

fix approximately the date as to when the pea became known to the Chinese. Thus he quotes the *Ts'ien kin fan* 千金方 of the Taoist adept Sun Se-miao 孫思邈,¹ of the beginning of the seventh century, as mentioning the term *hu tou* with the synonymes *ts'in siao tou* and *ma-lei*. The *Ye čun ki*² of the fourth century A.D. is credited with the statement that, when Ši Hu tabooed the word *hu* 胡, the term *hu tou* was altered into *kwo tou* 國豆 ("bean of the country," "national bean"). According to Li Ši-čen, these passages allude to the pea, for anciently the term *hu tou* was in general use instead of *wan tou*. He further refers to the *T'an ši* 唐史 as saying that the *pi tou* comes from the Western Žun and the land of the Uigur, and to the dictionary *Kwan ya* by Čan Yi (third century A.D.) as containing the terms *pi tou*, *wan tou*, and *liu tou* 留豆. It would be difficult to vouchsafe for the fact that these were really embodied in the *editio princeps* of that work; yet it would not be impossible, after all, that, like the walnut and the pomegranate, so also the pea made its appearance on Chinese soil during the fourth century A.D. There can be no doubt of the fact that it was cultivated in China under the T'ang, and even under the Sui (A.D. 590-617). In the account of Liu-kiu (Formosa) it is stated that the soil of the island is advantageous for the cultivation of *hu tou*.³ Wu K'i-tsün⁴ contradicts Li Ši-čen's opinion, stating that the terms *hu tou* and *wan tou* apply to different species.

None of the Chinese names can be regarded as the transcription of an Iranian word. Pulse played a predominant part in the nutrition of Iranian peoples. The country Ši (Tashkend) had all sorts of pulse.⁵ Abu Mansur discusses the pea under the Persian name *xullär* and the Arabic *julban*.⁶ Other Persian words for the pea are *nujüd* and *gergeru* or *xereghan*.⁷

A wild plant indigenous to China is likewise styled *hu tou*. It is first disclosed by Č'en Ts'añ-k'i of the T'ang period, in his *Pen ts'ao ši i*, as growing wild everywhere in rice-fields, its sprouts resembling the bean. In the *Či wu miñ ši t'u k'ao*⁸ we meet illustrations of two wild

¹ Regarding this author, see WYLIE, Notes on Chinese Literature, pp. 97, 99; BRETSCHNEIDER, Bot. Sin., pt. I, p. 43; L. WIEGER, Taoisme, le canon, pp. 142, 143, 182; PELLIOT, Bull. de l'Ecole française, Vol. IX, pp. 435-438.

² See above, p. 280.

³ *Sui šu*, Ch. 81, p. 5 b.

⁴ *Či wu miñ ši t'u k'ao*, Ch. 2, p. 150.

⁵ *T'ai p'in hwan yü ki*, Ch. 186, p. 7 b.

⁶ ACHUNDOW, Abu Mansur, pp. 41, 223.

⁷ The latter is given by SCHLIMMER (Terminologie, p. 464).

⁸ Ch. 2, pp. 11, 15.