

Even as early as the T'ang period, the term *p'o-so* merely denotes a stone. It is mentioned in a colophon to the *P'in ts'üan šan kii ts'ao mu ki* 平泉山居草木記 by Li Te-yü 李德裕 (A.D. 787-849) as a curious stone preserved in the P'o-so Pavilion south of the Č'añ-tien 長殿 in Ho-nan.

Yada or *jada*, as justly said by Pelliot, is a bezoar; but what attracted the Chinese to this Turkish-Mongol word was not its character as a bezoar, but its rôle in magic as a rain-producing stone. Li Ši-čen¹ has devoted a separate article to it under the name 詐苔 *ča-ta*, and has recognized it as a kind of bezoar; in fact, it follows immediately his article on the Chinese bezoar (*niu-hwan*).²

The Persian word was brought to China as late as the seventeenth century by the Jesuits. Pantoja and Aleni, in their geography of the world, entitled *Či fan wai ki*,³ and published in 1623, mention an animal of Borneo resembling a sheep and a deer, called *pa-tsa'r* 把雜爾,⁴ in the abdomen of which grows a stone capable of curing all diseases, and highly prized by the Westerners. The Chinese recognized that this was a bezoar.⁵ Bezoars are obtained on Borneo, but chiefly from a monkey (*Simia longumanis*, Dayak *buhi*) and hedgehog. The Malayan name for bezoar is *guliga*; and, as far as I know, the Persian word is not used by the Malaysians.⁶ The Chinese Gazetteer of Macao mentions "an animal like a sheep or goat, in whose belly is produced a stone capable

¹ *Pen ts'ao kan mu*, Ch. 50 B, p. 15 b.

² There is an extensive literature on the subject of the rain-stone. The earliest Chinese source known to me, and not mentioned by Pelliot, is the *K'ai yüan t'ien pao i ši* 開元天寶遺事 by Wan Žen-yü 王仁裕 of the T'ang (p. 20 b). Cf. also the *Sü K'ien šu* 續黔書, written by Čañ Ču 張澍 in 1805 (Ch. 6, p. 8, ed. of *Yüe ya t'an ts'un šu*). The Yakut know this stone as *sata* (BOEHLINGK, *Jakut. Wörterbuch*, p. 153); Pallas gives a Kalmuk form *sādan*. See, further, W. W. ROCKHILL, *Rubruck*, p. 195; F. v. ERDMANN, *Temudschin*, p. 94; G. OPPERT, *Presbyter Johannes*, p. 102; J. RUSKA, *Steinbuch des Qazwini*, p. 19, and *Der Islam*, Vol. IV, 1913, pp. 26-30 (it is of especial interest that, according to the Persian mineralogical treatise of Mohammed Ben Mansur, the rain-stone comes from mines on the frontier of China, or is taken from the nest of a large water-bird, called *surxab*, on the frontier of China; thus, after all, the Turks may have obtained their bezoars from China); VÁMBÉRY, *Primitive Cultur*, p. 249; POTANIN, *Tangutsko-Tibetskaya Okraina Kitaya*, Vol. II, p. 352, where further literature is cited.

³ Ch. I, p. 11 (see above, p. 433).

⁴ This form comes very near to the *pajar* of Barbosa in 1516.

⁵ Cf. the *Lu čañ kuñ ši k'i* (above, p. 346), p. 48.

⁶ Regarding the Malayan beliefs in bezoars, see, for instance, L. BOUCHAL in *Mitt. Anthr. Ges. Wien*, 1900, pp. 179-180; BECCARI, *Wanderings in the Great Forests of Borneo*, p. 327; KREEMER in *Bijdr. taal- land- en volkenkunde*, 1914, p. 38; etc.