

luñ nan, *li-č'i*, etc., to be brought to the capital Č'an-nan, and to be planted in the Fu-li Palace 扶荔宮, founded in commemoration of the conquest of Nan-yüe, whereupon many gardeners lost their lives when the crops of the *li-č'i* proved a failure.¹ Several of his palaces were named for the fruits cultivated around them: thus there were a Grape-Palace and a Pear-Palace. Hence the thought that in this exposition of foreign fruits the walnut should not be wanting, easily impressed itself on the mind of a subsequent writer. Wu Kün may also have had knowledge of the Č'an-K'ien tradition of the *Po wu č'i*, and thus believed himself consistent in ascribing walnuts to the Han palaces. Despite his anachronism, it is interesting to note Wu Kün's opinion that the walnut came from Central Asia or Turkistan.

It is not probable that the walnut was generally known in China earlier than the fourth century A.D., under the Eastern Tsin 東晉 dynasty (265-419).² In the *Tsin kuñ ko miñ* 晉宮闈名, a description of the palaces of the Tsin emperors, written during that dynasty,³ it is stated that there were eighty-four walnut-trees in the Hwa-lin Park

¹ The palace Fu-li was named for the *li-č'i* 荔枝 (see *San fu hwañ t'u* 三輔黃圖, Ch. 3, p. 9 b, ed. of *Han Wei ts'un šu*).

² BRETSCHNEIDER (Bot. Sin., pt. I, p. 39) asserts that *Juglans regia* figures among the plants mentioned passingly in the *Nan fañ ts'ao mu čwañ* by Ki Han 稽含, a minister of state under the Emperor Hui 惠 of the Tsin dynasty (A.D. 290-306). He does not give any particulars. There are only two allusions to the walnut, that I am able to trace in this work: in the description of the coco-nut, the taste of this fruit is likened to that of the walnut; and the flavor of the "stone chestnut" (*š'i-li* 石栗, *Aleurites triloba*) is compared with that of the same fruit. We know at present that the book in question contains interpolations of later date (see L. AUROUSSEAU, *Bull. de l'Ecole française*, Vol. XIV, 1914, p. 10); but to these the incidental mention of the walnut does not necessarily belong, as Ki Han lived under the Tsin. It is likewise of interest that the walnut is not dealt with as a special item in the *Ts'i min yao šu*, a work on husbandry and economic botany, written by Kia Se-niu 賈思勰 of the Hou Wei dynasty (A.D. 386-534); see the enumeration of plants described in this book in BRETSCHNEIDER (*op. cit.*, p. 78). In this case, the omission does not mean that the tree was unknown to the author, but it means only that it had then not attained any large economic importance. It had reached the palace-gardens, but not the people. In fact, Kia Se-niu, at least in one passage (Ch. 10, p. 48 b, ed. 1896), incidentally mentions the walnut in a quotation from the *Kiao čou ki* 交州記 by Liu Hin-k'i 劉欣期, where it is said, "The white *yüan* tree 白緣樹 [evidently = 緣] is ten feet high, its fruits being sweeter and finer than walnuts 胡桃." As the *Kiao čou ki* is a work relating to the products of Annam, it is curious, of course, that it should allude to the cultivated walnut, which is almost absent in southern China and Annam; thus it is possible that this clause may be an interpolation, but possibly it is not. The fact that the same work likewise contains the tradition connecting the walnut with Č'an K'ien has been pointed out above. The tree *pai yüan* is mentioned again in the *Pen ts'ao kañ mu š'i i* (Ch. 8, p. 23), where elaborate rules for the medicinal employment of the fruit are given.

³ BRETSCHNEIDER, Bot. Sin., pt. I, p. 202, No. 945.