

attested in the first half of the 6th cent. in the region of Turfan by the *Liang shu* has found no counterpart in another oasis of Chinese Turkestan.

Cotton cultivation was already practised in Kuang-tung (and Hainan) and Fu-chien at the end of the 11th cent.

North-western China is mentioned for the first time as a cotton-growing region in the *Nung shu*; before 1276, the cultivation of cotton had spread to the region of the lower Yang-tzū and to Ssü-ch'uan. The first mention of cotton cultivation in central China occurs in the YS.

The probabilities are that the cotton plant came to Chiang-nan from Hai-nan.

One century after Polo, the use of cotton was universally adopted.

See p. 484-507.

COTTON. KARPASA > KU-PEI : an usual Sanskrit word for cotton and cotton goods of any sort is *karpāsa*.

The Uighur word for cotton is *kābāz*, derived from a Prākṛit form of *karpāsa* (cf. Pali *kap-pāsa*).

Although Ch. *po-tieh* has been used as an equivalent of *karpāsa* > *kābāz*, its meaning was « cotton goods », the Uighur word for which was *bōz*.

Modern Mongolian *kūbüng*, « cotton » and Manchu *kubun* are probably borrowed from Ch. *ku-pei*.

Karpāsa reached China, from the south, in a transcription *chi-pei* or *ku-pei*; *ku-pei* is probably the primitive form.

Karpāsa occurs in Chinese translations of Buddhist texts once as *chieh-pei-so*, usually as *chieh-po-yü* and *chieh-pei*; these forms are based on Prākṛit forms beginning like Pali *kappāsa*.

Ku-pei would suppose **kupāi*, which can easily be reconciled with **kappai*, corresponding to Pali *kappāsi*; *chi-pei* would suppose **kirpāi* < **Skr. kārpāsi*.

The Indian name of the cotton which reached the Chinese in the 5th cent. from the southern

seas reached them as **kupāi* < **kappai*, itself < *kappāsi*.

See p. 433-442.

COTTON. KU-CHUNG : the only text in which the name occurs is the pseudo-Nan *yüeh chih* quotation by Li Shih-chên. The *ku-chung t'eng* (« creeper ») is hardly different from the *ku-lü t'eng* and one of the two forms must be a graphic corruption of the other.

The « *ku-chung* creeper » should disappear from Chinese botanical nomenclature.

See p. 456-459.

COTTON. MU-MIEN : this was the designation of unwoven cotton and of the tree or plant which produced cotton; *mu* means vegetal in contradistinction to *mien* or *ssü-mien*, « floss-silk ».

The earliest mention of *mu-mien* occurs in the *Wu-lu* of Chang Po (end of the 3rd cent.). The now usual name of cotton, *mien-hua*, does not often occur before the second half of the 17th cent., but it is fairly ancient.

See p. 459-465.

COTTON. PAN-CHIH-HUA : this name, which also occurs by corruption as *p'an-chih hua*, may originally have been a name of *Gossypium arboreum* and was later used for the *Bombax malabaricum*.

It is often said to be the same as *mu-mien*.

See p. 479-483.

COTTON. PO-TIEH : a connection between Ch. *po-tieh* and Turk. *pāhtā* cannot be retained. There is no reason to connect *po-tieh* with Central Asia.

The term is said to occur first in the *Hou-Han shu*; but the edict of Wên-ti mentioned in the *T'ai-p'ingyü-lan* may provide the earliest instance of *po-tieh*. *Tieh* alone, and not *po-tieh*, is the direct continuation, in the 3rd. cent., of the former.

Ta and *tu* as the designation of a cotton fabric.

Po is not a necessary constituent of the term and *tieh* alone was a sufficient designation of the textile.

Confusion has occurred in the meaning of *tieh*; however, it has always been the name of a fabric of vegetable origin.

See p. 442-452.

COTTON. The Relative Meaning of KU-PEI (CHI-PEI) and PO-TIEH : Both *ku-pei* (*chi-pei*) and *po-tieh* soon became the designation of textiles and a distinction was made between them.

As the specific name of a particular fabric, *ku-pei* was the coarse and *po-tieh* or *tieh*, the fine.

A distinction is hardly to be traced between them in Sung times, because *po-tieh* seems to have become an obsolete term by that time.

See p. 453-456.

COTTON. ŚĀLMALI : the word *shan-po*, given as a Sanskrit name of cotton (*śālmali*), never existed; it occurs as a catchword and is the apocopate name of a king of the *Asura*. The Chinese transcriptions of *śālmali* are based, not on *śālmali* itself (except *shē-la-mo-li*) but on forms without an *-l-* at the end of the first syllable.

See p. 466-468.

COTTON. SO-LO : its most ancient and frequent use is to render Skr. *śāla* or *sāla*, *Shorea robusta*.

It is used as the designation of the *t'ien shi-li*, i.e. the horsechestnut, *Aesculus chinensis*.

From T'ang times, it was adopted as a new name for the cotton tree of Yün-nan (also in the corrupt forms *p'o-lo*, *po-lo*) and is still in use nowadays.

A more ancient name of the cotton tree of Yün-nan is the so-called *wu-t'ung* tree.

So-lo, « cotton tree », is the transcription of Skr. *śāla*, *sāla*. Lolo *sala* was probably borrowed from *so-lo*.

See p. 468-479.

COTTON. TOU-LO-MIEN : this is a first term which Chinese commentators have generally equated to cotton, and in which *tou-lo* transcribes Skr. *tūlā*.