

Yün-nan Province.¹ In this text, the term *pi t'ien-tse* 碧璠子 is employed. T'an Ts'ui² says that turquoises (*pi t'ien*) are produced in the Moñ-yañ t'u-se 孟養土司 of Yün-nan. In the *Hiñ-nan fu či* 興安府志,³ the gazetteer of the prefecture of Hiñ-nan in southern Šen-si, it is said that *pi t'ien* (written 璠) were formerly a product of this locality, and mined under the T'ang and Sung, the mines being closed in the beginning of the Ming. This notice is suspicious, as we hear of *pi-tien* or *tien-tse* neither under the T'ang nor the Sung; the term comes into existence under the Yüan.⁴

88. 金精 *kin tsiñ* ("essence of gold") appears to have been the term for lapis lazuli during the T'ang period. The stone came from the famous mines of Badaxšān.⁵

At the time of the Yüan or Mongol dynasty a new word for lapis lazuli springs up in the form *lan-č'i* 蘭赤. The Chinese traveller Č'añ Te, who was despatched in 1259 as envoy by the Mongol Emperor Mangu to his brother Hulagu, King of Persia, and whose diary, the *Si ši ki*, was edited by Liu Yu in 1263, reports that a stone of that name is found on the rocks of the mountains in the south-western countries of Persia. The word *lan-č'i* is written with two characters meaning "orchid" and "red," which yields no sense; and BRETSCHNEIDER⁶ is therefore right in concluding that the two elements represent the transcription of a foreign name. He is inclined to think that "it is the same as *landshiwir*, the Arabic name for lapis lazuli." In New Persian it is *lāžvard* or *lājvard* (Arabic *lāzvard*). Another Arabic word is *līnej*, by which the *cyanos* of Dioscorides is translated.⁷ An Arabic form *lanjiver* is not known to me.

"There is also in the same country [Badashan] another mountain, in which azure is found; 'tis the finest in the world, and is got in a vein like silver. There are also other mountains which contain a great amount of silver ore, so that the country is a very rich one." Thus runs

¹ *Ta Miñ i t'uñ či*, Ch. 86, p. 8.

² *Tien hai yü heñ či*, 1799, Ch. I, p. 6 b (ed. of *Wen yin lou yü ti ts'uñ šu*). See above, p. 228. T'u-se are districts under a native chieftain, who himself is subject to Chinese authority.

³ Ch. II, p. II b (ed. of 1788).

⁴ The turquois has not been recognized in a text of the *Wei si wen kien ki* of 1769 by G. SOULIÉ (*Bull. de l'Ecole française*, Vol. VIII, p. 372), where the question is of coral and turquois used by the Ku-tsuñ (a Tibetan tribe) women as ornaments; instead of *yüan-song*, as there transcribed, read *lü suñ ši* 綠松石.

⁵ CHAVANNES, Documents sur les Tou-kiue, p. 159; and *T'oung Pao*, 1904, p. 66.

⁶ *Chinese Recorder*, Vol. VI, p. 16; or *Mediæval Researches*, Vol. I, p. 151.

⁷ LECLERC, *Traité des simples*, Vol. III, p. 254.