

In the T'ang Annals we read that in the beginning of the period K'ai-yüan (A.D. 713-741) the country of K'an (Sogdiana), an Iranian region, sent as tribute to the Chinese Court coats-of-mail, cups of rock-crystal, bottles of agate, ostrich-eggs, textiles styled *yüe no*, dwarfs, and dancing-girls of Hu-süan 胡旋 (Xwārisim).¹ In the *Ts'e fu yüan kwei* the date of this event is more accurately fixed in the year 718.² The *Man šu*, written by Fan Čo of the T'ang period, about A.D. 860,³ mentions *yüe no* as a product of the Small P'o-lo-men 小婆羅門 (Brāhmaṇa) country, which was conterminous with P'iao 驃 (Burma) and Mi-č'en (*Midžen) 彌臣.⁴ This case offers a parallel to the presence of *tie* in the Ai-lao country in Yün-nan.

The Annals of the Sung mention *yüe no* as exported by the Arabs into China.⁵ The *Lin wai tai ta*,⁶ written by Čou K'ü-fei in 1178, mentions white *yüe-no* stuffs in the countries of the Arabs, in Bagdād, and *yüe-no* stuffs in the country Mi 機.

HIRTH⁷ was the first to reveal the term *yüe no* in Čao Žu-kwa, who attributes white stuffs of this name to Bagdād. His transcription *yüit-nok*, made on the basis of Cantonese, has no value for the phonetic restoration of the name, and his hypothetical identification with *cutanee* must be rejected; but as to his collocation of the second element with Marco Polo's *nac*, he was on the right trail. He was embarrassed, however, by the first element *yüe*, "which can in no way be explained from Chinese and yet forms part of the foreign term." Hence in his complete translation of the work⁸ he admits that the term cannot as yet be identified. His further statement, that in the passage of the *T'an šu*, quoted above, the question is possibly of a country *yüe-no* (Bukhārā), rests on a misunderstanding of the text, which speaks only of a textile or textiles. The previous failures in explaining the term simply result from the fact that no serious attempt was made to restore

¹ Cf. CHAVANNES, Documents sur les Tou-kiue occidentaux, pp. 136, 378, with the rectification of PELLIOT (*Bull. de l'Ecole française*, Vol. IV, 1904, p. 483). Regarding the dances of Hu-süan, see *Kin šu hwi yüan kiao k'an ki* 近事會元校勘記 (p. 3), Critical Annotations on the *Kin šu hwi yüan* by Li Šan-kiao 李上交 of the Sung (in *Ki fu ts'un šu*, t'ao 10).

² CHAVANNES, *T'oung Pao*, 1904, p. 35.

³ See above, p. 468.

⁴ *Man šu*, p. 44 b (ed. of *Yün-nan pei čen č'i*). Regarding Mi-č'en, see PELLIOT, *Bull. de l'Ecole française*, Vol. IV, p. 171.

⁵ *Sun šu*, Ch. 490; and BRETSCHNEIDER, Knowledge possessed by the Chinese of the Arabs, p. 12. Bretschneider admitted that this product was unknown to him.

⁶ Ch. 3, pp. 2-3.

⁷ *Länder des Islam*, p. 42 (Leiden, 1894).

⁸ Chau Ju-kua, p. 220.