

chou (three *chou* in Kuang-tung on the mainland) and among the Li districts (黎峒 *Li tung*) of Hai-nan, some of the rich use it in place of silk and ramie. In Lei-, Hua-, and Lien-chou it is woven into strips. When these are long, broad, and clean and white, fine and close, they are called 慢吉貝 *man chi-pei* (*HR*, 219, translate 'soft *chi-pei*', evidently on account of the following name; but *man* is 'lax', almost the contrary of what we should expect for a close texture; it may be that *man* was adopted on account of the other 縵 *man*, 𦉳 *man*, etc., which have been used as designations of the cotton sampot or sarong; cf. *supra*, p. 453). The narrow strips, which are coarse and lax and of a dull colour, are called 麤吉貝 *ts'u chi-pei*. Some *chi-pei* stuffs are extremely fine as well as light and soft, clean and white, and, when worn, last long. Those woven in Hai-nan are of many qualities. When the strips are very broad and do not make pieces of a regular size (端匹 *tuan-p'i*), by joining two strips one can make bed sheets (臥單 *wo-tan*) which are called 黎 *Li* sheets. By taking strips of different colours, the strange designs of which are conspicuously bright, and joining four strips one can make a curtain (幕 *mu*), called 黎飾 *Li-shih* (*shih* 'ornament' is probably a corrupt reading for *mu* 'curtain', which is given in the *Kuei-hai yü-hêng chih* and also in *HR*, 176). That with the various colours fresh and bright and fit to be used as a cover for a writing table (文書几案 *wên-shu chi-an* 'a table for documents') is called 鞍搭 *an-ta* (I do not know this term; *an* is perhaps a mistake for *an* 'table', and if so *an-ta* might mean 'table-cloth'). The long strips are used by the Li people to wind round their waists. That woven by the Nan-chao is still more delicate. The white is *chao-hsia*. The king wears *po-tieh*, the queen wears *chao-hsia*. These are what the T'ang histories call *po-tieh chi-pei* and *chao-hsia chi-pei*.»

Apart from the fact that they testify to the renown of Yün-nan cotton goods, Chou Ch'ü-fei's last sentences are valueless. Their antiquarian character is revealed by the use of the obsolete name Nan-chao instead of Ta-li. The *chao-hsia* could not be white (cf. *supra*, p. 453). The T'ang histories speak of *ku-pei*, not of *chi-pei*. Moreover their *po-tieh ku-pei* and *chao-hsia ku-pei* are not mentioned in connection with Nan-chao, but with Champa. All that precedes this last paragraph, however, is very important. Chou Ch'ü-fei's hesitation in identifying the *ku-pei* of the T'ang with the *chi-pei* of his own time, apart from the graphic corruption from *ku* to *chi*, is due to the fact that the «plant» of the T'ang histories was *Gossypium herbaceum*, while the «tree» he knew was *Gossypium arboreum*; but both gave true cotton. It also comes out very clearly from his account that, in 1178, most of the cotton cultivation in Hai-nan was in the hands of the Li aborigines. But cotton, either indigenous or imported from Hai-nan, was also already being woven in different parts of Kuang-tung. Nothing is yet said, however, of the cultivation or manufacture of cotton in Fu-chien or in any part of China proper, apart from the southern coast of Kuang-tung.

The importance of cotton weaving in Hai-nan under the Southern Sung is confirmed by the *Sung shih* (406, 1 a-b). A Cantonese, 崔與之 *Ts'ui Yü-chih* (c. 1160-1240), who held an office in his native province, made a tour of inspection in Hai-nan about A. D. 1200: «The people of Ch'iung (= of Hai-nan) [used to] weave with *chi-pei* (= cotton) clothes and coverlets; this work was entirely entrusted to women, to the point that some would abandon their young children all the year round or neglect their old men; the people suffered greatly from this...»