

*Tu i ċi* 獨異志, written by Li Yu 李尤 (or Li Yüan 元) of the T'ang dynasty. Another formal testimony certifying to the acceptance of this creed at that period comes from Fuñ Yen 封演 of the T'ang in his *Fuñ ši wen kien ki* 封氏聞見記,<sup>1</sup> who states that Čaň K'ien obtained in the Western Countries the seeds of *ši-liu* 石榴 and alfalfa (*mu-su*), and that at present these are to be found everywhere in China. Under the Sung this tradition is repeated by Kao Č'en 高承.<sup>2</sup> Č'en Hao-tse, in his *Hwa kin*,<sup>3</sup> published in 1688, states it as a cold-blooded fact that the seeds of the pomegranate came from the country Nan-si or An-si (Parthia), and that Čaň K'ien brought them back. There is nothing to this effect in Čaň K'ien's biography, nor is the pomegranate mentioned in the Annals of the Han.<sup>4</sup> The exact time of its introduction cannot be ascertained, but the tree is on record no earlier than the third and fourth centuries A.D.<sup>5</sup>

Li Ši-čen ascribes the term *nan-ši-liu* to the *Pie lu* 別錄, but he cites no text from this ancient work, so that the case is not clear.<sup>6</sup> The earliest author whom he quotes regarding the subject is T'ao Huñ-kiñ (A.D. 452-536), who says, "The pomegranate, particularly as regards its blossoms, is charming, hence the people plant the tree in large numbers. It is also esteemed, because it comes from abroad. There are two varieties, the sweet and the sour one, only the root of the latter being used by physicians." According to the *Ts'i min yao šu*, Ko Huñ 葛洪 of the fourth century, in his *Pao p'u tse* 抱朴子, speaks of the occurrence of bitter *liu* 苦榴 on stony mountains. These, indeed,

<sup>1</sup> Ch. 7, p. 1 b (ed. of *Ki fu ts'ui šu*).

<sup>2</sup> *Ši wu ki yüan* 事物紀原 (ed. of *Si yin hüan ts'ui šu*), Ch. 10, p. 34 b.

<sup>3</sup> Ch. 3, p. 37, edition of 1783; see above, p. 259.

<sup>4</sup> The Čaň-K'ien legend is repeated without criticism by BRETSCHNEIDER (Bot. Sin., pt. 1, p. 25; pt. 3, No. 280), so that A. DE CANDOLLE (Origin of Cultivated Plants, p. 238) was led to the erroneous statement that the pomegranate was introduced into China from Samarkand by Čaň K'ien, a century and a half before the Christian era. The same is asserted by F. P. SMITH (Contributions towards the Materia Medica of China, p. 176), G. A. STUART (Chinese Materia Medica, p. 361), and HIRTH (*T'oung Pao*, Vol. VI, 1895, p. 439).

<sup>5</sup> It is mentioned in the *Kin kwei yao lio* (Ch. c, p. 27) of the second century A.D., "Pomegranates must not be eaten in large quantity, for they injure man's lungs." As stated (p. 205), this may be an interpolation in the original text.

<sup>6</sup> The *Pie lu* is not quoted to this effect in the *Čen lei pen ts'ao* (Ch. 22, p. 39), but the *Či wu min ši t'u k'ao* (Ch. 15, p. 102; and 32, p. 36 b) gives two different extracts from this work relating to our fruit. In one, its real or alleged medical properties are expounded; in the other, different varieties are enumerated, while not a word is said about foreign origin. I am convinced that in this form these two texts were not contained in the *Pie lu*. The question is of no consequence, as the work itself is lost, and cannot be dated exactly. All that can be said with certainty is that it existed prior to the time of T'ao Huñ-kiñ.