

Mauro also gives « Mosel ». Simon de Saint-Quentin (in Vincent de Beauvais, xxxii, 50) writes « Mossoal »; the letter of Odon de Châteauroux speaks of « Moyssac sive Mussula », the first name remaining unexplained (cf. *Pel*, 152).

Mosul seems to have been known to the Chinese fairly early. HIRTH and ROCKHILL have shown that it is likely to be the country mentioned under the name of Wu-ssü-li (= \*Musil) in 1178 by the *Ling-wai tai-ta*, in a notice which is reproduced in 1225 by Chao Ju-kua (*Chau Ju-kua*, 140). But 勿斯離 Wu-ssü-li of the Ta-shih (Arabs) already occurs *circa* 860 in *Yu-yang tsa-tsu* (*hsü-chi*, end of ch. 10) as a country yielding pomegranates, and this is probably already Mosul. In 1349-1350, the *Tao-i chih-liao* speaks of a country Ma-k'o-ssü-li in which ROCKHILL has seen Mosul, on account of the fall of the manna; but the notice is a hopeless and corrupt jumble (cf. *TP*, 1915, 621-622, and LAUFER, *Sino-Iranica*, 344-345). On the map of *circa* 1330 and in the corresponding list of *YS*, 63, 16 *b*, the name of Mosul is written 毛夕里 Mao-hsi-li (Mao-si-li) = Mawsil, Mōsil (cf. *Br*, II, 122-123).

Polo places in Mosul the fabrication of the « mosulin », which is plainly the same word as our « muslin », and it seems certain that the name of the textile is really derived from that of the city; but it is surprising that Polo should speak of it as a « cloth of silk and gold »; as a rule muslin is a very thin and semi-transparent cotton cloth (cf. *Y*, I, 62; YULE, *Hobson-Jobson*<sup>2</sup>, 600). There is perhaps a way, though somewhat dubious, out of that difficulty. In FA, we find two consecutive mentions of the « cloths of silk and gold », but only the first one occurs in F and R. In *B*<sup>1</sup>, 24, the whole text of FA has been adopted (with an inversion « di seta e d'oro », in the first place in order to follow F once). Perhaps we can imagine that Polo's original text simply said « et tout les dras que sunt apellés mosulin se font iluec », the « cloths of silk and gold » occurring only a little further on among the goods sold by the merchants called « Mosolini ». On account of this second mention, « of silk and gold » was added after « tout les dras », and that new text is at the basis of FA. But then, from that new text, another copyist suppressed the repetition of the « cloths of silk and gold », and left only the first mention, where « of silk and gold » was wrong; this would be the stage of F and R.

In a document written at Caffa in 1290, « in mossorinis » is probably another spelling (abl. plural) of muslin (BRÄTIANU, *Actes des notaires*, 269). The Chinese also knew muslin in the 13th cent. under the name of 麼斯 *mo-ssü* (= \**mosil*); BRETSCHNEIDER had suspected it (*Br*, I, 89; II, 122); in *TP*, 1933, 437-438, I have shown that the same expression survived until the first half of the 15th cent., and, reduced to *mu* (= *mo*), gave birth to derived terms for different sorts of muslins.

Apart from « mosolin » as the name of muslin, Polo uses the word as the name of « grandisme mercaanz » who carry abroad all sorts of costly products. YULE says (*Y*, I, 62) he has found no clue for the application of « mosolini » to a class of merchants, but quotes from Le Quien a letter written by Innocent IV in 1244, where the different bodies of Oriental Christians are enumerated as « Jacobitae, Nestoritae, Georgiani, Graeci, Armeni, Maronitae et Mosolini ». As a matter of fact, this last term occurs in a number of texts, for instance in the much longer list of the bull *Cum hora undecima* of 1258, repeated in the similar bull of Aug. 13, 1291; the word is written there « Mosseliti » (cf. GOLUBOVICH, *Bibl. bio-bibl.*, I, 235; II, 476). It cannot be doubted that we