

se-se of the T'ang really were, that the T'ang *se-se* were apparently lost in the age of the Sung, and that substitutes merely designated by that name were then in vogue.

Under the Yüan or Mongol dynasty the word *se-se* was revived. Č'añ Te, the envoy who visited Bagdad in 1259, reported *se-se* among the precious stones of the Caliph, together with pearls, lapis lazuli, and diamonds. A stone of small or no value, found in Kin-čou (in Šeñ-kiñ, Manchuria), was styled *se-se*,¹ and under the reign of the Emperor Č'eñ-tsuñ (1295-1307) we hear that two thousand five hundred cattles of *se-se* were palmed off on officials in lieu of cash payments, a practice which was soon stopped by imperial command.² Under the Ming, *se-se* was merely a word vaguely conveying the notion of a precious stone of the past, and transferred to artifacts like beads of colored glass or clay.³

The Chinese notices of *se-se* form a striking analogy to the accounts of the ancients regarding the emerald (*smaragdos*), which on the one hand is described as a precious stone, chiefly used for rings, on the other hand as a building-stone. Theophrastus⁴ states, "The emerald is good for the eyes, and is worn as a ring-stone to be looked at. It is rare, however, and not large. Yet it is said in the histories of the Egyptian kings that a Babylonian king once sent as a gift an emerald of four cubits in length and three cubits in width; there is in the temple of Jupiter an obelisk composed of four emeralds, forty cubits high, four cubits wide, and two cubits thick. The false emerald occurs in well-known places, particularly in the copper-mines of Cyprus, where it fills lodes crossing one another in many ways, but only seldom is it large enough for rings." H. O. LENZ⁵ is inclined to understand by the latter kind malachite. Perhaps the *se-se* of Iran and Tibet was the emerald; the *se-se* used for pillars in Fu-lin, malachite. No Chinese definition of what *se-se* was has as yet come to light, and we have to await further information before venturing exact and positive identifications.

In Buddhist literature the emerald appears in the transcription *mo-lo-k'ie-t'o* 摩羅伽陀,⁶ corresponding to Sanskrit *marakata*. In the transcription 助木刺 *ču-mu-la*, in the seventeenth century written 祖母綠 *tsu-mu-lü*, the emerald appears to be first mentioned in the

¹ *Yüan ši*, Ch. 24, p. 2 b.

² *Ibid.*, Ch. 21, p. 7 b.

³ Cf. Notes on Turquoise, p. 34.

⁴ *De lapidibus*, 42.

⁵ *Mineralogie der Griechen und Römer*, p. 20.

⁶ *Fan yi min yi tsi*, Ch. 8, p. 14 b.