

pots and drinking vessels therewith, by which means they insensibly accustom themselves to that strong scent, which we in Europe are hardly able to endure."

The Chinese understand by the term *a-wei* products of two different plants. Neither Bretschneider nor Stuart has noted this. Li Ši-čen¹ states that "there are two kinds of *a-wei*,—one an herb, the other a tree. The former is produced in Turkistan (Si yū), and can be sun-dried or boiled: this is the kind discussed by Su Kuñ. The latter is produced among the Southern Barbarians (Nan Fan), and it is the sap of the tree which is taken: this is the kind described by Li Sūn, Su Sun, and Č'en Č'en." Su Kuñ of the T'ang period reports that "*a-wei* grows among the Western Barbarians (Si Fan) and in K'un-lun.² Sprouts, leaves, root, and stems strongly resemble the *pai ĩ* 白芷 (*Angelica anomala*). The root is pounded, and the sap extracted from it is dried in the sun and pressed into cakes. This is the first quality. Cut-up pieces of the root, properly dried, take the second rank. Its prominent characteristic is a rank odor, but it can also stop foul smells; indeed, it is a strange product. The Brahmans say that *hün-ki* (Sanskrit *hingū*, see below) is the same as *a-wei*, and that the coagulated juice of the root is like glue; also that the root is sliced, dried in the sun, and malodorous. In the western countries (India) its consumption is forbidden.³ Habitual enjoyment of it is said to do away with foul breath. The barbarians (戎人) prize it as the Chinese do pepper." This, indeed, relates to the plant or plants yielding asa, and Li Ši-čen comments that its habitat is in Hwo čou (Qarā-Khoja) and Ša-lu-hai-ya (Shahrokia).⁴ Curiously enough, such a typical Iranian plant is passed over with silence in the ancient historical texts relative to Sasanian Persia. The only mention of it in the pre-T'ang Annals occurs in the *Sui šu*⁵ with reference to the country Ts'ao 漕 north of the Ts'un-liñ (identical with the Ki-pin of the Han), while the *T'ai p'in hwan yü ki*⁶ ascribes *a-wei* to Ki-pin.

The *Yu yan tsa tsu*⁷ contains the following account of the product:

¹ *Pen ts'ao kañ mu*, Ch. 34, p. 21.

² K'un-lun is given as place of production in the *Kwan ĩ*, written prior to A.D. 527, but there it is described as the product of a tree (see below).

³ It was prohibited to the monks of the Mahāyāna (cf. S. LÉVI, *Journal asiatique*, 1915, I, p. 87).

⁴ BRETSCHNEIDER, *Mediæval Researches*, Vol. II, pp. 253, 254, also 193.

⁵ Ch. 83, p. 8 (also in the *Pei ši*).

⁶ Ch. 182, p. 12 b.

⁷ Ch. 18, p. 8 b.