

and the latter a fine textile. In the Glossary of the T'ang Annals the word *tie* is explained as "fine hair" 細毛 and "hair cloth" 毛布; these terms indeed refer to cotton stuffs, but simultaneously hint at the fact that the real nature of cotton was not yet generally known to the Chinese of the T'ang period. In the *Kwan yü ki*, *po-tie* is named as a product of Turfan; the threads, it is said, are derived from wild silkworms, and resemble fine hemp.

Russian *altabás* ("gold or silver brocade," "Persian brocade": DAL'), Polish *altembas*, and French *altobas*, in my opinion, are nothing but reproductions of Arabic-Persian *al-dībādž*, discussed above. The explanation from Italian *alto-basso* is a jocular popular etymology; and the derivation from Turkish *altun* ("gold") and *b'az* ("textile")¹ is likewise a failure. The fact that textiles of this description were subsequently manufactured in Europe has nothing to do, nor does it conflict, with the derivation of the name which Inostrantsev wrongly seeks in Europe.² In the seventeenth century the Russians received *altabás* from the Greeks; and Ibn Rosteh, who wrote about A.D. 903, speaks then of Greek *dībādž*.³ According to Makkari, *dībādž* were manufactured by the Arabs in Almeria, Spain,⁴ the centre of the Arabic silk industry.⁵

70. 𦉰𦉱 *t'a-teñ*, *dap (=楊)⁶-dañ (=登), tap-tañ, woollen rugs. The name of this textile occurs in the *Wei lio* of the third century A.D. as a product of the anterior Orient (Ta Ts'in),⁷ and in the Han Annals

for cotton (VIAL, Dictionnaire français lo-lo, p. 97). Likewise it is *sa-la* in P'u-p'a, *sō-lō* in Čō-ko (*Bull. de l'Ecole française*, Vol. IX, p. 554). In the same manner I believe that *ku-džuñ was the name of the same or a similar tree in the language of the aborigines of Kwei-čou. Compare Lepcha *ka-čuk ki kuñ* ("cotton-tree"), Siñ-p'o *ga-duñ* ("cotton-tree"), given by J. F. NEEDHAM (*Outline Grammar of the Singpho Language*, p. 90, Shillong, 1889), and Meo *čoa* ("cotton"), indicated by M. L. PIERLOT (*Vocabulaire méo*, Actes du XIV^e Congrès int. des Orientalistes Alger 1905, pt. I, p. 150).

¹ Proposed by Savel'ev in *Erman's Archiv*, Vol. VII, 1848, p. 228.

² K. INOSTRANTSEV, *Iz istorii starinnyx tkanei* (*Zapiski Oriental Section Russian Archaeol. Soc.*, Vol. XIII, 1901, pp. 081-084).

³ G. JACOB, *Handelsartikel*, p. 7; *Waren beim arabisch-nordischen Verkehr*, p. 16.

⁴ G. MIGEON, *Manuel d'art musulman*, Vol. II, p. 420.

⁵ DEFREMERY, *Journal asiatique*, 1854, p. 168; FRANCISQUE-MICHEL, *Recherches sur le commerce, la fabrication et l'usage des étoffes de soie, d'or et d'argent*, Vol. I, pp. 232, 284-290 (Paris, 1852).

⁶ The *fan ts'ie* is 徒賴; that is, *du-kiap = d'iap (*Yi ts'ie kin yin i*, Ch. 19, p. 9 b), or 它闔 *du-hap = dap (*Hou Han šu*, Ch. 118, p. 5 b).

⁷ F. HIRTH, *China and the Roman Orient*, pp. 71, 112, 113, 255. *T'a-teñ* of five and nine colors are specified.