

are smaller and pale red. When they open, they display a purple calyx of bright and attractive hues." A poem of Li Te-yü 李德裕 (787-849) opens with the words, "In front of the hut where I live there is a wild pomegranate."<sup>1</sup>

Fa Hien 法顯, the celebrated Buddhist traveller, tells in his *Fu kwo ki* 佛國記 ("Memoirs of Buddhist Kingdoms"), written about A.D. 420, that, while travelling on the upper Indus, the flora differed from that of the land of Han, excepting only the bamboo, pomegranate, and sugar-cane.<sup>2</sup> This passage shows that Fa Hien was familiar with that tree in China. Hūan Tsañ observed in the seventh century that pomegranates were grown everywhere in India.<sup>3</sup> Soleiman (or whoever may be the author of this text), writing in A.D. 851, emphasizes the abundance of the fruit in India.<sup>4</sup> Ibn Baṭūṭa says that the pomegranates of India bear fruit twice a year, and emphasizes their fertility on the Maldivé Islands.<sup>5</sup> Seedless pomegranates came to the household of the Emperor Akbar from Kabul.<sup>6</sup>

The pomegranate occurred in Fu-nan (Camboja), according to the *Nan Ts'i šu* or History of the Southern Ts'i (A.D. 479-501), compiled by Siao Tse-hien in the beginning of the sixth century.<sup>7</sup> It is mentioned again by Čou Ta-kwan of the Yüan dynasty, in his book on the "Customs of Camboja."<sup>8</sup> In Hañ-čou, large and white pomegranates were styled *yü liu* 玉榴 ("jade" *liu*), while the red ones were regarded as inferior or of second quality.<sup>9</sup>

The following ancient terms for the pomegranate, accordingly, are on record:—

(1) 塗林 *t'u-lin*, \**du-lim*. Aside from the *Po wu ši*, this term is used by the Emperor Yüan of the Liang dynasty in a eulogy of the fruit.<sup>10</sup> HIRTH<sup>11</sup> identified this word with an alleged Indian *darim*; and, according to him, Čañ K'ien must have brought the Indian name to

<sup>1</sup> *Li wei kuñ pie tsi*, Ch. 2, p. 8 (*Ki fu ts'un šu*, t'ao 10).

<sup>2</sup> Cf. J. LEGGE, *A Record of Buddhistic Kingdoms*, p. 24.

<sup>3</sup> *Ta T'añ si yü ki*, Ch. 2, p. 8 b (S. BEAL, *Buddhist Records of the Western World*, Vol. I, p. 88).

<sup>4</sup> M. REINAUD, *Relation des voyages*, Vol. I, p. 57.

<sup>5</sup> DEFRÉMERY and SANGUINETTI, *Voyages d'Ibn Batoutah*, Vol. III, p. 129.

<sup>6</sup> H. BLOCHMANN, *Ain I Akbari*, Vol. I, p. 65.

<sup>7</sup> PELLiot, *Le Fou-nan*, *Bull. de l'Ecole française*, Vol. III, p. 262.

<sup>8</sup> PELLiot, *ibid.*, Vol. II, p. 168.

<sup>9</sup> *Moñ liañ lu* 夢梁錄 by Wu Tse-mu 吳自牧 of the Sung (Ch. 18, p. 5 b; ed. of Či pu tsu čai ts'un šu).

<sup>10</sup> *Yüan kien lei han*, Ch. 402, p. 3 b. Further, in the lost *Hu pen ts'ao*, as follows from a quotation in a note to the *Pei hu lu* (Ch. 3, p. 12).

<sup>11</sup> *T'oung Pao*, Vol. VI, 1895, p. 439.