

lazuli (cf. *Y*, I, 162; CHAVANNES, *Doc. sur les Tou-kiue*, 159; LAUFER, *Sino-Iranica*, 520). I may add that the whole paragraph in the *Hsin T'ang shu* is taken from Hsüan-tsang (JULIEN, *Mém.*, II, 200, where «or pur» is a mistranslation of *chin-ching*). In the same chapter, in the notice on Fu-lin, mention is made of a tribute including «green [lū] *chin-ching*» (cf. HIRTH, *China and the Roman Orient*, 54, 86, who does not know how to translate it; but his hypothesis of «dust» must be excluded; VISDELOU was perhaps right in thinking of emeralds). The information on the *chin-ching* produced in Kurān has also passed into *T'ang hui yao*, 100, 2 a, and *T'ai-p'ing huan-yü chi*, 186, 11 b.

With Hsüan-tsang, we go back to the first half of the 7th cent., but I can establish that *chin-ching*, with the same meaning, is at least two centuries older. In the 6th chapter of the *Ta-fang-têng ta-chi ching* (NANJIÖ, No. 61), translated in A. D. 397-418, there is a list of the 32 «principal signs» (*hsiang, lakṣaṇa*) of the Great Man (*Tōkyō Trip.* of Meiji, ㄨ, I, 33 b-34 a). The list is not in its usual order, and it enumerates 34 *lakṣaṇa* actually, instead of 32. The 32nd *lakṣaṇa* is to have «hair of the colour of *chin-ching*». Now, although there is no such *lakṣaṇa* in the traditional list, one of the last among the 80 «secondary signs» or *anuvyañjana* is variously called (cf. BURNOUF, *Lotus de la Bonne Loi*, II, 605; *Mahāvvyutpatti*, ed. Sakaki, 342) *asitakeśa*, «with black hair»; *bhramarasadrśakeśatā*, «the quality of having hair similar to the [black] bee»; *sunīlakesatā* (in Pali). BURNOUF says the last term means «the quality of having very black hair», but *sunīla* means «very blue» (cf. FINOT, *Lapidaires indiens*, 47), and *sunīlaka* is even listed as a name of the sapphire. Now, in the *Pentaglot Vocabulary*, compiled in the 18th cent., the corresponding *anuvyañjana* is explained in Chinese as «the colour of his hair is [like] 青球 *ch'ing-ch'iu*», which A. RÉMUSAT (*Mél. asiat.* I, 173) and DE HARLEZ (*TP*, 1896, 372) have rendered by «his hair is of the colour of lapis-lazuli». *Ch'ing-ch'iu*, «blue-green gem», is not attested elsewhere, and the Skr. of the *Pentaglot Vocabulary*, as BURNOUF (II, 605) has already remarked, is of no help, since, through the omission of a Chinese and of the following Skr. term, there is no real Skr. correspondence here for the Chinese; but RÉMUSAT and DE HARLEZ have been guided in their translation by the Mongol and Manchu equivalents *rašivar* and *rasivar*, which are indubitably lapis-lazuli. Although I have not tried to follow the tradition through all its stages, it is certain that, until a late period, it was admitted that the Great Man had hair of the colour of lapis-lazuli, and we are entitled to translate *chin-ching* by lapis-lazuli when we find it used in the same way in the beginning of the 5th cent.

The first time that Polo speaks of «açur» is in reference to Badaḥšan, and there is no doubt that he meant then lapis-lazuli, and that he was right in doing so. The case is somewhat different in his chapter on «Tenduc» (north-west Shan-hsi). YULE (*Y*, I, 289) has already quoted MARTINI, *Atlas Sinensis*, 50, who, in his paragraph on the Ta-t'ung prefecture, says: «On trouve dans ses montagnes de très bonne pierre d'Azur», and DU HALDE who, speaking also of Ta-t'ung, writes: «On trouve dans ses montagnes d'excellentes pierres d'azur» (YULE's quotation, taken from ASTLEY, is not a literal rendering). I do not think that lapis-lazuli was really found in Ta-t'ung. The T'ang and Yüan geographies are silent on the subject, but the *Ta-Ch'ing i-t'ung chih* (III, *in fine*) has a paragraph on 石綠 *shih-lü*, which, according to the gazetteer of the prefecture, is to be found on a mountain called, for that reason, Shih-lü-shan. Now *shih-lü*, «stone-