NOTES ON NON-CHINESE TERMS IN THE YÜAN IMPÉRIAL
DIETARY COMPENDIUM YIN-SHAN CHENG-YAO飲膳正要*

YAN-SHUAN LAO

Terms of food or otherwise connected with it can often reveal something about a culture. More specifically, many such terms can show to a certain extent, so far as the culinary art is concerned, traces of influence on a particular culture by others. Thus, not only smörgåsbord, hors d'oeuvres, wiener, and ravioli are commonplace in American English, even such non-European terms as wonton, po and sukiyaki are not infrequently heard in America. The Mongols in the thirteenth and fourteenth centuries are another case in point: Owing to their wide and vast contacts with various people in the Old World, the Mongols at that time also had many loan-words concerning food, thereby manifesting their indebtedness to these people in gastronomy. However, because such words are seldomly attested anywhere, we have little knowledge of them. It is therefore indeed fortunate that there exists a book in Chinese in which many such terms have been preserved.

The book Yin-shan cheng-yao ["Propriety and Essentials of Beverage and Meal"]① was compiled by a Yüan imperial physician named Hu Ssu-hui 忽思慧② and was presented to Emepror Wen-tsung 文宗（Tùy 文宗）in 1330. The Ssu-k'u ch'i-an-shu tsung-mu-ti-yao 四庫全書總目提要③ in very brief terms, describes this book as follows:

Yin-shan cheng-yao, three chüan... compiled by Ho Ssu-hui 和思輝④ of the Yüan...Ho Ssu-hui had served as an imperial dietary physician, his personal history is unknown. In the beginning of the book, there is a dedication memorial [進書表] dated the third year of T'ien-li 天暦 (1330),

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stating that it was Shih-tsu 世祖 (Qubilai) who first appointed four imperial dietary physicians. They had selected, from the Pen-ts'ao 本草 books, nutritious drugs that are poisonless, compatible [with one another], and suitable for prolonged consumption, [in order to] supplement the ordinary diet and to harmonize various tastes. Further, as to the daily cooked imperial meals, the personnel responsible for them, and the ingredients used, all these are recorded in chronological order, so that later effects may be examined [accordingly]. Ho Ssu-hui was appointed to that office in the Yen-yu period (1314-1320), so he has compiled into a book, [recipes of] the rare delicacies, [and other] foods in liquid and semi-liquid forms which had been presented to the emperor, [discussions in] the Pen-ts'ao books by different authors, techniques of famous physicians, and grain, meat, fruits, and vegetables which are nutritious in nature and are needed for daily use. Yu Chi 虞集 received an imperial order to compose a preface for it.6 All that is discussed in the book is the practices of the time. Such items as water from the wells of Tsou-tien 鄉店 are well worth investigation. Only that in the section on “immortal eatings” (神仙服食) the description is generally absurd.

In addition to the resume given above, it may be said that the three chüan of the whole book are actually independent of one another, each is a unit by itself. The first chüan is further divided into two parts: the first part consists of various “dietary taboos;” the second part is a collection of recipes of exotic food amounted to some ninty-nine varieties. A number of these are what one may call “nomadic dishes,” recorded in the book presumably for their nutritious or epicurean values to the Mongol rulers. The second chüan, unlike the first, is more typically Chinese. It contains instructions for preparing “food” in fluid forms, such as soup and tea, food which allegedly are consumed by “immortals,” and food that supposedly could cure diseases. In addition, there are four shorter sections treating subjects of minor importance. In general, precisely because of its Chinese characteristics, this chüan offers few non-Chinese terms. The third chüan is chiefly devoted to brief descriptions of grain, beans, animals, fowls, fish, fruits, vegetables, and spices. It is natural that among these terms of non-Chinese origin abound. In short, it is the first and third chüan which offer a rich collection of terms meriting our notice. Admittedly, there are a number of terms which can not be identified at the present stage. In such cases, they

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will be given as such, together with English translation of the relevant passages in which they occur. It is hoped that in doing so it may facilitate the eventual identification of these terms. Some of the passages are so brief in words as to cause unclarity in meaning. Therefore, doubtful points will be discussed in footnotes.

Although the *Yin-shan cheng-yao* was first printed in the Yuan Dynasty, it only exists in the form of a Ming reprint, in addition to some manuscript copies. The edition referred to herein is a photolithographical copy of the Ming reprint, published by the Commercial Press in the *Ssu-pu ts’ung-k’an hsü-pien* 四部叢刊續編 series. In the following, words and terms will be discussed in accordance with their alphabetical order. Numericals in parentheses indicate the *chi-lan* and folios in which they occur.

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1. **A-pa-ehr-hu 阿八而忽** (1.11b, 3.31a)
Professor Francis W. Cleaves has identified this word as *abarqu* ("sturgeon") in Mongolian. In the *Wu-t‘i Ch‘ing-wen-chien* 五體清文鑒 a similar Mongolian word *abarqu* is listed. Its Chinese equivalent is given as *ch‘ien-huang-yüi* 鰥鱒魚 ("sturgeon"). It may be added that in the writings of some Sung authors, one finds the term *niu-yüi* 牛魚 ("ox fish"), which they say was highly valued by the Khitans and the Jurchens. For instance, Ch‘eng Ta-ch‘ang 程大昌 states that the "hooking" 钩 of this fish was an elaborate ritual for the Khitans. Ch‘ou Pi-ta 周必大 records that the Jurchens considered the fish so valuable that the price of a single fish was equal to that of an ox. Ch‘ou Lin-chih 周麟之 also explains that the fish is so-called is either because its size is similar to that of an ox or because its value is comparable to that of an ox. Wang I 王易, on the other hand, gives a more specific description of the fish, which reads:

*Niu-yüi*: Its mouth is long, its scales hard. It has cartilage in the head and weighs one hundred *chin* 斤 ("catty"). It is identical with *t‘an-yüi* 鐫鯽魚 ("sturgeon") of the South.

This description tallies with that of *abarqu* found in the YSCY. Therefore, it is highly probable that *niu-yüi* and *abarqu* refer to the same fish. Down to the Ch‘ing dynasty, the term *niu-yüi* still was in existence and it is said be extremely difficult to catch.

2. **ai-la 愛刺** (3.10b)
In an interlinear note, the author of the YSCY states that “camel’s milk is ai-la.” Whether it refers to fermented milk or not, he does not specify. In Written Mongolian, airaʃ refers to fermented milk in general, not to camel’s milk specifically. This word may be compared with the Turkic airan, which has the same meaning as Mongolian airaʃ.

3. a-la hun 阿剌渾 (3.21b)

This term is a transcription for alaʃ qun (“spotted swan”) in Mongolian. The word alaʃ is attested in the Yüan-ch’ao pi-shih 元朝秘史 (“Secret History of the Mongols”) where it is glossed hua 花 (“spotted”) in Chinese.

4. a-la-chi 阿剌吉 (1.11a, 3.6b)

According to the YSCY, this alcoholic drink is made by “taking good wine, steam it, the drops (lit., ‘dew’) are taken, they are a-la-chi.” In the opinion of Berthold Laufer, the word a-la-chi is derived from Arabic araqi, denoting some kind of strong liquor resembling brandy. The description given in the YSCY quoted above seems to bear this out. It is thus to be assumed that the term a-la-chi, unlike araki (“alcohol”) in Written Mongolian, designates not alcohol in general but a strong liquor specifically.

5. pa-tan-jen 八檀仁 (1.12a 3.42a)

According to YSCY, “the fruit is produced in Mohanmedan fields.” Regarding this term, two points need to be clarified. First, although it is given as pa-tan-jen in the YSCY, in the writings of a few Sung and Yüan authors, the term pa-lan, variously written as 巴欽、巴欽、耙欽 occurs frequently. The following are some examples.

Chu Pien 朱弁, a Sung envoy to the Jurchens, made reference to pa-lan in his Ch’ü-wei chiu-wen 曲洧舊聞:

The seed of pa-lan resembles the kernel of apricot: white in color, flat and narrow [in shape]. It is produced in Tibet. In recent years, people near the capital have planted it. It also grows [as it does in the West]. The tree resembles the cherry tree, the branches are small and very low.

Li Chih-ch’ang 李志常 in the Ch’iang-ch’un chen-jen hsi-yu-chi 长春真人西游记 describes it this way:

In the first moon of [the year] jen-wu (1222), the pa-lan [trees]
began to bloom. The fruits are like small peaches, people wait till autumn and pick out the kernels and eat them. They taste like walnut.

In the Hsi-yu-lu 西游录, written by the famous official of the Mongol Court, Yeh-lí Ch'u-ts'ai 耶律楚材, pa-lan is also mentioned:

In the outskirts of Pa-lan 芭樓 city there are pa-lan orchards all over. Hence the name [of the city]. The blossoms [of pa-lan] resemble those of the apricot, but [the color] is slightly lighter. The leaves are like those of peach trees, but smaller. It blooms in winter and bears fruits in the height of summer.

In the description of the country Fu-lin 弗林 in the Sung-shih, it is said that the country produces, among other things, “pear, apricot, ‘date of thousand years’, pa-lan, millet and wheat.” It is this passage that prompted Berthold Laufer to remark that “the conclusion is almost warranted that this word was transmitted from a language spoken in Fu-lin. In all probability, the question is of a Fu-lin word of the type palam or param.” While the word pa-lan being of Fu-lin origin seems still open to question, that it refers to almond, corresponding to badam in both the Persian and Turkic languages, is fairly certain.

Secondly, in the term pa-lan-jen given in the YSCY, it is not clear whether the third character jen is a part of the transcription or whether it is used in its usual meaning in Chinese, namely, “seed, kernel.” One should first note that almond is a two-syllable word badam in Persian and Turkic. Further, there are other indications that jen is intended to mean “kernel” in the text. It is already seen in the above quoted passages that people eat the pa-lan seeds, not its meat. And in a poem by Yeh-lí Ch'u-ts'ai, we read the following lines:

葡萄架底葡萄酒, 芭樓花前芭樓仁。
(“Drinking grape-wine under the grape trellis, Munching pa-lan kernels in front of the ba-lan blossoms.”)

Because of the parallelism in the poem, it is without doubt that chiu (“wine”) and jen (“kernel”) are defined by p'u-t'ao (“grapes”) and pa-lan (“almond”) respectively. For these reasons, the term pa-lan-jen should be interpreted as “the kernel of badam (‘almond’)” in the YSCY.
According to the YSCY, *pa-erh-pu* is the “name of an Indian dish,” the ingredients of which include mutton, nutmeg, ‘Mohamedan beans’ and radishes. It may be noted that in Written Mongolian, *Ba’bu* refers to Nepal. However, unless other evidence is available, the hypothesis that *pa-erh-pu* transcribes *Ba’bu* must remain tentative.

7. **Pi-ssu-ta 完思答** (1.12a, 1.49a, 3.42b)

This word is probably derived from Persian *pista*<Middle Persian *pistak*< Old Iranian *pistaka* (Pistacia vera). In the Wu-li Ch‘ing-wen-chien, the Uighur equivalent of the Mongolian term *wrui, sil jimis* is listed as *ser bistan*, and the Chinese definition reads: “hu-tui-tzu 胡顗子 (? “foreign hazel nut”), which apparently refers to the same plant. In Turkic, the word *pistä* (“pistachio”) is also found in OT and in the Taranichi language.

8. **P’o-erh-pi 顕耳必** (1.8a, 1.50a)

The author of the YSCY states that *po-erh-pi* is “sheep’s *pi-hsi-ku* 腓膝 股.” While the meaning of *pi-hsi-ku* is not very clear, there is little doubt that *p’o-erh-pi* stands for *bortbi* (“Achilles tendon, leg just above the heel”) in Mongolian.

9. **Ch’ih-ch’ih-ha-na 赤赤哈納** (1.8a, 2.6a, 2.8a-b)

In two different palaces, the author of the YSCY notes that *ch’ih-ch’ih-ha-na* is: (1) *suan-chiao-erh* 酸角兒 of the north, (2) *suan-la*酸刺. Although neither can be identified with certainty, *ch’ih-ch’ih-ha-na* seems to be a transcription for *čiĉi ana* (“barberries”) in Written Mongolian. In Modern Khalkha, the word is *čašargana*. In the Secret History, the word *čiĉiğina* is glossed *tsào-kén-ming* 草根名 (“name of grass root”) in Chinese, which Paul Pelliot has translated as “tubercles des scipus.” From the text in the Secret History, we know that it is dug out (*uququ*) of the ground. For this reason, *čiĉi ğina*, although sounds quite similar to *čiĉi ana*, may not be related to it at all.

10. **Ch’u-chüen-ta-erh 出春連兒** (3.52b-53a)

According to Lauffer, this word is derived from the New Persian *čugu-nádur/čugunder* (Beta vulgaris—“white sugar beet”) to which Abu Mansur has made referece in his famous book on botany.

11. **Ch’u-lu-ke-hun 出魯哥 Buen** (3.21a)

The caption in the YSCY states: “*ch’u-lu-ke hun* is small golden–headed goose.” In the opinion of Professor Francis W. Cleaves, *ch’u-lu-ke hun*
stands for cü-rge qun ("cü-rge swan") in Mongolian.

12. Ha-fu-erh 哈夫兒 (145b)
The word for camphor is kafur in Persian-Arabic; in Mongolian, it is gäbur, which is derived from Tibetan ga-bur. The term ha-fu-erh appears to be closer to the Persian-Arabic form.

13. Hu-lu-pa 蘅蘆巴 (1.28a, 3.58a)
According to the YSCY, ku-tou 古豆 ("bitter beans") is also called hu-lu-pa, which has been identified as huña (Trigonella foenum graecum—"ferugreek") in Arabic.

14. Hsia-hua-ha-sun 下瓜哈孫 (148a)
Professor Francis W. Cleaves has pointed out that the root of shou-tan 山丹 is ja'urqasun in Mongolian, attested in the Secret History. In hsia-hua-ha-sun, we have a transcription for ja'urqasun (alternating with jarurqasun). The suljum variation is a fairly common phenomenon in Mongolian, e.g., yasuljasun ("bone"), nasulnasun ("year"), etc.

15. Ha-hsi-ni 哈昔尼 (1.12b, 27a, 28a-b, 36a-b, 41a, 43b-44a, 46a, 2.31a, 3.58b)
Ha-hsi-ni must be a strong flavored spice, because the description of it given in YSCY is: "Ha-shi-ni tastes pungent and warm, it is poisonless. The main function is to kill various worms (蟲) and to rid bad odor ..." According to Laufer, this word corresponds with Persian kasni|kismi|gisni ("asafoetida"), derived from the name Gazni (or Gazna), the capital of Zabulistan.

16. K'e-t'e 濫醚 (1.8b, 2.5b-6a)
From the passages in the YSCY in which this term is found, k'eo-t'e seems to be a spice. A paste is made by mixing it with wine. In Mongolian, the word kete has the meaning of "tinder box with flint." It is conceivable that the tinder may be made of some kind of dried plant which is called kete and can be otherwise used as a spice, such as the use of ai (Artemisia vulgars) in China. But in the absence of any further evidence, this hypothesis must remain tentative.

17. Ch'i-li-ma 乞里麻 (1.11b, 3.31a)
In the words of the author of the YSCY, ch'i-li-ma is a fish, of which "the fat is yellow, the meat is somewhat coarse. The larger ones could be as long as five or six feet. It grows in the ocean and rivers northeast of Liao-yang 遼陽."
This word may be connected with kilime ("Sturgeon") in Written Mongol-
In the Secret History, the word *kilemc* is attested. It must be pointed out that in both cases, the third syllable is the front vocalic *me*, thus the back vocalic *ma* (21 in hPags-pa script) used in the YSCY is probably not an accurate rendition of the last syllable.

18. *Ch’i-ma* 乞馬 (1.7b, 29b, 30a-b, 31a-b, 32a, 33a-b, 37a, 38a, 39a 40a-b)

*Ch’i-ma* undoubtedly corresponds to *kima* (“meat chopped in small pieces”) in Written Mongolian. In Khalkha, it is *khim*. It is interesting to note that in the YSCY this term is used very frequently and without any explanation. This shows that it must have been a very common expression of the time.

19. *Ma-ch’i* 馬乞 (1.7b, 1.39b)

In the author’s own words, *ma-ch’i* is “hand-rolled (or pulled) noodles.” This definition agrees with that of *mač* in East Turki, which is “dough made of flour dust in the mill.” Strictly speaking, the second word *乞* transcribed as *ki* in the hPags-pa script should not be used to render č.

20. *Ma-ssu-ke* 馬思哥 (1.9a, 2.9a, 2.10a)

According to the YSCY, *ma-ssu-ke* is synonymous with *pái-su-yu* 白酥油 (“Butter, cream”). It apparently can be connected with Turkic *māskū* (“fresh butter”) derived from OT and Persian.

21. *Ma-ssu-ta-chi* 馬思答吉 (1.12b, 1.26b, 3.58b)

The term *ma-ssu-ta-chi* is an exact transliteration for the Arabic *mastaki*, itself a derivative of Greek *Magtaxy*. It is the resinous product of Pistacia lentiscus, a related plant of *pi-ssu-ta* (Pistacia vera) which has been discussed above. In Osman, this plant is called *mastika* or *mastiki*.

22. *Mi-ha-no chūeh-lieh-sun* 米哈訥關列孫 (1.8a, 1.50a)

From the recipe given in the book, it is clear that this term refers to the juice or liquid squeezed out of broiled lamb hoof. Thus it can be identified as *mīgan-u kölesin* (lit., “sweat of meat”, hence, “meat juice”) in Written Mongolian. It should be noted that on 1.50a the fourth character is given as 聯 instead of 聯, and only the latter correctly renders the syllable *kō* in the word *kölesin*.

23. *nāo-wa-la* 腦瓦剌 (1.8a, 1.44a)

In the YSCY, *nāo-wa-la* refers to breast of lamb (cooked and sliced), eggs and raw vegetables wrapped together in pan-cakes. In Persian, we find the word *nāwūliż* which has the meaning of “meat, food.” But
whether these two words are directly related or not, we have no way to ascertain.

24. Nü-hsiu-erh 女須兒 (2.10q)
Although the author of the YSCY does not tell us exactly what nü-hsiu-erh is, the fact that it is listed with several varieties of tea shows that it must also be a special kind of tea. In the Luan-ching tsa-yung 漿京雜詠 by yang yun-fu 楊允孚 there is the following note: “Na-shih 納失 is the tea of the Tatars.” Obviously, nü-hsiu-erh and na-shih are but two different ways to transcribe the same term. In Written Mongolian, nosar/nüser has the meaning “big, strong, excessive.” It may be that because a certain kind of tea has a very strong flavor, it was so designated. Hence the name nosar/nüser. However, before further evidence can be obtained, this identification must be regarded as a tentative one.

25. Pai-na-pa 白納八 (2.5b)
In the author's own words, pai-na-pa is “granulated sugar,” but it is not clear whether the first syllable stands for the Chinese word pai (“white”) or whether it is to be regarded as a part of the transcription. Available data indicate that na-pa alone could be used to transcribe a word in the Turkic languages having the meaning of “sugar” or “candy,” viz., nbat (“cane sugar”) in Kazakh, novot (“rock candy”) in Uzbek, and navat (id.) in East Turki. In such a case, pai-na-pa would be a rare instance in the YSCY that a Chinese word and a non-Chinese one are combined to form a hybrid term (i.e., “white sugar”). On the other hand, it is tempting to reconstruct the term as boz nbat (“white cane sugar”) in Kazakh, provided that the first element 白 can be read as po. However, since little evidence can be obtained indicating that in the Y'an times the character 白 was also pronounced po, this reconstruction has to remain extremely tentative.

26. Huang-he-erh 暖禾兒 (3.9b)
In describing mare's milk, the author of the YSCY states that it can be classified into three different grades: (1) sheng-chien (“singgen”) (see below), (2) huang-hu-erh, and (3) ch’ueng-yüan (see below) in that order. As far as can be decided, the second grade huang-hu-erh apparently is gong,ur (“light brown, yellow bay”) in Mongolian, referring to the color of the milk.

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27. *She-erh-pieh* 舍兒別 (1.8b, 2.8a)

It is clear from the recipe given in the YSCY that *she-erh-pieh* is a syrup made of sugar and water, with seeds of Schizandra chinensis (*wu-wei-tzu* 五味子) added for flavoring. Therefore, it may be connected with the word *šārbāt* (sugar or syrup with citrus juice, lemonade”) in Osman and Karaim, which is derived from Arabic *šārbāt* (“a sweet drink, syrup”).

28. *Sheng-chien* 升堅 (3.9b)

In no. 26 above, it is seen that mare’s milk is classified into three grades, *sheng-chien* being the highest. Since the term for the second grade (*gong,ur*) designates color, we may assume that the word for the first grade functions the same. In Mongolian the word *singsen* can be defined as “liquid, clear, light,” and *sheng-chien* appears to be a close transcription for it. Viewed together with the word *gong,ur*; it may be that the three grades of milk actually are designated by the purity of it, viz., (1) *singsen* (“clear, light”): the purest, (2) *gong,ur* (“light brown”): less pure, (3) *ch’uang-yüan*: presumably even darker in color, thus the least pure. The term *ch’uang-yüan* is as yet unidentified.

29. *Su-erh-ch’i-la* 達兒乞剌 (3.21b)

According to the Reverend Antoine Mostaert, *su-erh-ch’i-la* is the transcription for Mongolian *surkūr <* *surkira,a*, a Nomen imperfecti derived from the verb *surkira--* (“to murmur, to rustle”).

30. *Su-erh-ma* 速兒麻 (1.11a, 3.6b)

In the author’s own words: “*Su-erh-ma* is also called *po-tsa* 撥糟. The taste is slightly sweet and hot.” Of the two words mentioned in this passage, the former probably comes from *surma* (“wine”) in Uighur, although the meaning of *su-erh-ma* appears to be more specific in the YSCY. As for the latter, it apparently corresponds to *bojo* (“millet beverage, beer, beverage made from barley or milk”) in Mongolirm, derived from Persian *bozo* id.

31. *Ta-pi-na* 答必納 (1.8b, 2.6a)

Although the author of the YSCY says that *ta-pi-na* is the same as *ts’ao-lung-tan* 草龍膽 (Gentiana scabra), it seems to render the word *tabīrana* (“Spiraea”) in Written Mongolian, which is *tawiğana* in Khalkha.

32. *T’ala-pu-hua* 塔剌不花 (1.11a, 3.19b)

Professor Francis W. Cleaves has pointed out the *ta-la-pu-hua* is the
transcription for *tarbu,*a ("marmot") in Mongolian. It is attested as *trabagán* in the *Secret History*, and in Kowalewski's *Dictionary* it is given as *tarba,*a.  

33. **T’-tu-ma-shih 禰ƞ鴇食** (1.7b, 1.38b)  
This term can be connected with *tu:*mač ("noodles") in Osman and Chaghatai. It may be noted that although in modern Chinese the character 食 is pronounced *shih,* in the Yüan times it was transcribed in the hP'ags-pa script as *(či),* and as such it renders the Turkic č accurately.

34. **U-ma-shih 元鴇食** (1.18a)  
*U-ma-shih* apparently corresponds with the Turkic word *umac.* In Chaghatai, it refers to "soup made of flour." In other Turkic languages it has the meaning of "food made of dough, a kind of noodle, round piece of dough, meal soup." It is not clear that in what particular meaning this term is used in the YSCY.

35. **Yeh-k'e shih-la-hun 也可失刺渾** (3.21a)  
The term *yeh-k'e shih-la hun* is a transcription for *yeke sira qun* ("big yellow swan") in Mongolian, as has been noted by Professor Francis W. Cleaves.

36. **Tsa-fu-lan 喃夫蘭** (1.1a-b, 27a, 34b, 36a-b, 41b, 42b, 43a, 46a, 3.58b)  
According to the author of the YSCY, *tsa-fu-lan* is "hung-hua 紅花 of the Mohammedan region," although he is not absolutely certain about his own statement. Be that as it may, the term *tsa-fu-lan* is without question derived from Arabic *za'faran* or *za'faron* ("saffron"). It may be pointed out that the discussion of *tea-fu-lan* ("saffron") in the YSCY is probably the earliest instance in which saffron is noted as being used as foodstuff in China. The comment made by Li Shih-chen that the Yüan people used it as food is undoubtedly based on the description found in the YSCY. As to the term *hung-hua* mentioned by our author, it is not certain whether by it he meant saffron or safflower. Most likely, he meant the latter.

In the following, words or terms which can not be readily identified will be given in the probable alphabetical order, together with English translation of the passages in which they occur. In order to facilitate identification, two readings will be given for each entry: its modern reading and the reading based on the hP'ags-pa transcription found in the *Meng-ku tzu-yun* 蒙古字韵, tradi-
tionally attributed to Chu Tsung-wen 朱宗文，given in parentheses.

1. *A-ch'ih* 阿赤 (a-či) (2.9a)
   
   This word is found in the following passage: "*Ma-ssu-ke* oil: Take pure cow’s milk, apply *a-ch'ih* (wooden instrument for churning the oil) continuously to churn and obtain what is on top [of the milk] and curdling, that is *ma-ssu-ke* oil."

   The description above shows clearly that *a-ch'ih* is an instrument for churning the milk to make butter or cream with, much like a pestle.

2. *P'ieh-lieh chiao-erh* 撇列角兒 (pe-le gev-yi) (1.8a, 1.48a)
   
   The passage which contains this term reads: "*P'ieh-lieh chiao-erh*: Mutton, mutton fat, mutton tail tender leek 蔥, all cut into fine pieces.

   "[After] seasoning is put into the above ingredients, blend in evenly salt and soy sauce. Use white flour to make wrappings with. [The finished *chiao-erh*] are then fried in a skillet. Apply butter and honey [on them].

   It is possible sometimes to use gourd [meat] as fillings [instead of mutton]."

   In analyzing the term *p'ieh-lieh chiao-erh*, it may first be noted that in Turkic in the Schorisher language, there is the word *pärük*, defined as “dumpling filled with fat and meat". This meaning agrees quite well with what is described in the above recipe, except for the fact that *peih-lieh chiao-erh* is fried, not boiled. As for the term 角兒, it appears to correspond to the modern Chinese term 餸兒 (“Chinese ravioli”). If such indeed is the case, then the term *p'ieh-lieh chiao-erh* would in fact be a “hybrid” binom.

3. *Sha-chi-mu-erh* 沙吉木兒 (sa-go-i-mu-zi) (1.7a, 1.12b, 1.27b, 3.52b)
   
   In describing this plant, the author of the YSCY states: “Its taste is sweet and plain, it is poisonless. It warms the body and promotes health, and relieves cold and pain of the heart and belly. It is the root of *man-ch'ing* 蔓青 (Brassica campestris—“rape”) It is difficult to find an equivalent for the term *sha-chi-mu-erh*. In Chaghatai, the word for the plant rape is *čamur,* in New Uighur, čamur has the meaning of “radish, turnip.” However, neither seems to have any direct relation with the term *sha-chi-mu-erh* in the YSCY.

4. *Sa-su* 撒速 (sa-su) (1.7b, 1.41a)
   
   The passage in which this term occurs reads as follows:
“Sa-stu soup: Name of an Indian dish. It cures feebleness and cold of the viscera, cold and pain of the belly, and soreness of the waist and spine.
Mutton; two shanks; nutmegs; four; cinnamon: two liang (“ounce”); ginger: one half chin (“catty”); ha-hsi-ni; twice as bing as Mohammedan beans.
The above ingredients are simmered in an iron netting in water. Then put the liquid thus obtained into a rock kettle. Put in one chin (“catty”) of pomegranate seeds, two liang (“ounce”) of pepper, and a dash of salt. When sautéing the pomegranate seeds, use a spoonful of shortening, a lump of ha-hsi-ni in the size of a pea, sauté these together until turning brown and slightly dark. Take off the soup foam and grease [on top], and let the soup settle. Then chia-hsiang,甲香, kan-sung甘松 (Valeriana officinalis) and ha-hsi-ni are burned to produce smoke to fumigate the bottle [into which the soup is poured]. It can be sealed for any desired [length of time].”

5. Hsi-chi-ssu-ke 結乞思哥 (ši-ki-shi-go) (1.8a, 145a)
The recipe for this dish is given in the YSCY as follows:
Mutton: one shank, boil and cut into fine pieces; radishes: two, cooked and cut into fine pieces; mutton tail: one, cooked and cut up; ha-fu-ehr: two ch’ien (“mace”).
The above ingredients are then sautéed in meat broth of good quality, and seasoned with scallion.”

6. Shuo-lo-t’uo-yin 掐羅脫因 (Suaw-lo-t’uo-yin) (1.7b, 1.89b)
The direction for making this dish reads as follows:
“It is a Uighur dish, it builds up body and promotes health. White flour: six chin (“catty”), blend with water and cast into the shape of coins; mutton, two shanks, cooked and cut [into pieces]; mutton tongue: two, cooked and cut; shan-yao 山藥 (“taro”): one chin (“catty”); mushroom: eight liang (“ounce”); carrots: five; ginger: four liang (“ounce”), cut [into pieces].
The above ingredients are sautéed with good thick meat broth, and seasoned with scallion and vinegar.”

7. Shih-lo-chiao-ehr 時蘿角兒 (ši-lo gev-zí) (1.8a, 1.48b)
The following is the recipe for this dish:
“Mutton fat, mutton tail, scallion, ch’ien-p’i 陳皮 (“dried orange peels”), and ginger. All cut into fine pieces.”
“After seasoning is put into the above ingredients, blend in evenly salt and soy sauce. Take white flour, honey, and small amount of shortening and blend them in a pan, pour in boiling water and stir [until the flour] is no longer raw, then use it to make wrappings with.” 

In this recipe, it is not clear how the prepared chiao-ehr are cooked. In Mongolian the word for soup is sili, and the term shih-lo seems to be a transcription for it. If this hypothesis is correct and if chiao-ehr 角兒 indeed is an equivalent for chiao-ehr 銷兒 as has been suggested above, then what is called shih-lo chiao-ehr in the YSCY would correspond with the modern term chui-chiao-ehr 水飲兒 (“boiled Chinese ravioli”) in Chinese and with biyangsi (Chinese pien-shih 扁食) in modern Written Mongolian. Furthermore, it is interesting to note that in the Wu-ti Ch’ing-wen-chien, the corresponding Mongolian term for shui-chiao-tzu 水飲子 (“boiled Chinese ravioli”) is eljigen-ü čiki (“donkey’s ear”), while that for pien-shih is kisu,a bo,ursu, (“shell pastry”).

8. Su-su-ehr 速速兒 (su-su-zi) (3.26a) 

The term su-su-ehr occurs as the caption for an illustration of a duck, and the text which describes it reads: “Wild duck: the taste is sweet; it is slightly cold [in nature] and poisonless. It builds up the body and promotes health, and cures indigestion and harmonizes gastric disorder. It also cures dropsey. Those with a green head are the best, those with a pointed tail are inferior.”

It is easy to infer from the caption and the above quoted passage that su-su-ehr and wild duck are synonymous. However, to find such a word in a likely language is difficult. In Turkic, we find the word susar/ susur/ susar which refers to “marten.” However, it apparently does not correspond with the term su-su-ehr found in the YSCY.

NOTES

(NB: Books frequently referred to in the notes are abbreviated as follows: 

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W—Wu-t'ie Ching-wen-chien 五國清文憲 Vols I-III, Peking, 1957.)


2. It is rather difficult to identify this name because on the one hand it is not a Chinese surname, and on the other hand 賽因 does seem to be a Sinicized name. Goodrich in *op. cit.*, 298, following George Kennedy's suggestion, suggests that the name is “Hoshii” (i.e., Qous Qui, “a pair of scabbard”). However, as our author refers to himself as Susu-hui in the Preface (YSCY, 1.8b), it is clear that *hu* and *susu* have to be regarded as two parts independent of each other. For this reason, Goodrich's identification of the name would not seem to be acceptable. Ch'en Yuan 鍾垣 in his *Yuan Hsi-yüen Hua-tao-kao* 元西域人罪冶考 lists the YSCY with works by non-Chinese authors, from Central and Western Asia, and Goodrich in his translation of Ch'en's book, *Western and Central Asians in China under the Mongols* (p. 205) suggests that Hu Susu-hui is a Mongol. But since his reconstruction of the name is faulty, we have little ground to accept this suggestion.


4. This is the adulterated form made in the Ch'ien-lung era of the Ch'ing dynasty.


6. This preface can also be found, in a somewhat abbreviated and less polished version (presumably a draft), in the *Tao-yuan hsieh-hu lu* 道原學會錄 (四部存書集本) pp. 200-201.

7. See Ishidra, *op. cit.*, pp. 58-59 for further information on editions of the YSCY.

8. There is also a type-set edition published by the Commercial Press. But since there are typographical errors and mispunctuations, reference is not made to that edition here.


14. This passage is quoted in the *Tung-yo* 通雅 (1880 edition) 47.19b by Fang I-chih 方以智.


19. SH 2.44b, see also H, p. 4.
26. B. Laufer, Sino-Iranica, p. 408.
34. Ibid III, p. 2173.
36. SH 2.6a, see also H, p. 27.
38. See note 36 above.
41. Laufer, op. cit., p. 59.
45. Laufer, op. cit., p. 361.
47. Ibid p. 2531.
48. SH 蠡 2.24a, see also H’ p. 101.
49. Cf Lo Ch'ang-p’ei 蘭常培 and Ts'ai Mei-piao 窓美彪 Pa-ssu-pa-tsu yu yin-tai Han-yu pp. 61 and 74.
50. K, III, p. 2551, see also W, III, p. 3765 where the Chinese equivalent to kime is given as — 414 —
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*jou'-k'ai* 肉齧 ("meet pieces").

51. L, p. 526.
57. For these two words see K, III, p. 2022, and p. 2603 respectively.
58. M, p. 572.
59. *Luan-ching ts'a-yung* (知不足齋從書 edition) 下 3a-3b.
64. For the word *boz*, cf. R, IV, p. 1682.
72. U, p. 53. In K, III, p. 1598, the word is attested as *tabilyu*.
73. L, p. 382.
74. Cf. Francis W. Cleaves, "The Biography of the Bayan of the Barin in the *Yüan shih*," *HJAS* 19 (1956). 263-264, note 692, where a detailed discussion of this word, together with a translation of the relevant passage in the YSCY may be found. It may be noted that although the term *t'iu-po-shu* 土獐鼠 is seldomly found in Chinese books, the term *huang-shu* 黃鼠 (lit., "yellow rodent") is frequently mentioned. For instance, in the *Shuo-fu* 説郛 of Tao Tsung-i 陶宗儀 (8. 48a, commercial Press edition), the following passage from the *Lu-f'eng shih-shih* 鹿鳴新賞 by Wen Wei-chien 文徵仲 is quoted:

In the fields in the desert, there are full of *huang-shu*. They accumulate bean pods on the ground for food consumption. When people in the vil ages want to catch them, they pour water into the burrows, then (the *huang-shu*) will come out, and are thus caught. In the cities, there are those who sell these *huang-shu* ("They are") skinned and dressed, and are very fat and large. The barbarians (i. e., the Jurchens) regard these as a delicacy.

In the *Hai-Ta shih-lieh* 海使事略 by P'eng Ta-ya 彭大雅 and Hsü T'ing 徐霆 (4b, *Wang Ch'eng-ch'üeh-k'ung t-shu* 王禕頒公議書 edition), *huang-shu* is said to be a part of the Mongols' diet. And in the *Luan-chingtsa-yung*, Yang Yün-fu has commented that "*huang-shu* is a delicacy of Shang-tu 上都 (下4a知不足齋從書 edition). Although in the YSCY 3.20b we find that *huang-
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*shu* is listed as another kind of rodent, quite different from *trabu*; one wonders whether among the descriptions of *huang-shu* quoted above, any of which actually refers to *tarbu*.

75. SH8.7a; see also H, p. 145.
77. R, III, p. 1493.
79. L. Budagov, *Saanitel'nyj slovar' truesko-tatarskix narscij* (St. Petersburg, 1869), t.1, p. 158.
83. Li Shih-chen, 李時珍 *Pen-ts'ao kang-mu* 本草綱目 (雲樂堂 1784 edition) 15.42a, see also Laufer *op. cit.*, p. 310.
84. This is the opinion of B. Laufer, Cf. Laufer, *loc. cit*.
85. Found in Lo and Ts'ai *op. cit.*, pp. 95-127.
86. In the *Meng-hu tzu-yin* the word is written as 撒, there is no question but 撒 and 撒 are the same word.
87. It is not clear how butter and honey should be applied, but from the context it seems to imply that they are to be spread on the surface of the cooked *chiao-erh*.
89. *Ibid* III, p. 1940.
91. The sentence 用它一脈鐵篩或是湯 is not clear in meaning. *T'ieh-lo* 鋼篩 presumably refers to an iron netting, and the reason that it is used at all is probably to make the soup free from the residue of the ingredients.
92. This is presumably done before the seeds are put into the liquid.
93. This process apparently is carried out after the pomergranate seeds are put into the liquid.
94. The ingredients used as fillings are quite similar to those for the *yieh-lieh chiao-erh*. It appears that only the wrappings are prepared in a somewhat different manner. Also, the method in which these *chiao-erh* are cooked is probably different.
98. R, VI, pp. 782, 793, 786.

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