

In the following example there is no positive evidence as to the significance of *hu*. *Hu wan ši če* 胡王使者 ("envoy of the king of the Hu") is a synonyme of *tu hwo* 獨活 (*Peucedanum decursivum*).¹ As the same plant is also styled *k'ian ts'in* 羌青, *k'ian hwo*, and *hu k'ian ši če* 護羌使者, the term *K'ian* (**Gian*) alluding to Tibetan tribes, it may be inferred that the king of the Hu likewise hints at Tibetans. In general, however, the term Hu does not include Tibetans, and the present case is not conclusive in showing that it does. In the chapter on the walnut it will be seen that there are two introduced varieties,—an Iranian (*hu t'ao*) and a Tibetan one (*k'ian t'ao*).

In *hu ts'ai* (*Brassica rapa*) the element *hu*, according to Chinese tradition, relates to Mongolia, while it is very likely that the vegetable itself was merely introduced there from Iran.²

In other instances, plants have some relation to the Hu; but what this relation is, or what group of tribes should be understood by Hu, is not revealed.

There is a plant, termed *hu hwan lien* 胡黃連, the *hwan-lien* (*Coptis teeta*) of the Hu, because, as Li Ši-čen says, its physical characteristics, taste, virtue, and employment are similar to those of *hwan-lien*. It has been identified with *Barkhausia repens*. As evidenced by the

acter *fan*, on the authority of *K'añ-hi*, could never have had the pronunciation *po* nor a final consonant, and that, accordingly, in the tribal name *T'u-fan* (Tibet) the character *fan*, as had previously been assumed, could not transcribe the Tibetan word *bod*. True it is that under the character in question *K'añ-hi* has nothing to say about *po*, but 蕃 is merely a graphic variant of 番, with which it is phonetically identical. Now under this character, *K'añ-hi* indicates plainly that, according to the *Tsi yün* and *Čen yün*, *fan* in geographical names is to be read *p'o* (anciently **bwa*) 婆 (*fan-ts'ie* 蒲波), and that, according to the dictionary *Ši wen*, the same character was pronounced *p'o* (**bwa*) 婆, *p'u* 蒲, and *p'an* 盤 (cf. also SCHLEGEL, *Secret of the Chinese Method*, pp. 21-22). In the ancient transcription 番 or 蕃兜 *fan-tou*, **par-tav*, reproduction of Old Persian *Parθava* (see above, p. 187), *fan* corresponds very well to *par* or *bar*; and if it could interchange with the phonetic 拔 *pa*, **bwat*, *bwar*, it is perfectly clear that, contrary to Pelliot's theory, there were at least dialectic cases, where 番 was possessed of a final consonant, being sounded *bwat* or *bwar*. Consequently it could have very well served for the reproduction of Tibetan *bod*. From another phonetic viewpoint the above case is of interest: we have **bak-xa* and **bwat-xa* as ancient names for the mint, which goes to show that the final consonants of the first element were vacillating or varied in different dialects (cf. *T'oung Pao*, 1916, pp. 110-114).

¹ *T'uñ či* (above, p. 196), Ch. 75, p. 12 b.

² See below, p. 381. In the term *hu yen* ("swallow of the Hu"), *hu* appears to refer to Mongolia, as shown by the Manchu translation *monggo čibin* and the Turki equivalent *qalmaq qarlogač* (Mongol *xatun xariyatsai*, Tibetan *gyi-gyi k'ug-rta*; cf. Ross, *Polyglot List of Birds*, No. 267). The bird occurs not only in Mongolia, but also in Če-kiañ Province, China (see *Kwei ki san fu ču* 會稽三賦註, Ch. 2, p. 8; ed. of *Si yin huan ts'uñ šu*).