

purple-red of color, resembling the *tse t'an* 紫檀 (*Pterocarpus santalinus*, likewise ascribed to K'un-lun), strong, solid, and very fragrant.¹ This is *Liquidambar altingiana* or *Altingia excelsa*, a lofty deciduous tree growing in Java, Burma, and Assam, with a fragrant wood yielding a scented resin which hardens upon exposure to the air. The Arabs imported liquid storax during the thirteenth century to Palembang on Sumatra;² and the *T'ai p'in hwan yü ki* states that *su-ho* oil is produced in Annam, Palembang (*San-fu-ts'i*), and in all barbarous countries, from a tree-resin that is employed in medicine. The *Mon ki pi t'an* discriminates between the solid storax of red color like a hard wood, and the liquid storax of glue-like consistency which is in general use.³

The Chinese transcription *su-ho*, *su-gap, has not yet been explained. HIRTH's⁴ suggestion that the Greek *σρύραξ* should have been "mutilated" into *su-ho* is hardly satisfactory, for we have to start from the ancient form *su-gab, which bears no resemblance to the Greek word save the first element. In the Papyri no name of a resin has as yet been discovered that could be compared to *su-gab.⁵ Nor is there any such Semitic name (cf. Arabic *lubnā*). In view of this situation, the question may be raised whether *su-gab would not rather represent an ancient Iranian word. This supposition, however, cannot be proved, either, in the present state of science. Storax appears in the Persian materia medica of Abu Mansur under the Arabic name *mī'a*.⁶ The storax called rose-maloes is likewise known to the Persians, and is said to be derived

¹ *Čen lei pen ts'ao*, l. c. This tree is mentioned in the *Ku kin ču* (Ch. c, p. 1 b, as a product of Fu-nan, and by Čao Žu-kwa as a variety of sandal-wood (HIRTH) Chao Ju-kua, p. 208). Li Ši-čen (*Pen ts'ao kañ mu*, Ch. 34, p. 12) says that the people of Yün-nan call *tse t'an* by a peculiar word, 勝 *šeñ*; this is pronounced *sen* in Yün-nan, and accordingly traceable to a dialectic variation of *čandan*, *sandan*, *sandal*. The Japanese term is *šitan* (MATSUMURA, No. 2605).

² HIRTH, Chao Ju-kua, p. 61.

³ Cf. *Pien tse lei pien*, Ch. 195, p. 8 b; BRETSCHNEIDER, Bot. Sin., pt. III, p. 464. The *Hian p'u* quoted in the *Pen ts'ao* is the work of Ye T'in-kwei 葉廷珪, not the well-known work by Huñ Č'u, in which the passage in question does not occur (see p. 2, ed. of *T'an Sun ts'un šu*, where it is said that it is difficult to recognize the genuine article). For further information on liquid storax, see HIRTH, Chao Ju-kua, p. 200.

⁴ Chao Ju-kua, p. 200.

⁵ MUSS-ARNOLT (*Transactions Am. Phil. Assoc.*, Vol. XXIII, p. 117) derives the Greek word from Hebrew *z'ri*; the Greek should have assimilated the Semitic loan-word to *σρύραξ* ("spike"). This is pure fantasy. The Hebrew word, moreover, does not relate to storax, but, according to GESENIUS, denotes a balsam or resin like mastic (above, p. 252). The Hebrew word for *Styrax officinalis* is said to be *nātāf* (EXODUS, xxx, 34), Septuaginta *στακή*, Vulgata *stacte* (E. LEVESQUE in *Dictionnaire de la Bible*, Vol. V, col. 1869-70).

⁶ ACHUNDOW, Abu Mansur, p. 138.