

samite. RAMUSIO, who never uses the name, renders it *veli sottilissimi, tele sottilissime*, or simply *veli*; it existed in Italian, however, as *zendado*, which often occurs in Pegolotti (EVANS, 434), but seems to have been out of use in RAMUSIO's day.

The etymologies proposed for Fr. *sendal* (later *sandal*) or Ital. *zendado* are not satisfactory (cf. HEYD, *Hist. du commerce*, II, 701; Y², III, 155). Arab. *sündüs*, a rare name of a silk textile, can hardly be adduced, nor can it itself be easily connected with « Sind », India (cf. Y, II, 11). Our dictionaries are generally in favour of a derivation from the Greek *σινδών*, said to have first referred to a fine Indian cotton cloth. It is true that Z and LT give *sendon* as the Latin equivalent of « sendal », and there are other instances of the same translation elsewhere. But FRANCISQUE-MICHEL (*Rech. sur le commerce des étoffes d'or et d'argent*, I, 158-159; II, 198-220) was right when he distinguished the two words as fundamentally different. This is shown by the very quotation given by YULE from the *Mistere de la Passion*, where both words occur side by side (« de sidonnes et de cendaulx »).

In the chapter devoted to the prowess of Qaidu's daughter « Aigiaruc » (*q. v.*), it is said in F that, for the contest of the princess with her suitor, both appeared clad in « sendal ». FA and FB speak of samite for the princess and of « sendal » for the young man (cf. I, 454; Y, II, 464). But Z has *corium* in both cases (111 v^o, in *cocta corij cerui*, « cerui » may be original; but it may also be a wrong duplication of « corij »), and this different reading has been adopted in RR, 366, and in B¹, 383, which both have « leather ». I do not think that Z, even with some apparent support in an unintelligible sentence of V, should here outweigh the French Mss. and LT. Taffeta may not seem to be a very appropriate material for competitors in a wrestling match, but no more or still less is leather, and we must make due allowance for the solemnity of the competition and the quality of the participants.

[The *O. E. D.* s. v. *sendal* says « It is probable that the word is ultimately derived from Greek *σινδών*; but the history of the form is obscure. » *S. O. D.* 1933 says it is an adoption of an old French or common Romanic word, and (2) used to translate *sendon*.]

O. E. D. and *S. O. D.* s. v. *sendon* say « probably of Oriental origin ». A. C. M.]

336. SICHINTINGIU

<i>queifigui</i> V	<i>sichugni</i> VA	<i>singhitinghi</i> TA ³
<i>sichicigui</i> FA	<i>sietinguin</i> VB	<i>sitingui</i> R
<i>sichintingiu</i> F	<i>sincinc[iu]</i> VL	<i>suchintin</i> LT
<i>sichintingui</i> P	<i>singhitigni</i> TA ¹	<i>sychiguy</i> FB

The current views can be found in Y, I, 345-346; nothing is to be derived from *Ch*, II, 20-22. PALLADIUS' real hypothesis is 西建州 Hsi-Chien-chou (*Si-Kien-chou), « Western Chien-chou » (*Kommentariï*, 33-35), but I do not see how to reconcile it with the fact that the Chien-chou preferred by PALLADIUS, a little west of Girin (Chi-lin), is the Eastern one. I have mentioned under