

so that the Chinese reference to Samarkand becomes intelligible. The Chinese reports of *sa-ha-la* in India, Ormuz, and Aden, however, evidently refer to European broadcloth, as does also Tibetan *sag-lad*.¹

The *Ain-i Akbari* speaks of *suklāt* (*saqalāt*) of Rūm (Turkey), Farangī (Europe), and Purtagālī (Portugal); and the Persian word is now applied to certain woollen stuffs, and particularly to European broadcloth.

The Persian words *sakirlāt* and *saqalāt* are not interrelated, as is shown by two sets of European terms which are traced to the two Persian types: *sakirlāt* is regarded as the ancestor of "scarlet" (med. Latin *scarlatum*, *scarlata*; Old French *escarlate*, New French *écarlate*, Middle English *scarlat*, etc.); *saqlātūn* or *siqlātūn* is made responsible for Old French *siglaton*, Provençal *sisclaton* (twelfth century), English obs. *ciclatoun* (as early as 1225), Middle High German *ciclāt* or *siglāt*. Whether the alleged derivations from the Persian are correct is a debatable point, which cannot be discussed here; the derivation of *siglaton* from Greek *κυκλᾶς* (*cyclas*), due to Du Cange, is still less plausible.² Dr. Ross (*l.c.*) holds that "the origin of the word scarlet seems to be wrapped in mystery, and there seems to be little in favor of the argument that the word can be traced to Arabic or Persian sources."

76. Toward the close of the reign of Kao Tsuñ 高宗, better known as Wen Č'en 文成 (A.D. 452-465) of the Hou Wei dynasty (386-532), the king of Su-le (Kashgar) sent an emissary to present a garment (*kāṣāya*) of Čakyamuni Buddha, over twenty feet in length. On examination, Kao Tsuñ satisfied himself that it was a Buddha robe. It proved a miracle, for, in order to get at the real facts, the Emperor had the cloth put to a test and exposed to a violent fire for a full day, but it was not consumed by the flames. All spectators were startled and spell-bound.³ This test has repeatedly been made everywhere with asbestine cloth, of which many examples are given in my article "Asbestos and Salamander."⁴ The Chinese themselves have recognized without difficulty that this Buddha relic of Kashgar was made of an asbestine material. In the *Lu č'an kuñ ši k'i*,⁵ a modern work,

¹ See Loan-Words in Tibetan, No. 119.

² Cf. also F.-MICHEL, *Recherches sur le commerce etc., des étoffes de soie*, Vol. I, pp. 233-235. The Greek word in question does not refer to a stuff, but to a robe (*κυκλᾶς*, "round, circular," scil., *εσθής*, "a woman's garment with a border all round it"). *Cycladatus* in Suetonius (Caligula, LII) denotes a tunic with a rich border.

³ *Wei šu*, Ch. 102, p. 4 b.

⁴ *T'oung Pao*, 1915, pp. 299-373.

⁵ Ed. of *Ts'in čao t'an ts'un šu*, p. 40 (see above, p. 346). On p. 41 b there is a notice of fire-proof cloth, consisting of quotations from earlier works, which are all contained in my article.