

known mention of Po-ssü in Chinese texts; see PERSIE). The same form *pei-ch'ih*, certainly referring to the cowry, occurred in the *Ming-i pieh-lu* by T'ao Hung-ching (452-536, or 456-540; cf. *Pên-ts'ao kang-mu*, 46, 22 a). The *Liang shu* (54, 1 a), followed by the *Nan shih* (78, 1 a), gives the *pei-ch'ih* among the products of Lin-i (= Champa). In a note to ch. 6 of the *Suvarṇaprabhāsa* (黃, IX, 23 b), I-ching, discussing the value of the *kārṣāpaṇa*, reckons its value in *pei-ch'ih*; *pei-ch'ih* also occurs in his *Nan-hai chi-kuei nei-fa chuan* (致, VII, 89 b; cf. TAKAKUSU, *A Record of the Buddhist religion*, 192), and is still employed by Hui-lin, ch. 29 (爲, VIII, 180 a). The *T'ang pên-ts'ao* (= *Pên-ts'ao* of the T'ang, written in the 7th century) said (*T'ai-p'ing yü-lan*, 807, 14 a; this passage is not included in the sections of the [*Hsin-hsiu*] *pên-ts'ao* of 659 recovered from Japan and published in the *Chuan-hsi-lu ts'ung-shu*): «The 貝子 *pei-tzū* is called *pei-ch'ih*; it is produced in the Eastern Sea». As Su Sung says, the name *pei-ch'ih*, «shell teeth», was given to the cowry on account of the «teeth» on both sides of the slit in its flat underside. This term, which is not given by TARANZANO, also occurs more than once in early Buddhist commentaries quoted in the *Bonzo jiten*, 114-115 and 454-455. It is reversed as *ch'ih-pei*, «teeth shell», in *Chiu T'ang shu*, 198, 8 b, but correctly written *pei-ch'ih* in *Hsin T'ang shu*, 221 A, 10 b. As for *pei-tzū*, it occurs in ch. 2 of the *Aśokāvadāna* (NANJIŌ, *Catalogue*, No. 1343), translated in 512 (cf. also Hui-lin, ch. 76, in 爲, X, 22 a). In a work of c. A. D. 970 the cowry was called 白貝 *po-pei*, «white shell», a term which never became common (*Pen-ts'ao kang-mu*, *ibid.*). In his general description of India Hsüan-tsang says that the inhabitants use as currency «gold coins, silver coins, 貝珠 *pei-chu*, and small pearls (*hsiao-chu*)». JULIEN (*Mémoires*, I, 94) proposed to read *chu-pei* instead of *pei-chu*, and translated «pearl shells». However, it was not pearl oyster shells, but pearls themselves, which were occasionally used as a sort of currency. Even if we read *chu-pei* in this passage, we should be entitled to translate it «cowries» («shells [used as if they were] pearls»), because this is the explanation adopted by Hui-lin (爲, VIII, 150 b) when *chu-pei* occurs in ch. 76 of the *Avataṃsaka*. (As a matter of fact JULIEN, tacitly abandoning his «pearl shells», gives «cowries» in his *Index*, *Mémoires*, II, 546). *Chu-pei*, «cowries» occurs in a passage of the *Kuang-chih* on Burma (cf. *infra*, p. 555). The T'u-yü-hun women of Central Asia used to tie cowries (*chu-pei*) to the end of their plaited hair (*Sui-shu*, 83, 1 b; *Chiu T'ang shu*, 198, 4 b [confirmed by *T'ai-p'ing yü-lan*, 941, 1 a]; *Hsin T'ang shu*, 221 A, 5 b). In the notice of Liu-ch'iu (probably Formosa) in *Sui shu*, 81, 5 a, we are told that the men adorned their caps with *chu-pei*, and that the women sewed «spiral shells» (*lo*) on their clothes, and tied «small shells» (*hsiao pei*) to the lower hem; here again, I think that *chu-pei* means «cowry». But in Hsüan-tsang's text we should probably retain *pei-chu* («pearls [which are] shells») and translate it «cowries» just the same, since *pei-chu* is given as a synonym of *pei-ch'ih* in two early Japanese Buddhist commentaries quoted in FUJII's *Bongo jiten*, 114 and 454 (cf. also ODA Tokuno, 210²). Since T'ang times a current name of the cowry has been *pei-tzū*. Su Sung (1020-1101) says of it (*Pên-ts'ao kang-mu*, 46, 22 a): «The *pei-tzū* is the smallest of the *pei*; its shape is like [that of] a snail; it is about one inch long. Its colour is slightly white and red, but there are some which are dark purple and black. At present, many are strung together to be given to children as playthings. Northerners sew them as ornaments on to clothes and felt hats. Barbers use them