

kien, about the year 140-150 B.C.”<sup>1</sup> In Hehn’s “Kulturpflanzen”<sup>2</sup> we still read in a postscript from the hand of the botanist A. ENGLER, “Whether the walnut occurs wild in North China may be doubted, as according to Bretschneider it is said to have been imported there from Tibet.” As will be seen below, a wild-growing species of *Juglans* is indeed indigenous to North China. As to the alleged feat of Čan K’ien, the above-mentioned Su Suñ, who lived during the Sung period in the latter part of the eleventh century, represents the source of this purely traditional opinion recorded by Bretschneider. Su Suñ, after the above statement, continues, “At the time of the Han, when Čan K’ien was sent on his mission into the Western Regions, he first obtained the seeds of this fruit, which was then planted in Ts’in (Kan-su); at a later date it gradually spread to the eastern parts of our country; hence it was named *hu t’ao*.”<sup>3</sup> Su Suñ’s information is principally based on the *Pen ts’ao* of the Kia-yu period (1056-64) 嘉祐補註本草; this work was preceded by the *Pen ts’ao* of the K’ai-pao period (968-976) 開寶本草; and in the latter we meet the assertion that Čan K’ien should have brought the walnut along from the Western Regions, but cautiously preceded by an *on dit* (云).<sup>4</sup> The oldest text to which I am able to trace this tradition is the *Po wu či* 博物志 of Čan Hwa 張華 (A.D. 232-300).<sup>5</sup> The spurious character of this work is well known. The passage, at any rate, existed, and was accepted in the Sung period, for it is reproduced in the *T’ai p’in yü lan*.<sup>6</sup> We even find it quoted in the Buddhist dictionary *Yi ts’ie kin yin i* 一切經音義,<sup>7</sup> compiled by Yüan Yin 元應 about A.D. 649, so that this tradition must have been credited in the

<sup>1</sup> Besides Bretschneider’s article in the *Chinese Recorder*, de Candolle refers to a letter of his of Aug. 23, 1881, which shows that Bretschneider had not changed his view during that decade. Needless to add, that Čan K’ien never was in Tibet, and that Tibet as a political unit did not exist in his time. Two distinct traditions are welded together in Bretschneider’s statement.

<sup>2</sup> Eighth edition (1911), p. 400.

<sup>3</sup> *Čen lei pen ts’ao*, Ch. 23, p. 45 (edition of 1521). G. A. STUART (Chinese Materia Medica, p. 223) regards the “Tangut country about the Kukunor” as the locality of the tree pointed out in the *Pen ts’ao*.

<sup>4</sup> The text of the *K’ai-pao pen ts’ao* is not reproduced in the *Pen ts’ao kan mu*, but will be found in the *Či wu min ši t’u k’ao*, Ch. 17, p. 33. T’añ Šen-wei 唐慎微, in his *Čen lei pen ts’ao* (Ch. 23, p. 44 b), has reproduced the same text in his own name.

<sup>5</sup> 張騫使西域還乃 (or 返) 得胡桃種 (Ch. 6, p. 4, of the Wu-č’añ print).

<sup>6</sup> Ch. 971, p. 8.

<sup>7</sup> Ch. 6, p. 8 b (ed. of Nanking). In this text the pomegranate and grape are added to the walnut. In the same form, the text of the *Po wu či* is cited in the modern editions of the *Ts’i min yao šu* (Ch. 10, p. 4).