外國傳 *Wu shih wai-kuo chuan*, that is to say in one of the accounts of the mission of K'ang T'ai and Chu Ying to Fu-nan (Cambodia) c. 245-250 (cf. *TP*, 1923, 121-122; *Études asiatiques... de l'EFEO*, II, 245). This account is lost, but many quotations from it have come down to us, including the following one, which has been preserved in the commentary on the *Hou-Han shu*, 116, 8 a, and in the *T'ai-p'ing yü-lan*, 820, 20 b: «The women of the country of 諸薄 Chu-po weave *po-tieh* flower cloth» (白疊花布 *po-tieh hua-pu*, i. e. «cloth made with *po-tieh* flowers»; on this meaning of *hua-pu*, cf. *infra*, p. 475; my old rendering «cotonnades à rames» in *BEFEO*, IV, 270, 275, may have to be abandoned; the same may perhaps be said of my translation «étoffes à rames» for *hua-pu* in *BEFEO*, II, 146, 147, 176, and of the analogous translations in *HR*, 48 [where I am not certain that 吉貝花布 *chi-pei hua-pu* is not the designation of only one product], 152, 155, 171; although the meaning of *hua-pu* may have changed between Chin and Sui or post-Sui times, I am struck by the fact that, as late as 1618, the *Tung-hsi yang k'ao* [6, 14 b] employs *hua-pu* in the general sense of «cotton goods», lit. «cloth [made] from flowers»). Chu-po (*T'šj^wo-b'äk) certainly renders a derived form *Ĵavag (< *Ĵavaka) of the name of Java, although it may designate Sumatra as well (see «Iava»; cf. *BEFEO*, III, 264; IV, 270, 275-276; FERRAND, in *JA*, 1919, II, 5-6; 1922, II, 209). The transcription is not satisfactory, although a later 社薄 Chê-po (*Ĵja-b'äk) provides an interesting parallel form for the second part of the name. As to 諸 *chu* (*t'šiwō), we may here again suppose a labialization of the first vowel under the influence of the following labial consonant, but the surd nature of the initial consonant, which ought to render č-, not j-, remains unexplained. In Kuo P'o's (276-324) commentary on the *Shan-hai ching* (*Ching-hsün-t'ung ts'ung-shu* ed., 16, 2 b; from there it has passed into the sub-commentary on the *Êrh ya*, *Shih-san-ching chu-shu* ed., 9, 24 a), we find a quotation which is copied verbatim from the *Wu-shih wai-kuo-chuan* (it is the one on the Huo-shan, the Volcano, and my note in *BEFEO*, III, 276, has to be changed accordingly), and there the name is written 耆薄 Ch'i-po (*G'ji-b'äk), clearly corrupt for 者薄 Chê-po; but it would