

tioned in the Ming history as having been sent as a present in 1392 from Samarkand. The Ming Geography, as stated by BRETSCHNEIDER,¹ mentions this stuff as a manufacture of Bengal and So-li, saying that it is woven from wool and is downy. There is a red and a green kind. Bretschneider's view, that by *sa-ha-la* the Persian *šāl* is intended, must be rejected.² In the *Yin yai šen lan* of 1416, *sa-ha-la* is enumerated among the goods shipped from Malacca, being identified by GROENEVELDT with Malayan *saklat* or *sahalat*.³ *Sa-ha-la* is further mentioned for Ormuz and Aden.⁴

In the *Ko ku yao lun* 格古要論, written by Ts'ao Čao 曹昭 in 1387, revised and enlarged in 1459 by Wan Tso 王佐,⁵ we meet this word in the transcription 灑 (= 洒) 海刺 *sa-hai-la*,⁶ which is said to come from Tibet 西番 in pieces three feet in width, woven from wool, strong and thick like felt, and highly esteemed by Tibetans. Under the heading *p'u-lo* 普羅 (= Tibetan *p'rug*)⁷ it is said in the same work that this Tibetan woollen stuff resembles *sa-hai-la*.

Persian *sakirlāt*, *sagirlāt*, has been placed on a par with Chinese *sa-ha-la* by T. WATTERS⁸ and A. HOUTUM-SCHINDLER;⁹ it is not this Persian word, however, that is at the root of Chinese *sa-ha-la*, but *saqalāt* or *saqallāt*, also *saqalāt*, *saqallāt* ("scarlet cloth"). Dr. E. D. Ross¹⁰ has been so fortunate as to discover in a Chinese-Persian vocabulary of 1549 the equation: Chinese *sa-ha-la* = Persian *saqalat*. This settles the problem definitely. There is, further, Persian *saqlātūn* or *saqlātīn*, said to mean "a city in Rūm where scarlet cloth is made, scarlet cloth or dress made from it." The latter name is mentioned as early as A.D. 1040 and 1150 by Baihaki and Edrīsī respectively.¹¹ According to Edrīsī, it was a silk product of Almeria in Spain, which is doubtless meant by the city of Rūm. Yāqūt tells of its manufacture in Tabrīz,

¹ Mediaeval Researches, Vol. II, p. 258.

² Regarding the Chinese transcription of this Persian word, see ROCKHILL, *T'oung Pao*, 1915, p. 459.

³ Notes on the Malay Archipelago, p. 253.

⁴ ROCKHILL, *T'oung Pao*, 1915, pp. 444, 606, 608. It does not follow from the text, however, that *sa-ha-la* was a kind of thin veiling or gauze, as the following term (or terms) 縠紗 is apparently a matter in itself.

⁵ Ch. 8, p. 4 b (ed. of *Si yin hūan ts'un šu*).

⁶ This mode of writing is also given in the *Č'an wu č'i*, cited above.

⁷ *T'oung Pao*, 1914, p. 91.

⁸ Essays on the Chinese Language, p. 342.

⁹ *Journal As. Soc. Bengal*, Vol. VI, 1910, p. 265.

¹⁰ *Journal As. Soc. Bengal*, Vol. IV, 1908, p. 403.

¹¹ YULE, Hobson-Jobson, p. 861.