

伏候 of the tenth century. However, this text is now inserted in the older *Ku kin ču*,¹ which teems with interpolations.

Ta swan is mentioned also as the first among the five vegetables of strong odor tabooed for the Buddhist clergy, the so-called *wu hun* 五葷.² This series occurs in the Brahmajāla-sūtra, translated in A.D. 406 by Kumārajīva.³ If the term *ta swan* was contained in the original edition of this work, we should have good evidence for carrying the date of the chive into the Eastern Tsin dynasty (A.D. 317-419).

11. There is another cultivated species of *Allium* (probably *A. fistulosum*) derived from the West. This is first mentioned by Sun Semiao 孫思邈,⁴ in his *Ts'ien kin ši či* 千金食治 (written in the beginning of the seventh century), under the name *hu ts'un* 葫葱, because the root of this plant resembles the *hu swan* 葫蒜. It was usually styled *swan-ts'un* 蒜葱 or *hu* 胡 *ts'un* (the latter designation in the *K'ai pao pen ts'ao* of the Sung). In the *Yin šan čen yao* (p. 236), written in 1331 under the Yüan, it is called *hui-hui ts'un* 回回葱 ("Mohammedan onion").⁵ This does not mean, however, that it was only introduced by Mohammedans; but this is simply one of the many favorite alterations of ancient names, as they were in vogue during the Mongol epoch. This *Allium* was cultivated in Se-č'wan under the T'ang, as stated by Moñ Šen 孟詵 in his *Ši liao pen ts'ao*, written in the second half of the seventh century. Particulars in regard to the introduction are not on record.

12. There is a third species of *Allium*, which reached China under the T'ang, and which, on excellent evidence, may be attributed to Persia. In A.D. 647 the Emperor T'ai Tsun solicited from all his tributary nations their choicest vegetable products,⁶ and their response to the imperial call secured a number of vegetables hitherto unknown in China. One of these is described as follows: "*Hun-t'i* onion 渾提葱 resembles in appearance the onion (*ts'un*, *Allium fistulosum*), but is whiter and more bitter. On account of its smell, it serves as a remedy.

¹ Ch. c, p. 3 b.

² This subject is treated in the *Pen ts'ao kañ mu* (Ch. 26, p. 6 b) under the article *swan*, and summed up by STUART (Chinese Materia Medica, p. 28). See, further, DE GROOT, *Le Code du Mahāyāna en Chine*, p. 42, where the five plant-names are unfortunately translated wrongly (*hiñ-k'ü*, "asafoetida" [see p. 361], is given an alleged literal translation as "le lys d'eau montant"!), and CHAVANNES and PELLIOT, *Traité manichéen*, pp. 233-235.

³ BUNYIU NANJIO, *Catalogue of the Buddhist Tripiṭaka*, No. 1087.

⁴ Cf. below, p. 306.

⁵ *Pen ts'ao kañ mu*, Ch. 26, p. 5.

⁶ We shall come back to this important event in dealing with the history of the spinach.