

Sanskrit *mallikā* (*Jasminum sambac*), Tibetan *mal-li-ka*, Siamese *ma-li*,¹ Khmer *māly* or *mlih*, Čam *molih*. Malayan *melati* is derived from Sanskrit *mālatī*, which refers to *Jasminum grandiflorum*. Mongol *melirge* is independent. Hirth's identification with Syriac *molo*² must be rejected.

(3) 散沫 *san-mo*, **san-mwat* (Fukien *mwak*). This word is given in the *Nan fan ts'ao mu čwan*³ as a synonyme of *Lawsonia alba*, furnishing the henna; but a confusion has here arisen, for the transcription does not answer to any foreign name of *Lawsonia*, but apparently corresponds to Arabic *zanbaq* ("jasmine"), from which the botanical term *sambac* is derived. It is out of the question that this word was known to Ki Han: it is clearly an interpolation in his text.

(4) 鬘華 *man hwa* ("man flower") occurs in Buddhist literature, and is apparently an abridgment of Sanskrit *sumanā* (*Jasminum grandiflorum*), which has been adopted into Persian as *suman* or *saman*.

Jasminum officinale occurs in Kashmir, Kabul, Afghanistan, and Persia; in the latter country also in the wild state.

Jasmine is discussed in Pahlavi literature (above, p. 192) and in the Persian pharmacopœia of Abu Mansur.⁴ Č'añ Te noticed the flower in the region of Samarkand.⁵ It grows abundantly in the province of Fars in Persia.⁶

Oil of jasmine is a famous product among Arabs and Persians, being styled in Arabic *duhn az-zanbaq*. Its manufacture is briefly described in Ibn al-Baiṭār's compilation.⁷ According to Istaxrī, there is in the province of Dārābejird in Persia an oil of jasmine that is to be found nowhere else. Sābūr and Širāz were renowned for the same product.⁸

The oil of jasmine manufactured in the West is mentioned in the *Yu yañ tsa tsu* as a tonic. It was imported into China during the Sung period, as we learn from the *Wei lio* 緯畧,⁹ written by Kao Se-sun 高似孫, who lived toward the end of the twelfth and in the beginning of the thirteenth century. Here it is stated, "The *ye-si-miñ* flower is a flower of the western countries, snow-white in color. The Hu 胡 (Iranians or foreigners) bring it to Kiao-čou and Canton, and every one

¹ PALLEGOIX, Description du royaume Thai, Vol. I, p. 147.

² *Journal Am. Or. Soc.*, Vol. XXX, 1910, p. 23.

³ Ch. B, p. 3. See below, p. 334.

⁴ ACHUNDOW, Abu Mansur, p. 147.

⁵ BRETSCHNEIDER, Mediæval Researches, Vol. I, p. 131.

⁶ G. LE STRANGE, Description of the Province of Fars, p. 51.

⁷ L. LECLERC, Traité des simples, Vol. II, p. 111.

⁸ P. SCHWARZ, Iran, pp. 52, 94, 97, 165.

⁹ Ch. 9, p. 9.