

it to its ancient phonetic condition.¹ Moreover, it was not recognized that *yüe no* represents a combination of two Iranian words, and that each of these elements denotes a particular Iranian textile.

(1) The ancient articulation of what is now sounded *yüe* 越 was *vat, vaδ, wiäδ, or, with liquid final, *var or *val.² Thus it may well be inferred that the Chinese transcription answers to a Middle-Persian form of a type *vār or *vāl. There is a Persian word *barnū* or *barnūn* ("brocade"), *vālā*, which means "a kind of silken stuff,"³ and *bālās*, "a kind of fine, soft, thin armosin silk, an old piece of cloth, a kind of coarse woollen stuff."⁴

(2) 諾 *no* corresponds to an ancient *nak,⁵ and is easily identified with Persian *nax* (*nakh*), "a carpet beautiful on both sides, having a long pile; a small carpet with a short pile; a raw thread of yarn of any sort,"⁶ but also "brocade." The early mention of the Chinese term, especially in the Sui Annals, renders it quite certain that the word *nak* or *nax* was even an element of the Middle-Persian language. Hitherto it had been revealed only in mediæval authors, the *Yüan č'ao pi šī*,

¹ DE GOEJE's identification of *yüe-no pu* with *djannābī* (in HIRTH, *Länder des Islam*, p. 61) is a complete failure: *pu* ("cloth") does not form part of the transcription, which can only be read *vaδ-nak*, *var-nak*, or *val-nak*. TSUBOI KUMAZO (*Actes XII^e Congrès international des Orientalistes Rome 1899*, Vol. II, p. 112) has already opposed this unfortunate suggestion.

² For examples, see CHAVANNES, *Mémoires historiques de Se-ma Ts'ien*, Vol. IV, p. 559; and particularly cf. PELLLOT, *Journal asiatique*, 1914, II, p. 392.

³ STEINGASS, *Persian-English Dictionary*, p. 1453. HORN (*Grundriss iran. Phil.*, Vol. I, pt. 2, p. 29) translates the word "a fine stuff," and regards it as a loan-word from Greek βῆλον ("veil"), first proposed, I believe, by NÖLDEKE (*Persische Studien*, II, p. 39). This etymology is not convincing to me. On the contrary, *vālā* is a genuine Persian word, meaning "eminent, exalted, high, respectable, sublime, noble"; and it is quite plausible that this attribute was transferred to a fine textile. It was, further, the Persians who taught the Greeks lessons in textile art, but not the reverse. F. JUSTI (*Iranisches Namenbuch*, p. 516) attributes to *vālā* also the meaning "banner of silk."

⁴ STEINGASS, *op. cit.*, p. 150. The Iranian character of this word is indicated by Waxī *palās*, Sariqolī *palūs* ("coarse woollen cloth") of the Pamir languages. Perhaps also Persian *bat* ("stuff of fine wool"), Waxī *bōt*, Sariqolī *bél* (cf. W. TOMASCHKE, *Pamirdialekte, Sitzber. Wiener Akad.*, 1880, p. 807) may be enlisted as possible prototypes of Chinese *vat, val; but I do not believe with Tomaschek that this series bears any relation to Sanskrit *paṭṭa* and *lāṭa* or Armenian *lōtik* ("mantle"). The latter, in my opinion, is a loan-word from Greek λῶδιξ ("cover, rug"), that appears in the *Periplus* (§ 24) and in the Greek Papyri of the first century A.D. (T. REIL, *Beiträge zur Kenntnis des Gewerbes im hellenistischen Ägypten*, p. 118).

⁵ See, for instance, *T'oung Pao*, 1914, p. 77, and 1915, p. 8, where the character in question serves for transcribing Tibetan *nag*. It further corresponds to *nak* in Annamese, Korean, and Japanese, as well as in the transcriptions of Sanskrit words.

⁶ STEINGASS, *Persian-English Dictionary*, p. 1391.