

laws, that a Chinese initial *dʒ* was reproduced in Iranian by the palatal surd *č*. It is this phonetic agreement on the one hand, and the coincidence of the Sanskrit, Iranian, and Greek names for China on the other, which induce me to admit the Ts'in etymology as a possible theory; that the derivation has really been thus, no one can assert positively. The presence of the designation Ts'in for Chinese during the Han is an historical accessory, but it does not form a fundamental link in the evidence.

33. The preceding notes should be considered only as an outline of a series of studies which should be further developed by the co-operation of Persian scholars and Arabists familiar with the Arabic sources on the history and geography of Iran. A comprehensive study of all Persian sources relating to China would also be very welcome. Another interesting task to be pursued in this connection would be an attempt to trace the development of the idealized portrait which the Persian and Arabic poets have sketched of the Chinese. It is known that in the Oriental versions of the Alexander Romance the Chinese make their appearance as one of the numerous nations visited by Alexander the Great (Iskandar). In Firdausi's (935-1025) version he travels to China as his own ambassador, and is honorably received by the Fagfūr (Son of Heaven), to whom he delivers a letter confirming his possessions and dignities, provided he will acknowledge Iskandar as his lord and pay tribute of all fruits of his country; to this the Fagfūr consents. In Nizāmi's (1141-1203) *Iskandarnāme* ("Book of Alexander"), Iskandar betakes himself from India by way of Tibet to China, where a contest between the Greek and Chinese painters takes place, the former ultimately carrying the day.¹ In the Ethiopic version of the Alexander story, "the king of China commanded that they should spread out costly stuffs upon a couch, and the couch was made of gold ornamented with jewels and inlaid with a design in gold; and he sat in his hall, and his princes and nobles were round about him, and when he spake they made answer unto him and spake submissively. Then he commanded the captain to bring in Alexander the ambassador. Now when I Alexander had come in with the captain, he made me to stand before the King, and the men stood up dressed in raiment of gold and silver; and I stood there a long time and none spake unto me."² The Kowtow (*k'o-t'ou*) question was evidently not raised. It is still more amusing to read farther on that the king of China made the ambassador sit by his side upon the couch,—an impossible situation. The Fagfūr sent to Alexander garments of finely woven stuff, one hundred pounds

¹ Cf. F. SPIEGEL, *Die Alexandersage bei den Orientalen*, pp. 31, 46.

² E. A. W. BUDGE, *Life and Exploits of Alexander the Great*, p. 173.