

The word *so-lo* of these texts is clearly the same as the *so-lo* of the T'ang period, and we have now to explain it. Since we have dismissed WATTERS' etymology from Skr. *śālmali*, the only solution proposed hitherto is the ingenious one of LAUFER, according to which *so-lo* would render Lolo *sala* (P'u-p'a *sala*, Čöko *sölö*), «cotton». As we are actually dealing with a cotton tree, this sounds very tempting. Yet, after a more careful examination of the problem, I am far from being convinced. It may be an objection of no great account that the etymology should be sought in Lolo, while the term first occurs about the Nan-chao, who are supposed to have been Thai. Nor would I lay great stress on the fact that Lolo is really a monosyllabic language, in which the constituents of the polysyllabic terms generally lend themselves to a satisfactory analysis, which is not the case with *sala*. But the main point is that I am almost convinced, as a result of the inquiry conducted above, that *so-lo* is nothing else than the very transcription of Skr. *śāla*, *sāla*. The name, famous in Buddhism, of that lofty Indian tree, practically unknown in China, had already been occasionally transferred to the horse-chestnut; but a name was required for the cotton tree of Yün-nan, since that of *wu-t'ung* or *t'ung* was decidedly too misleading; *so-lo*, *sāla*, *śāla*, was available, and, adopted under the T'ang dynasty, did such good service that it is still in use nowadays. But then what about the Lolo *sala*? I believe that it is really connected with *so-lo*, *sāla*, but that the position is the reverse of what LAUFER thought it to be. There are a number of Chinese words in Lolo; in my opinion *sala* is probably one of them, and was borrowed by the Lolo at a time when they did not yet cultivate cotton, as the Thai tribes had done for many centuries; they called the cotton tree *sala*, because it was called *so-lo* (**sā-lā*) by the Chinese around them.

Since *so-lo*, *sāla*, *Shorea robusta*, was confused with the cotton tree, and occasionally with the silk-cotton tree, and gave them its name, we need not be too much surprised that the reverse should have taken place. TARANZANO (*Vocabulaire*, II, 690) gives *tou-lo-chin* (read *tou-lo-mien*; cf. *supra*, p. 477, and *TP*, 1933, 431) as a designation of the «fruit of the *Shorea robusta*». Whatever be the source of the information, it certainly rests on an error, in consequence of which one of the names of «cotton», *tou-lo-mien*, was in its turn given to the *sāla* tree.

PAN-CHIH-HUA. — Another name seems to have passed through the same vicissitudes as *mu-mien* and *so-lo*, that is to say to have been referred now to the *Gossypium* and now to the *Bombax*. It is that of 斑 [or 班] 枝花 *pan-chih hua*, «flower with mottled branches», or, by corruption, 攀枝花 *p'an-chih hua*, «flower grasping the branches». The *Pên-ts'ao kang-mu* gives it as a designation of «the *mu-mien* which is like a tree». In TARANZANO (*Vocabulaire*, II, 489), *p'an-chih hua* is identical first to *Ceiba pentandra*, Gaertn. (*i. e.* *Bombax malabaricum*), and secondly, with a question mark, to *Gossypium arboreum*.

The earliest example I have found of this term occurs in a song (曲 *ch'ü*) entitled «Song of the flower with mottled branches» (*pan-chih hua ch'ü*). Its author, 汪廣洋 Wang Kuang-yang († 1380; cf. *Ming shih*, 127, 3 a) had become a doctor under the Yüan dynasty, but entered the service of the Ming; he was a Chiang-su man, but lived for some time in Hai-nan as an exile. I know the text only from the *T'u-shu chi-ch'êng*, *ts'ao-mu tien*, 303; *i-wên*, 2 a-b. The song locates the *pan-chih hua* in Chiao-chou, *i. e.* in Tongking. The flowers, of red or reddish colour, open in the second or third moon. When they wither and the floss appears,