

on the *Chêng-lei pên-ts'ao*, the author of which was 唐慎微 T'ang Shên-wei. The *T'u-ching* is certainly the *T'u-ching pên-ts'ao*, written after 1057 by 蘇頌 Su Sung (cf. BRETSCHNEIDER, *Bot. sin.*, 47). And the *T'u-ching pên-ts'ao* may have quoted Su Kung, the author of one of the redactions of the *T'ang pên-ts'ao*, about the middle of the seventh century. I am not certain where the quotation from Su Kung ends, nor even the one from Su Sung, since the last sentences may have been added by MAO Chin himself.

*Tzŭ-pei*, «purple shell», is in fact an ancient term in Chinese, though it is not certain that, from the beginning, it referred to the same shell as in works posterior to our era. From the «Nine songs» (*Chiu-ko*) of the *Elegies of Ch'u*, we know that, as early as the third century B. C., the *tzŭ-pei* were used for decoration. In 179 B. C. the King of Nan-yüeh (= Canton), Chao T'o, sent 500 *tzŭ-pei* to the Han Emperor (*Ch'ien-Han shu*, 95, 5 b). Although the term does not occur in the *Êrh-ya*, Kuo P'o added it in his commentary on this work. In his commentary on the *Shan-hai ching* (section *Ta-huang nan ching*) he gives it as a synonym of *wên-pei* (the same «veined *pei*» which we have already seen in the *Shu ching*), although in the section *Hsi-shan ching* he suggests that another shell is the *wên-pei*. Ch'in Shih-huang-ti's tomb is already described in legendary fashion by Ssŭ-ma Ch'ien; it was a representation of the world, with rivers of quicksilver (cf. CHAVANNES, *Mém. historiques*, II, 194). The *Yüan-chien lei-han* (364, 25 a) quotes a no less fantastic description from the lost 三輔故事 *San-fu ku-shih*: a spring (*ch'üan*) of quicksilver had been arranged; the moon was made of a «brilliant pearl» (*ming-chu*); and in the «water» (probably = *shui-yin*, «water silver», quicksilver), there were many «veined shells» (*wên-pei*). Whatever the truth may be with regard to these earlier mentions, the certain fact is that since the fourth or fifth century *tzŭ-pei* (sometimes *ta-pei*) has been the designation of a well-defined shell, which is not the cowry but a bigger *Cypræa*, the *Cypræa macula*, as indicated by TARANZANO, *Vocabulaire*, I, 372. TARANZANO adds, as alternative names, *wên-pei*, which may go back to Kuo P'o's commentary on the *Shan-hai ching*, and 呀螺 *hsia-lo*, which is a mistake for 呀螺 *ya-lo*, «polishing shell». In the twelfth century there is an excellent description of the *ta-pei* or *tzŭ-pei* in Chou Ch'ü-fei's *Ling-wai tai-ta*, 7, 9 b.

For the true cowry, *Cypræa moneta*, TARANZANO gives only one designation 貨貝 *huo-pei*, «money shell», of which I know no literary example, but not 瑪瑙貝 *ma-nao-pei*, «agate shell», which is said by KUO Mo-jo to be now the scientific name of the cowry. As a matter of fact specific designations of the true cowry have been in use at least since the early fifth, and perhaps since the fourth, century of our era. Fa-hsien, c. A. D. 400, mentions the use of 貝齒 *pei-ch'ih*, «shell teeth», in India (cf. LEGGE, *A Record of Buddhist Kingdoms*, 43). The *T'ai-p'ing yü-lan* (807, 14 b) has preserved the following passage of 劉欣期 Liu Hsin-ch'i's 交州記 *Chiao-chou chi*: «The great *pei* (*ta-pei*) are produced in Jih-nan (Annam); they are like wine-cups. The small *pei* (*hsiao-pei*) are the *pei-ch'ih* («shell teeth»). They are effective against poison; all (? *i. e.* both kinds) exist with purple colour». The *Chiao-chou chi* cannot be later than the first half of the fifth century; it is even believed to go back to the fourth (cf. MASPERO, in *BEFEO*, XVIII, III, 22; the only difficulty for such a date is that a fragment, occurring in the edition of the *Ling-nan i-shu*, 2, 1 b, mentions the «king of Po-ssŭ», *i. e.* Persia, and, if the fragment be genuine, would antedate by more than half a century the earliest