

習鑿齒, in his *Yü sie ši čuñ šu* 與謝侍中書, says,¹ 'These are *huñ-lan* (*Carthamus*):² did you know these previously, Sir, or not? The people of the north gather these flowers, and dye materials a red-yellow by rubbing their surface with it. The fresh blossoms are made into a cosmetic.³ Women, when dressing, use this pigment, it being the fashion to apply only a piece the size of a small bean. When distributed evenly, the paint is pleasing, as long as it is fresh. In my youth I observed this cosmetic again and again; and to-day I have for the first time beheld the *huñ-lan* flower. Afterwards I shall raise its seeds for your benefit, Sir. The Hiuñ-nu styled a wife *yen-či* 閼氏,⁴ a word just as pleasing as *yen-či* 烟支 ('cosmetic'). The characters 閼 and 烟 have the same sound *yen*; the character 氏 has the sound 支 *či*. I expect you knew this before, Sir, or you may read it up in the Han Annals.' Čeñ K'ien 鄭虔⁵ says that a cosmetic may be prepared from pomegranate flowers."⁶

The curious word *yen-či* has stirred the imagination of Chinese scholars. It is not only correlated with the Hiuñ-nu word *yen-či*, as was first proposed by Si Ts'o-č'i, but is also connected with a *Yen-či* mountain. Lo Yüan, in his *Er ya i*, remarks that the Hiuñ-nu had a *Yen-či* mountain, and goes on to cite a song from the *Si ho kiu ši* 西河舊事,⁷ which says, "If we lose our K'i-lien mountain 祁連山,⁸ we cause our herds to diminish in number; if we lose our *Yen-či* mountain, we cause our women to go without paint."⁹ The *Pei pien pei tui* 北邊備對, a work of the Sung period, states, "The *yen-či* 焉支 of the *Yen-či* mountain 焉支山 is the *yen-či* 燕脂 of the present time. This moun-

¹ This author is stated to have lived under the Tsin dynasty (A.D. 265-419) in the *T'u šu tsi č'eñ*, XX, Ch. 158, where this passage is quoted; but his book is there entitled *Yü yen wañ šu* 與燕王書. The same passage is inserted in the *Er ya i* of Lo Yüan 羅願 of the twelfth century, where the title is identical with that given above.

² In the text of the *T'u šu*: "At the foot of the mountain there are *huñ lan*."

³ *Carthamus* was already employed for the same purposes in ancient Egypt.

⁴ This is the Hiuñ-nu word for a royal consort, handed down in the Han Annals (*Ts'ien Han šu*, Ch. 94 A, p. 5). See my *Language of the Yüe-chi*, p. 10.

⁵ Author of the lost *Hu pen ts'ao* (above, p. 268).

⁶ Then follow a valueless anecdote anent a princess of the T'ang dynasty preparing a cosmetic, and the passage of the *Ku kin ču* given above.

⁷ Mentioned in the T'ang literature, but seems to date from an earlier period (BRETSCHNEIDER, *Bot. Sin.*, pt. 1, p. 190).

⁸ A mountain-range south-west of Kan čou in Kan-su (*Ši ki*, Ch. 123, p. 4). The word *k'i-lien* belongs to the language of the Hiuñ-nu and means "heaven." In my opinion, it is related to Manchu *kulun*, which has the same meaning. The interpretations given by WATERS (*Essays*, p. 362) and SHIRATORI (*Sprache der Hiung-nu*, p. 8) are not correct.

⁹ The same text is quoted in the commentary to the *Pei hu lu* (Ch. 3, p. 11 b).