

tion is quite to the point; the shell of the walnut gradually became more refined under the influence of cultivation.

The earliest texts alluding to the wild walnut are not older than the T'ang period. The *Pei hu lu* 北戶錄, written by Twan Kuñ-lu 段公路 about A.D. 875,¹ contains the following text concerning a wild walnut growing in the mountains of southern China:—

“The wild walnut has a thick shell and a flat bottom 底平. In appearance it resembles the areca-nut. As to size, it is as large as a bundle of betel-leaves.² As to taste, it comes near the walnuts of Yin-p'in³ and Lo-yu, but is different from these, inasmuch as it has a fragrance like apricot extract. This fragrance, however, does not last long, but will soon vanish. The *Kwan ċi* says that the walnuts of Yin-p'in have brittle shells, and that, when quickly pinched, the back of the kernel will break. Liu Ši-luñ 柳世隆, in his *Sie lo yu yüan* 詩樂遊苑, remarks, with reference to the term *hu t'ao*, that the Hu take to flight like rams,⁴ and that walnuts therefore are prophets of auspicious omens. Čen K'ien 鄭虔⁵ says that the wild walnut has no glumelle; it can be made into a seal by grinding off the nut for this purpose. Judging from these data, it may be stated that this is not the walnut occurring in the mountains of the south.”⁶

The *Lin piao lu i* 嶺表錄異, by Liu Sün 劉恂 of the T'ang period,⁷ who lived under the reign of the Emperor Čao Tsuñ (A.D. 889-904), contains the following information on a wild walnut:—

“The slanting or glandular walnut (*p'ien ho t'ao* 偏核桃) is produced in the country Čan-pi 占畢.⁸ Its kernel cannot be eaten. The

¹ Cf. PELLIOU, *Bull. de l'Ecole française*, Vol. IX, p. 223.

² *Fu-liu*, usually written 扶留, is first mentioned in the *Wu lu ti li ċi* 吳錄地理志 by Čan Pu 張勃 of the third or beginning of the fourth century (see *Ts'i min yao šu*, Ch. 10, p. 32). It refers to *Piper betle* (BRETSCHNEIDER, *Chinese Recorder*, Vol. III, 1871, p. 264; C. IMBAULT-HUART, *Le bétel, T'oung Pao*, Vol. V, 1894, p. 313). The Chinese name is a transcription corresponding to Old Annamese *blâu*; Mĩ-sõn, Uy-lô, and Hung *plu*; Khmer *m-luw*, Stieñ *m-lu*, Bahnar *bö-lou*, Kha *b-lu* (“betel”).

³ See above, p. 264.

⁴ A jocular interpretation by punning *t'ao* 桃 upon *t'ao* 逃 (both in the same tone).

⁵ Author of the lost *Hu pen ts'ao* 胡本草 (BRETSCHNEIDER, *Bot. Sin.*, pt. I, p. 45). He appears to have been the first who drew attention to the wild walnut. His work is repeatedly quoted in the *Pei hu lu*.

⁶ *Pei hu lu*, Ch. 3, p. 4 b (ed. of Lu Sin-yüan).

⁷ Ch. B, p. 5 (ed. of *Wu yin tien*).

⁸ The two characters are wrongly inverted in the text of the work. In the text of the *Pei hu lu* that follows, the name of this country is given in the form Čan-pej 占卑. From the mention of the Malayan Po-se in the same text, it follows that