

The last clause means that the plant is propagated from bulbs. There is a much earlier tribute-gift of saffron on record. In A.D. 519, King Jayavarman of Fu-nan (Camboja) offered saffron with storax and other aromatics to the Chinese Court.¹ Accordingly we have to assume that in the sixth century saffron was traded from India to Camboja. In fact we know from the T'ang Annals that India, in her trade with Camboja and the anterior Orient, exported to these countries diamonds, sandal-wood, and saffron.² The T'ang Annals, further, mention saffron as a product of India, Kashmir, Uḍḍiyāna, Jāgudā, and Baltistan.³ In A.D. 719 the king of Nan (Bukhārā) presented thirty pounds of saffron to the Chinese Emperor.⁴

Li Ši-čen has added to his notice of *yü-kin hian* a Sanskrit name 茶矩摩 *č'a-kü-mo*, *dža-gu-ma, which he reveals from the Suvarṇaprabhāsa-sūtra.⁵ This term is likewise given, with the translation *yü-kin*, in the Chinese-Sanskrit Dictionary *Fan yi min yi tsi*.⁶ This name has been discussed by me and identified with Sanskrit *jāgudā* through the medium of a vernacular form *jāguma, the ending *-ma* corresponding to that of Tibetan *ša-ka-ma*.⁷

A singular position is taken by Č'en Ts'añ-k'i, who reports, "*Yü-kin* aromatic grows in the country Ta Ts'in. It flowers in the second or third month, and has the appearance of the *hün-lan* (safflower, *Carthamus tinctorius*).⁸ In the fourth or fifth month the flowers are gathered and make an aromatic." This, of course, cannot refer to the saffron which blooms in September or October. Č'en Ts'añ-k'i has created confusion, and has led astray Li Ši-čen, who wrongly enumerates *hün-lan hwa* among the synonymes of *yü-kin hian*.

The inhabitants of Ku-lin (Quilon) 故臨 rubbed their bodies with

which issues a slender style, terminated by three long convoluted stigmata, of a deep yellow colour. The capsule is roundish, three-lobed, three-celled, three-valved, and contains several round seeds. It flowers in September and October."

¹ According to the *Liañ šu*; cf. PELLLOT, *Bull. de l'Ecole française*, Vol. III, p. 270.

² *T'añ šu*, Ch. 221 A, p. 10 b.

³ *Kiu T'añ šu*, Ch. 221 B, p. 6; 198, pp. 8 b, 9; *T'añ šu*, Ch. 221 A, p. 10 b; cf. CHAVANNES (Documents sur les Tou-kiue occidentaux, pp. 128, 150, 160, 166), whose identification with *Curcuma longa* is not correct.

⁴ CHAVANNES, *ibid.*, p. 203.

⁵ The passage in which Li Ši-čen cites this term demonstrates clearly that he discriminated well between *Crocus* and *Curcuma*; for he adds that "*č'a-kü-mo* is the aromatic of the *yü-kin* flower (*Crocus*), but that, while it is identical in name with the *yü-kin* root (*Curcuma*) utilized at the present time, the two plants are different."

⁶ Ch. 8, p. 10 b.

⁷ *T'oung Pao*, 1916, p. 458.

⁸ See below, p. 324.