

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

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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*, *poi* 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 (Tuγ Temür) in 1330. The *Ssu-k'u ch'üan-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 和斯輝^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 (進書奏)[dated] the third year of T'ien-li 天曆 (1330),

*The author wishes to acknowledge his deep indebtedness to professor Nicholas Poppe of the University of Washington, without whose gracious guidance and assistance, a great many problems in this article could not have been solved. He also wishes to thank the members of the Inner Asia Project of the same institution for their helpful comments. Needless to say, he alone is responsible for any errors or inadequacies herein.

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. Yü 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 鄒店 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 ninety-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

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 Yüan Dynasty, it only exists in the form of a Ming reprint, in addition to some manuscript copies.^⑦ 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.^⑧ In the following, words and terms will be discussed in accordance with their alphabetical order. Numerals in parentheses indicate the *chüan* and folios in which they occur.

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1. *A-pa-erh-hu* 阿八而忽 (1.11b, 3.31a)

Professor Francis W. Cleaves has identified this word as *abarqu* ("sturgeon") in Mongolian.^⑨ In the *Wu-t'i Ch'ing-wen-chien* 五體清文鑑^⑩ a similar Mongolian word *aburqu* is listed. Its Chinese equivalent is given as *ch'ien-huang-yü* 鱈魚 ("sturgeon"). It may be added that in the writings of some Sung authors, one finds the term *niu-yü* 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" 鈎 of this fish was an elaborate ritual for the Khitans.^⑪ Chou 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.^⑫ Chou 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.^⑬ Wang I 王易, on the other hand, gives a more specific description of the fish, which reads:

Niu-yü: 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-yü* 鱈魚 ("sturgeon") of the South.^⑭

This description tallies with that of *abarqu* found in the YSCY. Therefore, it is highly probable that *niu-yü* and *abarqu* refer to the same fish. Down to the Ch'ing dynasty, the term *niu-yü* still was in existence and it is said be extremely difficult to catch.^⑮

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, *aira*₁ refers to fermented milk in general, not to camel's milk specifically.¹⁶ This word may be compared with the Turkic *airan*,¹⁷ which has the same meaning as Mongolian *aira*₁.

3. *a-la hun* 阿剌渾 (3.21b)

This term is a transcription for *ala*₁ *qun* ("spotted swan") in Mongolian.¹⁸ The word *ala*₁ is attested in the *Yüan-ch'ao pi-shih* 元朝秘史 ("Secret History of the Mongols")¹⁹ 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,²⁰ the word *a-la-chi* is derived from Arabic *aragi*, denoting some kind of strong licquor 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,²¹ designates not alcohol in general but a strong licquor specifically.

5. *pa-tan-jen* 八檐仁 (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 巴欖、芭欖、杷欖 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²²:

The seed of *pa-lan* resembles the kernel of apricot: white in color, flat and narrow [in shape]. It is produced in Tibet(西蕃) 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'ang-ch'un chen-jen hsi-yu-chi* 長春真人西游記²³ 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* 西游錄,²⁴ written by the famous official of the Mongol Court, Yeh-lü Ch'u-ts'ai 耶律楚材, *pa-lan* is also mentioned:

In the outskirts of Pa-lan 芭欖 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 菴菴 in the *Sung-shih*,²⁵ 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."²⁶ 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,²⁷ is fairly certain.

Secondly, in the term *pa-tan-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-lü Ch'u-ts'ai,²⁸ we read the following lines:

葡萄架底葡萄酒，芭欖花前芭欖仁。

("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-tan-jen* should be interpreted as "the kernel of *badam* ('almond') in the YSCY.

6. *Fa-erh-pu* 八兒不 (1.7a, 1.27a)

According to the YSCY, *pa-erh-pu* is the “name of an Indian dish,” the ingredients of which include mutton, nutmeg, ‘Mohanmedan beans” and radishes. It may be noted that in Written Mongolian, *Balbu* refers to Nepal.²⁹ However, unless other evidence is available, the hypothesis that *pa-erh-pu* transcribes *Balbu* must remain tentative.

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

This word is probably derived from Persian *pista* < Middle Persian **pistak* < Old Iranian **pistaka* (*Pistacia vera*).³⁰ In the *Wu-t'i Ch'ing-wen-chien*,³¹ the Uighur equivalent of the Mongolian term *uru, sil jimis* is listed as *ser bistan*, and the Chinese definition reads: “*hu-t'ui-tzu* 胡頹子 (? “foreign hazel nut”), which apparently refers to the same plant. In Turkic, the word *pistä* (“pistachio”) is also found in OT and in the Taranchi language.³²

8. *P'o-erh-pi* 頗兒必 (1.8a, 1.50a)

The author of the YSCY states that *po-erh-pi* is “sheep’s *pi-hsi-ku* 辟膝骨.” While the meaning of *pi-hsi-ku* is not very clear, there is little doubt that *p'o-erh-pi* stands for *borbi* (“Achilles tendon, leg just above the heel”) in Mongolian.³³

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

In two different places, 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 *čiči,ana* (“barberries”)³⁴ in Written Mongolian. In Modern Khalkha, the word is *čalsargana*.³⁵ In the *Secret History*, the word *čičiqina* is glossed *ts'ao-ken-ming* 草根名 (“name of grass root”)³⁶ in Chinese, which Paul Pelliot has translated as “tubercles des scipus.”³⁷ From the text in the *Secret History*, we know that it is dug out (*uququ*)³⁸ of the ground. For this reason, *čiči,ina*, although sounds quite similar to *čiči,ana*, may not be related to it at all.

10. *Ch'u-chün-ta-erh* 出蒼達兒 (3.52b-53a)

According to Laufer,³⁹ this word is derived from the New Persian *čugundur|čugunder* (*Beta vulgaris*—“white sugar beet”) to which Abu Mansur has made reference in his famous book on botany.

11. *Ch'u-lu-ke-hun* 出魯哥渾 (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,⁴⁰ *ch'u-lu-ke hun*

- stands for *cürge qun* (“*cürge* swan”) in Mongolian.
12. *Ha-fu-erh* 哈夫兒 (145b)
The word for camphor is *kafur* in Persian-Arabic; ④① in Mongolian, it is *gabur*, which is derived from Tibetan *ga-bur*. ④② The term *ha-fu-erh* appears to be closer to the Persian-Arabic form.
13. *Hu-lu-pa* 葫蘆巴 (1.28a, 3.58a)
According to the YSCY, *k'u-tou* 苦豆 (“bitter beans”) is also called *hu-lu-pa*, which has been identified as *hulba* (*Trigonella foenum graecum*—“ferugreek”) in Arabic. ④③
14. *Hsia-kua-ha-sun* 下瓜哈孫 (148a)
Professor Francis W. Cleaves has pointed out that the root of *shau-tan* 山丹 is *ja'urqasu* in Mongolian, ④④ attested in the *Secret History*. In *hsia-kua-ha-sun*, we have a transcription for *ja,urqasun* (alternating with *jarurqasu*). The *su|sun* variation is a fairly common phenomenon in Mongolian, cf. e.g., *yasu|yasun* (“bone”), *nasu|nasun* (“year”), etc.
15. *Ha-hsi-ni* 哈昔泥 (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, ④⑤ this word corresponds with Persian *kasni|kisni|gisni* (“asafoetida”), derived from the name Gazni (or Gazna), the capital of Zabulistan.
16. *K'e-t'e* 渴忒 (1.8b, 2.5b-6a)
From the passages in the YSCY in which this term is found, *k'e-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.” ④⑥ 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 vulgaris*) 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 Mongo-

lian.⁴⁷ In the *Secret History*,⁴⁸ the word *kileme* 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 hP'ags-pa script)⁴⁹ 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.⁵⁰ In Khalkha, it is *khim*.⁵¹ 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,⁵² which is "dough made of flour dust in the mill." Strictly speaking, the second word 乞 transcribed as *ki* in the hP'ags-pa script,⁵³ 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 *pai-su-yu* 白酥油 ("Butter, cream"). It apparently can be connected with Turkic *mışkū* ("fresh butter") derived from OT and Persian.⁵⁴

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*.⁵⁵ 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*.⁵⁶

22. *Mi-ha-no chüeh-lich-sun* 米哈訥闕列孫 (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 *miqan-u kölesün* (lit., "sweat of meat", hence, "meat juice") in Written Mongolian.⁵⁷ It should be noted that on 1.50a the fourth character is given as *kuan* 關 instead of *chüeh* 闕, and only the latter correctly renders the syllable *kö* in the word *kölesün*.

23. *nao-wa-la* 腦瓦刺 (1.8a, 1.44a)

In the YSCY, *nao-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 *nāwālā* which has the meaning of "meat, food."⁵⁸ But

whether these two words are directly related or not, we have no way to ascertain.

24. *Nü-hsü-erh* 女須兒 (2.10a)

Although the author of the YSCY does not tell us exactly what *nü-hsü-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* 灤京雜詠 by yang yun-fu 楊允孚⁵⁹ there is the following note: “*Na-shih* 納失 is the tea of the Tatars.” Obviously, *nü-hsü-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.”⁶⁰ 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., *nabat* (“cane sugar”) in Kazakh,⁶¹ *novvot* (“rock candy”) in Uzbek,⁶² and *navat* (id.) in East Turki.⁶³ 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 nabat* (“white cane sugar”) in Kazakh,⁶⁴ provided that the first element 白 can be read as *po*. However, since little evidence can be obtained indicating that in the Yüan times the character 白 was also pronounced *po*, this reconstruction has to remain extremely tentative.

26. *Huang-he-erh* 晃禾兒 (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'uang-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,⁶⁵ referring to the color of the milk.

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 *šärbüt* (sugar or syrup with citrus juice, lemonade) in Osman and Karaim, ⑥⑤ which is derived from Arabic *šärbāt* (“a sweet drink, syrup”). ⑥⑦

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 (*qong,ur*) designates color, we may assume that the word for the first grade functions the same. In Mongolian the word *singgen* can be defined as “liquid, clear, light,” ⑥⑧ and *sheng-chien* appears to be a close transcription for it. Viewed together with the word *qong,ur*, it may be that the three grades of milk actually are designated by the purity of it, viz., (1) *singgen* (“clear, light”): the purest, (2) *qong,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* 速兒乞刺 (3.21b)

According to the Reverend Antoine Mostaert, *su-erh-ch'i-la* is the transcription for Mongolian *surkirā* < **surkira*, *a*, a Nomen imperfecti derived from the verb *surkira-* (“to murmur, to rustle”). ⑥⑨

30. *Su-erh-ma* 速兒麻 (1.11a, 3.6b)

In the author's own words: “*Su-erh-ma* is also called *po-tsao* 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, ⑦⑩ although the meaning of *su-erh-ma* appears to be more specific in the YSCY. As for the latter, it apparently corresponds to *boġo* (“millet beverage, beer, beverage made from barley or milk”) in Mongolian, derived from Persian *bozo* id. ⑦⑪

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 *tabilrana* (“*Spiraea*”) in Written Mongolian, ⑦⑫ which is *tawilgana* in Khalkha. ⑦⑬

32. *T'a-la-pu-hua* 塔刺不花 (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. ⑦④ It is attested as *trabaqan* in the *Secret History*, and in Kowalewski's *Dictionary* it is given as *tarba, a*. ⑦⑤

33. *T'-t'u-ma-shih* 秃秃麻食 (1.7b, 1.38b)

This term can be connected with *tutmač* ("noodles") in Osman and Chaghatai. ⑦⑦ 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*), ⑦⑧ and as such it renders the Turkic *č* accurately.

34. *U-ma-shih* 兀麻食 (1.18a)

U-ma-shih apparently corresponds with the Turkic word *umač*. In Chaghatai, it refers to "soup made of flour." ⑦⑨ In other Turkic languages it has the meaning of "food made of dough, a kind of noodle, round piece of dough, meal soup." ⑧⑩ 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. ⑧⑪

36. *Tsa-fu-lan* 咱夫蘭 (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 *z̤'feran* or *z̤'faran* ("saffron"). ⑧⑫ It may be pointed out that the discussion of *tsa-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 ⑧⑬ 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. ⑧⑭

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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* 蒙古字韻, tradi-

tionally attributed to Chu Tsung-wen 朱宗文, ⑧ given in parentheses.

1. *A-ch'ih* 阿赤 (*a-č'i*) (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* ⑧ 撇列角兒 (*pe-le gev-ži*) (1.8a, 1.48a)

The passage which contains this term reads; "*P'ieh-lieh chiao-erh*: Mutton, mutton fat, mutton tail tender leek 韭, 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].

⑧ 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 *päräk*, defined as "dumpling filled with fat and meat" ⑧ 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 餃兒 ("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-gei-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 *čam,ur*, ⑨ in New Uighur, *čama,ur* has the meaning of "radish, turnip." ⑩ 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-su* 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 big as Mohammedan beans.

"The above ingredients are simmered in an iron netting in water. ⑨ 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, ⑩ 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], ⑪ 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-ch'i-ssu-ke* 細乞思哥 (*xi-k'i-shi-go*) (1.8a, 145a)

The recipe for this dish is given in the YSCY as follows:

Mutton: one shank, boiled and cut into fine pieces; radishes: two, cooked and cut into fine pieces; mutton tail: one, cooked and cut up; *ha-fu-erh*: 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* 撈羅脫因 (*Suaw-lo-t'uo-yin*) (1.7b, 1.9b)

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-erh* 時蘿角兒 (*shi-lo gev-zi*) (1.8a, 1.48b)

The following is the recipe for this dish:

"Mutton fat, mutton tail, scallion, *ch'en-p'i* 陳皮 ("dried orange peels"), and ginger. All cut into fine pieces. ⑫

"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-erh* are cooked. In Mongolian the word for soup is *silü*,⁹⁵ and the term *shih-lo* seems to be a transcription for it. If this hypothesis is correct and if *chiao-erh* 角兒 indeed is an equivalent for *chiao-erh* 餃兒 as has been suggested above, then what is called *shih-lo chiao-erh* in the YSCY would correspond with the modern term *chui-chiao-erh* 水餃兒 ("boiled Chinese ravioli") in Chinese and with *biyangsi* (<Chinese *pien-shih* 扁食) in modern Written Mongolian.⁹⁶ Furthermore, it is interesting to note that in the *Wu-t'i Ch'ing-wen-chien*,⁹⁷ the corresponding Mongolian term for *shui-chiao-tzu* 水餃子 ("boiled Chinese ravioli") is *eljigen-ü čiki* ("donkey's ear"), while that for *pien-shih* is *kisu, a bo, ursuγ* ("shell pastry").

8. *Su-su-erh* 速速兒 (*su-su-zi*) (3.26a)

The term *su-su-erh* 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 dropsy. 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-erh* 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* | *suzar* which refers to "marten." However, it apparently does not correspond with the term *su-su-erh* found in the YSCY.

NOTES

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

B.—Kh. K. Baranov, *Arabsko-russkij slovar*, Moskva, 1957.

H.—Erich Haenisch, *Wörterbuch zu Manghol un Niuca Tobca'an*, Wiesbaden, 1962.

K.—J. E. Kowalewski, *Dictionnaire Mongol-Russe Français*, Vols I-III, Kasan, 1844-49.

L.—A. Luvsandende, *Mongol'sko-russkij slovar*, Moskva, 1957.

M.—B. V. Miller, *Persidsko-russkij slovar*, Moskva, 1960.

R.—W. Radloff, *Versuch eines Wörterbuch der Türk-Dialekte*, Mit einem Vortwort von Omejin Pritsak, Vols I-IV, s'Gravenhage, 1960.

SH—*Yüan-ch'ao pi-shih* 元朝秘史 (*The Secret History of the Mongols*) Yeh Te-hui 葉德輝 edition, 1908.

U—*Ulsyn ner tomion y komissynmedee*, no. 59-60, Ulaanbaatar, 1965.

W—*Wu-t'i Ching-wen-chien* 五體清文鑑 Vols I-III, Peking, 1957.]

1. Several western scholars have made use of the materials contained in this book. Cf. e. g., E. Bretschneider, *Botanicum Sinicum*, pt. I, p. 213, B. Laufer, *Sino-Iranica*, passim (although he only quotes indirectly from the *Pen-ts'ao kang-mu* 本草綱目); L.C. Goodrich, "Some Bibliographical Notes on Eastern Asiatic Botany," *JAOS* 60 (1940) 258, A. Mostaert, "Sur quelques passages de l'Histoire secrete des Mongols," *HJAS* 13 (1950). 341. Professor Francis W. Cleaves has identified many of the Mongolian words in the *Yin-shan cheng-yao* (hereafter abbreviated as YSCY), references to his works will be given below. The Japanese scholar Ishida Mikinosuke 石田幹之助 has a short article describing the contents of the YSCY, entitled "飲膳正要について," in *Shisen* 史泉 15 (1959). 40, 58. See also 篠田統, "飲膳正要について" in 蕨内清, 宋元時代科學技術史, pp 329-340

2. It is rather difficult to identify this name because on the one hand 忽 is not a Chinese surname, and on the other hand 思慧 does seem to be a Sinicized name. Goodrich in *op. cit.*, 258, following George Kennedy's suggestion, suggests that the name is "Hoshoi" (i. e., Qous Qui, "a pair of scabbard"). However, as our author refers to himself as Ssu-hui in the Preface (YSCY 1.3b), it is clear that *hu* and *ssu-ui* 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 陳垣 in his *Yüan Hsi-yü-jen Hua-hua-k'ao* 元西域人華化考 8.132b 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. 305) suggests that Hu Ssu-hui is a Mongol. But since his reconstruction of the name is faulty, we have little ground to accept this suggestion.

3. *Ssu-k'u-ch'üan-shu tsung-mu t'i-yao* (Commercial Press edition) p. 2441.

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

5. For discussions of the history and development of the *Pen-ts'ao* books, cf. Joseph Needham, *Science and Civilization in China*, vol I, pp. 135, 147, 149, 205 and passim.

6. This preface can also be found, in a somewhat abbreviated and less polished version (presumably a draft), in the *Tao-yüan hsiieh-k'u-lu* 道原學古錄 (四部从刊縮本) pp. 200-201.

7. See Ishida, *op. cit.*, pp. 56-58 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.

9. Cf. Francis W. Cleaves, "Qabqanas—Qamqanas," *HJAS* 19 (1956). 395-396, note 29.

10. W, III, p. 4460.

11. Cf. *Yen-fan-lu* 演繁露 (學津討原 edition) 3. 7b.

12. Cf. *Erh-lao-t'ang tsa-chih* 二老堂雜志 (學海類編 edition) 4.5a.

13. *Liao-shih shih-i-pu* 遼史拾遺補 (從書集成 edition) p. 130.

14. This passage is quoted in the *T'ung-ya* 通雅 (1880 edition) 47.19b by Fang I-chih 方以智.

15. Cf. Yang Pin 楊賓, *Liu-pien eh-t'üeh* 柳邊紀略 (遼海從書 edition) 3.16b. For a discussion of the term 牛魚 see Yü Ching-jang 于景讓, "牛魚" 大陸雜誌 16(1958) 4

16. K, I, p. 9. See also 小林高四郎, "モンゴル人の飲物と其名稱について," 民族學研究 20, pp. 36-46.

17. R, I, p.26.
18. Cf. Francis W. Cleaves, "The Fifteen Palace Poems by K'o Chiu-ssu," *HJAS* 20 (1957). 475.
19. SH 2.44b, see also H, p. 4.
20. B. Laufer, "Loan-Words in Tibetan," *TP* 17 (1916). 483. see also idem, *Sino-Iranica*, pp. 255-257.
21. K, J, p. 143.
22. *Ch'ü-wei chiu-wen* (叢書集成 edition) p. 29.
23. *Ch'ang-ch'ün chen-jen hsi-yu-chi* (國學文庫 edition) [p. 74, see also E. Bretschneider's translation of the same passage in his *Medieval Researches*, vol I, p. 80 where he has mistranslated the word 實 as "fruit" and Arthur Waleys translation in *The Travels of an Achemist* (London, 1931).
24. *Hsi-yu-lu* (叢書集成 edition), p. 29. See also Bretschneider's translation of the same passage in *Medieval Researches* I, p. 20, and the English translation of the complete text of the *Hsi-yu-lu*, by Igor Rachewiltz, in *Monumenta Serica* XXI (1962) pp. 1-128 (p.21 for this passage).
25. *Sung shih* 宋史 (*Po-na* edition) 490.23b.
26. B. Laufer, *Sino-Iranica*, p. 408.
27. R, IV, p. 1518.
28. *Chan-jan ch'ü-shih chi* 湛然居士集 (四部叢刊縮本), p. 45.
29. K, II, pp. 1078-79.
30. Cf. Laufer *op. cit.*, pp. 251-252.
31. W, III, p. 4752.
32. R, IV, p. 1352.
33. K, II, p. 1221,
34. *Ibid* III, p. 2173.
35. U, p. 37.
36. SH 2.6a, see also H, p. 27.
37. Paul Pelliot, *Histoire secrete des Mongols*, p. 134.
38. See note 36 above.
39. Laufer, *op. cit.*, p. 399.
40. Francis W. Cleaves, "The Fifteen Palace Poems by K'o Ch'oiu-ssu," *HJAs* 20 (1957). 474.
41. Laufer, *op. cit.*, p. 59.
42. K, II, P. 986.
43. E. Bretschneider, *Botanicum Sinicum* (in *JNCBRAS* XVI (1918)), p. 65, Laufer, *op. cit.*, pp. 446-447.
44. Francis W. Cleaves, "Qabqanas~Qamqanas," *HJAS* 19 (1956). 401-402.
45. Laufer, *op. cit.*, p. 361.
46. K, III. p.461.
47. *Ibid* p. 2531
48. SH 續 2. 24a, see also. H' p. 101.
49. Cf Lo Ch'ang-p'ei 羅常培 and Ts'ai Mei-piao 蔡美彪 *Pa-ssu-pa-tzu yü yüan-tai Han-yü* pp. 61 and 74.
50. K, III, p. 2551, see also W, III, p. 3765 where the Chinese equivalent to *kime* is given as

jou-k'uai 肉膾 ("meet pieces").

51. L, p. 526.
52. R, IV, p. 2049.
53. Cf. Lo Ch'ang-p'ei and Ts'ai Mei-piao. *op. cit.*, pp. 103-104.
54. R, IV, p. 2108.
55. Laufer, *op. cit.*, p. 252.
56. R, IV, p. 2056.
57. For these two words see K, III, p. 2022, and p. 2603 respectively.
58. M, p. 572.
59. *Luan-ching tsa-yung* (知不足齋叢書 edition) 下 3a-3b.
60. K, II, p. 697, See also Ya. Ceval, *Mongol khelnij tobz tailbar toli* (Ulaahbaatar, 1966), p. 393.
61. Cf. *Russko-kazakhskij slovar'* (Moskva, 1954), 716.
62. Cf. *Uzbeksko-russkij slovar'* glavnyi redaktor, A. K. Borovkov. (Moskva, 1959) p. 287.
63. Cf. *Russko-ugurskij slovar'* pod redakciei T. R. Rakhimova, (Moskva, 1956) p. 539.
64. For the word *boz*, cf. R, IV, p. 1682.
65. K, II, p. 873.
66. R, IV, p. 100.
67. B, p. 499.
68. K, II, p. 1464.
69. Cf. Mostaert's comments in Francis W. Cleaves, "The Fifteen Palace Poems by K'o Chiu-ssu." *HJAS* 20 (1957). 474-475.
70. R, IV, p. 771.
71. Cf. K, II, p. 1206.
72. U, p. 53. In K, III, p. 1598, the word is attested as *tabil'u*.
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'u-po-shu* 土撥鼠 is seldomly found in Chinese books, the term *huang-shu* 黃鼠 (lit., "yellow rodent") is frequently mentioned. For instance, in the *Shuo-fu* 說郛 of T'ao Tsung-i 陶宗儀 (8. 48a, commercial Press edition), the following passage from the *Lu-t'ing shih-shih* 虜廷事實 by Wen Wei-chien 文惟簡 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 pore 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 *Hei-Ta shih-lüeh* 黑鞏事略 by P'eng Ta-ya 彭大雅 and Hsü T'ing 徐霆 (4b, *Wang Chung-ch'ueh-k'ung i-shu* 王忠愍公遺書 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知不足齋叢書 edition). Although in the YSCY 3.20b we find that *huang-*

shu is listed as another kind of rodent, quite different from *trabuia*, one wonders whether among the descriptions of *huang-shu* quoted above, any of which actually refers to *trabuia*.

75. SH8.7a,s ee also H, p. 145.
76. K, III, p. 1679.
77. R, III, p. 1493.
78. Cf. Lo Ch'ang-p'ei and Ts'ai Mei-piao, *op. cit.*, p. 104.
79. L. Budagov, *Szavnitel'nyj slovar' truesko-tatarskix narecij* (St. Petersburg, 1869), t.I, p. 158.
80. R, I, p. 1791.
81. Cf. Francis W. Cleaves, "The Fifteen Palace Poems by K'o Chiu-ssu," *HJAS* 20 (1957). 479, note 171. See also Yü Ching-jiang, "天鵝與海東青" 大陸雜誌 31 (1965). p. 2.
82. Cf. B, p. 414.
83. Li Shih-chen, 李時珍 *Pen-ts'ao kang-mu* 本草綱目 (書業堂 1784 edition) 15.42a, see also Laufer *op. cit.*, p. 310.
84. This 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-ku tzu-yün* the word is written as 擘, there is no question but 擘 and 擘 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*.
88. R, IV, p. 1228.
89. *Ibid* III, p. 1940.
90. Sh Kibirov and Yu Cunvazo, *Uigursko-russkij slovar'*, (Alma Ata, 1961), p. 212.
91. The sentence 用水一鐵絡熬成湯 is not clear in meaning. *T'ieh-lo* 鐵絡 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 pomegranate seeds are put into the liquid.
94. The ingredients used as fillings are quite similar to those for the *p'ieh-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.
95. K, II, p. 1495.
96. Cf. Ferdinand Lessing, *Mongolian-English Dictionary* (Berkeley and Los Angeles, 1960), p. 103. In Khalkha, the word is *bansh*, cf., L, p. 61.
97. W, III, p. 3822.
98. R, VI, pp. 782, 793, 786.