

in the silver and copper foundries of Kwañ-tuñ and Fu-kien. It is further mentioned briefly in the *Pen ts'ao yen i* of 1116,<sup>1</sup> which maintains that the kind with a color like gold is the best.

According to Yāqūt, mines of antimony, known under the name *razi*, litharge, lead, and vitriol, were in the environs of Donbawend or Demawend in the province of Kirmān.<sup>2</sup> In the Persian pharmacopœia of Abu Mansur, the medicinal properties of litharge are described under the Arabicized name *murdāsānj*, to which he adds the synonymous term *murtak*.<sup>3</sup> Pegoletti, in the fourteenth century, gives the word with a popular etymology as *morda sangue*.<sup>4</sup> The Dictionary of Four Languages<sup>5</sup> correlates Chinese *mi-t'o-señ* with Tibetan *gser-zil* (literally, "gold brightness"),<sup>6</sup> Manchu *čirčan*, and Mongol *jildunur*.<sup>7</sup>

81. PALLADIUS<sup>8</sup> offers a term 紫磨金 *tse-mo kin* with the meaning "gold from Persia," no source for it being cited. In the *Pen ts'ao kañ mu*,<sup>9</sup> the *tse-mo kin* of Po-se (Persia) is given as the first in a series of five kinds of gold of foreign countries,<sup>10</sup> without further explanation. The term occurs also in Buddhist literature: CHAVANNES<sup>11</sup> has found it in the text of a Jātaka, where he proposes as hypothetical translation, "un amas d'or raffiné rouge." It therefore seems to be unknown what the term signifies, although a special kind of gold or an alloy of gold is apparently intended. The *Šwi kin ču* 水經注<sup>12</sup> says that the first quality of gold, according to Chinese custom, is styled *tse-mo kin* (written as above); according to the custom of the barbarians, however, *yañ-mai* 陽邁. From this it would appear that *tse-mo* is a Chinese term, not a foreign one.

<sup>1</sup> Ch. 5, p. 6 b (ed. of Lu Sin-yüan).

<sup>2</sup> BARBIER DE MEYNARD, *op. cit.*, p. 237.

<sup>3</sup> ACHUNDOW, Abu Mansur, p. 139. This form goes back to Middle Persian *murtak* or *martak*.

<sup>4</sup> YULE, Cathay, new ed., Vol. III, p. 167.

<sup>5</sup> Ch. 22, p. 71.

<sup>6</sup> JAESCHKE, in his Tibetan Dictionary, was unable to explain this term.

<sup>7</sup> KOVALEVSKI, in his Mongol Dictionary, explains this word wrongly by "mica."

<sup>8</sup> Chinese-Russian Dictionary, Vol. II, p. 203.

<sup>9</sup> Ch. 8, p. 1 b.

<sup>10</sup> The four others are, the dark gold of the eastern regions, the red gold of Lin-yi, the gold of the Si-žuñ, and the gold of Čan-č'eñ (Camboja). The five kinds of foreign gold are mentioned as early as the tenth century in the *Pao ts'añ lun* 寶藏論.

<sup>11</sup> Fables et contes de l'Inde, in Actes du XIV<sup>e</sup> Congrès des Orientalistes, Vol. I, 1905, p. 103.

<sup>12</sup> Ch. 36, p. 18 b (ed. Wu-č'añ, 1877). See p. 622.