

the 始 *shih* of Huang Shih is corrupt either for the 嫗 *yü* of «Huang *yü*», «the old woman Huang», or more probably for 姑 *ku*, «nun», as surmised by the *Kuei-ssü lei-kao*, 14, 6 *b*, and is due to the attraction of the *shih* which follows. The words «Barbarian envoy» seem to be an arbitrary addition, made because cotton was known to have been imported from abroad. The fact that, for cleansing and carding cotton the Chinese first used an iron bar, a board and a bow, and that these are also the instruments used for the same purposes in Persia mentioned in the tetraglot vocabulary, the Mongolian and Turkish parts of which have been published by POPPE (p. 218), provides no evidence in any direction, since the early processes were probably the same in Central Asia and in Indo-China or Indonesia. In spite of all that has been said to the contrary, the probabilities are that the cotton plant came to Chiang-nan from Hai-nan. Nor can I see anything more than a personal romantic view of the problem in CIBOT's detailed account (pp. 605-607) of the opposition which cotton cultivation met under the Yüan at the hands of the traditionalists and of peasants and traders whose vested interests were threatened by the new textile.

In any case, one century after Polo, the use of cotton was universally adopted. When Hung-wu established his dynasty (1368), «an order was issued that in all private fields from five to ten *mou* in extent, half a *mou* each was to be planted with mulberry, hemp, and cotton (*mu-mien*); from ten *mou* and above, the quantity had to be doubled. For hemp, eight ounces were levied per *mou*; for cotton, four ounces per *mou*; when mulberries were planted, the tax began in the fourth year...» (*Ming shih*, 78, 1 *b*). The rates at which cotton (*mien-hua*) was accepted in 1385 in payment of taxes has been preserved in WANG Ch'i's *Hsü Wên-hsien t'ung-k'ao* (4, 44 *b*). We have seen that, in the first half of the 17th cent., WANG Hsiang-chin and Hsü Kuang-ch'i had devoted much attention to cotton cultivation; other sources of the Ming dynasty might easily be added. For instance, we are told that, in Ming times, Ying-chou (in An-hui) produced «red cotton» (*hung mien-hua*) and «bluish-green cotton» (*ch'ing mien-hua*; cf. *Tsao-lin tsa-tsu, chung-chi*, 57 *b*). The Manchu dynasty too did much to promote the growing and weaving of cotton. Just as there had been, from Sung times, famous pictures of silkworm breeding and agriculture which were entitled *Kêng-chih t'u*, pictures of cotton cultivation were published in 1765 by Imperial order under the title of 棉花圖 *Mien-hua t'u* (cf. COURANT, *Catalogue*, No. 5415; I. HEDDE, *Description méthodique des produits divers recueillis dans un voyage en Chine*, Saint-Étienne, 1848, 8 vo, 307). Towards the end of the 18th cent., 褚華 CH'U Hua, a native of Shanghai, published a description of the various kinds of cotton, the 木棉譜 *Mu-mien p'u* (cf. WYLIE, *Notes on Chinese literature*, 77); it is found, without preface or date, in the *I-hai chu-chên* (this is the edition I have used) and in the *Chao-tai ts'ung-shu*; cf. also *Sung-chiang fu-chih*, 6, 8 *b*-11 *b*. Much of it is copied from LI Shih-chên and Hsü Kuang-ch'i, but there is also a good deal of original information. The author is well known, and it is certainly an error of Yü Chêng-hsieh, who quotes it at second hand and ascribes to him a distinction between «hill cotton» (山花 *shan-hua*) and «field cotton» (田花 *t'ien-hua*) which is not in the text, to write the name 儲華 CH'U Hua. Cotton is now one of the staple products of Chinese husbandry and the word 布 *pu*, «cloth», which had long been referred to hemp or ramie cloth («grass cloth»), now designates cotton goods par excellence.

Chinese cotton stuffs even gained a reputation abroad. The name of the Ming southern