

weave [these] into square strips which they cut to cover the head (籠頭 *lung t'ou*; read *lung tuan*, ' [to make] « covering damask » '). Men and women all wear it. The kingdom of P'iao, the Mi-ch'ên and the [Mi-]no all throw on *lo-tuan* (read *so-lo lung tuan*, ' *so-lo* covering damask '). » Part of this text has passed into the *Hsin T'ang shu* where it is said (222 A, 1 b) : « West of Ta-ho (the Nan-chao capital on the eastern side of the Ta-li Lake) and Ch'i-hsien, people do not breed silkworms; they break the fruit (*shih*) of the 波羅 *po-lo* (娑 *so* > 婆 *p'o* > 波 *po*; read *so-lo*) tree (*shu*), the appearance [of which] is like floss (*hsü*), twist this into threads and make strips of it. » The alteration of *so-lo* into *po-lo* was made easier by the fact that the same texts give another term, 波羅 *po-lo* (*Man shu*, 31 a), or 金波羅 *chin-po-lo* (*Hsin T'ang shu*, 222 A, 2 b), as being the Nan-chao word either for « tiger » or for a « tiger skin » (cf. also BEFEO, IV, 483; the wrong form of the name of the tree in the *Hsin T'ang shu* misled WANG Ch'ang in *Chin-shih ts'ui-pien*, lith. ed., 160, 5 a; as to the 波羅 *po-lo* tree similar to the *po-yang*, *Populus alba*, which was offered by Magadha to the Chinese Emperor in 647 according to *Hsin T'ang shu*, 221 A, 11 b, and which CHAVANNES has adduced in *Doc. sur les Tou-kiue*, 119, it seems to be a *palāśa*, *Butea frondosa*, as in CHAVANNES, *500 Contes*, II, 245, 247, more probably than a jack-fruit tree as surmised in *HR*, 213, and in any case can have nothing to do with the *so-lo* > *p'o-lo* > *po-lo* tree of Nan-chao). That the erroneous reading *po-lo* for *so-lo* is ancient, and probably original, in the *Hsin T'ang shu* is established by the fact that it also occurs in the *Wên-hsien t'ung-k'ao*, 329, 5 a, where there is a word for word repetition of the passage in the *Hsin T'ang shu*. The *so-lo* cloth is mentioned elsewhere in the *Man shu*. Of the 撲子 P'u-tzŭ *Man*, we are told (18 a) that « with blue (*ch'ing*) *p'o-lo* (read *so-lo*) damask (*tuan*) they make full trousers (通身袴 *t'ung-shên-k'u*; on this term see « Çardandan », p. 604). » Of various tribes akin to the Mang Man, we learn (21 a) that « the women throw on *so-lo* coverings (*lung*) of different colours (*wu-sê*) » (the text is wrongly punctuated in the edition); in the *Hsin T'ang shu* (222 A, 4 b), this has become : « The women let *p'o-lo* coverings of different colours hang down behind. » The information of f. 31 a-b partly recurs in the notices of the various countries; thus we are told (f. 43 a) that « in the kingdom of Mi-no and the kingdom of Mi-ch'ên, ... all throw on *p'o-lo* (read *so-lo*) coverings (*lung*) » and (f. 43 a-b) that « in the kingdom of P'iao ..., the women ... all wear skirts of blue (*ch'ing*) *p'o-lo* (read *so-lo*), and moreover throw on *lo-tuan* (read *so-lo lung tuan*, ' *so-lo* covering damask ') ». This too passed into the *Hsin T'ang shu* (222 B, 5 a), where it is said that the women of that country « put on a blue-green (*ch'ing*) skirt of *p'o* (婆裙 *p'o-ch'ün*; read *so-lo ch'ün*; this would-be *p'o-ch'ün* can have nothing to do with the *p'o-ch'ün* spoken of in *Ling-wa. tai-ta*, 6, 13-14), and throw on a *lo-tuan* (read ' a *so-lo lung-tuan* ') ». In 795-804, the king of Pi'ao sent a band of musicians to the Chinese court, and the titles of the tunes they played have been preserved in *Hsin T'ang shu*, 222 B, 7 b. One of them was called « Praising the *so-lo* flower » (讚娑羅花), and the text adds : « In P'iao (Pyū) language, [the title] was 隴莽第 *lung-mang-ti* (**l̥ʷong-mâng-d'iei*); the people of that country make clothes with that flower (*i. e.* with cloth woven with its floss), [which clothes] can keep their bodies clean. » Unfortunately the Pyū language is still practically unknown; it may be worth noticing, however, that no word resembling *so-lo* can possibly occur in the Pyū title.

There can be no doubt that, in all these texts, *so-lo* is the designation of some sort of