

likewise from Iranian regions, presumably in the first centuries of our era. The tree is not mentioned in Vedic, Pāli, or early Sanskrit literature; and the word *dālima*, *dāḍima*, etc., is traceable to Iranian \**dulim(a)*, which we have to reconstruct on the basis of the Chinese transcription. The Tibetans appear to have received the tree from Nepal, as shown by their ancient term *bal-poi seu-šün* ("seu tree of Nepal").<sup>1</sup> From India the fruit spread to the Malayan Archipelago and Camboja. Both Čam *dalim* and Khmer *tātim*<sup>2</sup> are based on the Sanskrit word. The variety of pomegranate in the kingdom of Nan-čao in Yün-nan, with a skin as thin as paper, indicated in the *Yu yan tsa tsu*,<sup>3</sup> may also have come from India. J. ANDERSON<sup>4</sup> mentions pomegranates as products of Yün-nan.

Pomegranate-wine was known throughout the anterior Orient at an early date. It is pointed out under the name *āsīs* in Cant. VIII, 2 (Vulgata: *mustum*) and in the Egyptian texts under the name *šedeh-it*.<sup>5</sup> Dioscorides<sup>6</sup> speaks of pomegranate-wine (*πόττης οἶνος*). Ye-lu Č'u-ts'ai, in his *Si yu lu* (account of his journey to Persia, 1219-24), speaking of the pomegranates of Khojand, which are "as large as two fists and of a sour-sweet taste," says that the juice of three or five fruits is pressed out into a vessel and makes an excellent beverage.<sup>7</sup> In the country Tun-sün 頓遜 (Tenasserim) there is a wine-tree resembling the pomegranate; the juice of its flowers is gathered and placed in jars, whereupon after several days it turns into good wine.<sup>8</sup> The inhabitants of Hai-nan made use of pomegranate-flowers in fermenting their wine.<sup>9</sup> I have not found any references to pomegranate-wine prepared by the Chinese, nor is it known to me that they actually make such wine.

It is known that the pomegranate, because of its exuberant seeds, is regarded in China as an emblem alluding to numerous progeny; it has become an anti-race-suicide symbol. The oldest intimation of this symbolism looms up in the *Pei šī* 北史, where it is told that two pomegranates were presented to King Nan-te 安德 of Ts'i 齊 on the occasion

<sup>1</sup> This matter has been discussed by me in *T'oung Pao*, 1916, pp. 408-410. In Lo-lo we have *sa-bu-se* in the A-hi dialect and *se-bu-se* in Nyi. *Sa* or *se* means "grain" (corresponding to Tibetan *sa* in *sa-bon*, "seed"). The last element *se* signifies "tree." The fruit is *se-bu-ma* (*ma*, "fruit").

<sup>2</sup> AYMONIER and CABATON, *Dictionnaire čam-français*, p. 220.

<sup>3</sup> Ch. 18, p. 3 b.

<sup>4</sup> Report on the Expedition to Western Yunan, p. 93 (Calcutta, 1871).

<sup>5</sup> V. LORET, *Flore pharaonique*, pp. 77, 78.

<sup>6</sup> V, 34.

<sup>7</sup> BRETSCHNEIDER, *Mediaeval Researches*, Vol. I, p. 19.

<sup>8</sup> *Lian šu*, Ch. 54, p. 3.

<sup>9</sup> HIRTH, *Chau Ju-kua*, p. 177.