

as a product of India.¹ In the Sui Annals it appears as a product of Persia.² CHAVANNES has justly rejected the fantastic explanation given in the dictionary *Ši min*, which merely rests on an attempt at punning. The term, in fact, represents a transcription that corresponds to a Middle-Persian word connected with the root $\sqrt{tāb}$ ("to spin"): cf. Persian *tāftan* ("to twist, to spin"), *tābaδ* ("he spins"), *tāfta* or *tāfte* ("garment woven of linen, kind of silken cloth, taffeta"). Greek *τάπησ* and *ταπήτιον* (frequent in the Papyri; *ταπίδουφοι*, "rug-weavers") are derived from Iranian.³ There is a later Attic form *δάπις*. The Middle-Persian form on which the Chinese transcription is based was perhaps **tāptān*, *tāpetān*, *-ān* being the termination of the plural. The Persian word resulted in our *taffeta* (med. Latin *taffata*, Italian *taffetà*, Spanish *tafetán*).

71. To the same type as the preceding one belongs another Chinese transcription, 拓壁 *čo(t'o)-pi*, 柘辟 *tso-p'i*, or 柘必 *tso-pi*, dance-rugs sent to China in A.D. 718 and 719 from Māimargh and Bukhārā respectively.⁴ These forms correspond to an ancient **ta-bik* (壁 or 辟) or **ta-biδ* (必), and apparently go back to two Middle-Persian forms **tābiχ* and **tābeδ* or **tābiδ* (or possibly with medial *p*).⁵

72. More particularly we hear in the relations of China with Persia about a class of textiles styled *yüe no pu* 越諾布.⁶ As far as I know, this term occurs for the first time in the Annals of the Sui Dynasty (A.D. 590–617), in the notice on Po-se (Persia).⁷ This indicates that the object in question, and the term denoting it, hailed from Sasanian Persia.

¹ E. CHAVANNES, *Les Pays d'occident d'après le Heou Han Chou (T'oung Pao, 1907, p. 193)*. Likewise in the *Nan šī* (Ch. 78, p. 5 b) and in Čao Žu-kwa (translation of HIRTH and ROCKHILL, p. 111).

² *Sui šu*, Ch. 83, p. 7 b.

³ P. HORN, *Grundriss iran. Phil.*, Vol. I, pt. 2, p. 137. NÖLDEKE'S notion (*Persische Studien*, II, p. 40) that Persian *tanbasa* ("rug, carpet") should be derived from the Greek word, in my opinion, is erroneous.

⁴ CHAVANNES, *T'oung Pao*, 1904, p. 34.

⁵ These two parallels possibly are apt to shed light on the Old High-German duplicates *teppih* and *teppid*. The latter has been traced directly to Italian *tappeto* (Latin *tapēte*, *tapētum*), but the origin of the spirant *χ* in *teppih* has not yet been explained, and can hardly be derived from the final *t*. Would derivation from an Iranian source, direct or indirect, be possible?

⁶ According to HIRTH (*Chau Ju-kua*, p. 220), "a light cotton gauze or muslin, of two kinds, pure white, and spangled with gold"; but this is a doubtful explanation.

⁷ *Sui šu*, Ch. 83, p. 7 b. This first citation of the term has escaped all previous writers on the subject,—Hirth, Chavannes, and Pelliot. From the *Sui šu* the text passed into the *T'ai p'in hwan yü ki* (Ch. 185, p. 18 b).