

of ancient papers, has included the fibre of *Morus alba* and *M. nigra* among the materials to which his researches extended.

Mulberry-bark paper is ascribed to Bengal in the *Si yan č'ao kuñ tien lu* 西洋朝貢典錄 by Hwañ Siñ-ts'en 黃省曾, published in 1520.<sup>1</sup> Such paper is still made in Corea also, and is thicker and more solid than that of China.<sup>2</sup> The bark of a species of mulberry is utilized by the Shan for the same purpose.<sup>3</sup>

As the mulberry-tree is eagerly cultivated in Persia in connection with the silk-industry, it is possible also that the Persian paper in the bank-notes of the Mongols was a product of the mulberry.<sup>4</sup> At any rate, good Marco Polo is cleared, and his veracity and exactness have been established again.

Before the introduction of rag-paper the Persians availed themselves of parchment as writing-material. It is supposed by Herzfeld that Darius Hystaspes introduced the use of leather into the royal archives, but this interpretation has been contested.<sup>5</sup> A fragment of Ctesias preserved by Diodorus<sup>6</sup> mentions the employment of parchment (*διφθέρα*) in the royal archives of Persia. The practice seems to be of Semitic, probably Syrian, origin. In the business life of the Romans, parchment (*membrana*) superseded wooden tablets in the first century A.D.<sup>7</sup> The Avesta and Zend written on prepared cow-skins with gold ink is mentioned in the *Artāi-vīrāf-nāmak* (I, 7). The Iranian word *pōst* ("skin") resulted in Sanskrit *pusta* or *pustaka* ("volume, book"),<sup>8</sup> from which Tibetan *po-ti* is derived.<sup>9</sup> On the other hand, the Persians have borrowed from the Greek *διφθέρα* ("skin, parchment") their word *daftar* or *defter* ("book," Arabic *daftar, diftar*), which likewise

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belongs to the oldest cultivated plants of the Chinese (see above, p. 293), and that hemp paper is already listed among the papers invented by Ts'ai Lun in A.D. 105 (cf. CHAVANNES, *Les Livres chinois avant l'invention du papier*, *Journal asiatique*, 1905, p. 6 of the reprint).

<sup>1</sup> Ch. B., p. 10 b (ed. of *Pie hia čai ts'un šu*).

<sup>2</sup> C. DALLET, *Histoire de l'église de Corée*, Vol. I, p. CLXXXIII.

<sup>3</sup> J. G. SCOTT and J. P. HARDIMAN, *Gazetteer of Upper Burma and the Shan States*, pt. I, Vol. II, p. 411.

<sup>4</sup> The Persian word for the mulberry, *tūd*, is supposed to be a loan-word from Aramaic (HORN, *Grundriss iran. Phil.*, Vol. I, pt. 2, p. 6); but this is erroneous (see below, p. 582).

<sup>5</sup> Cf. V. GARDTHAUSEN, *Buchwesen im Altertum*, p. 91.

<sup>6</sup> II, 32.

<sup>7</sup> K. DZIATZKO, *Ausgewählte Kapitel des antiken Buchwesens*, p. 131.

<sup>8</sup> R. GAUTHIOT in *Mémoires Soc. de Linguistique*, Vol. XIX, 1915, p. 130.

<sup>9</sup> *T'oung Pao*, 1916, p. 452.