

of Persia, furnishes manna only in certain districts. Wherever it fails to yield this product, it serves as pasture to the camels (hence its name "thorn of camels"), and, according to the express assurance of SCHLIMMER,<sup>1</sup> also to the sheep and goats. "Les indigènes des contrées de la Perse, où se fait la récolte de *teren-djebin*, me disent que les pasteurs sont obligés par les institutions communales de s'éloigner avec leurs troupeaux des plaines où la plante mannifère abonde, parce que les moutons et chèvres ne manqueraient de faire avorter la récolte." In regard to a related species (*Hedysarum semenowi*), S. KORŽINSKI<sup>2</sup> states that it is particularly relished by the sheep which fatten on it.

The *Lian se kun tse ki* 梁四公子記<sup>3</sup> is cited in the *Pen ts'ao kan mu* as follows: "In Kao-č'añ there is manna (*ts'e mi* 刺蜜). Mr. Kie 杰公 says, In the town Nan-p'in 南平<sup>4</sup> 城 the plant *yan ts'e* is devoid of leaves, its honey is white in color and sweet of taste. The leaves of the plant *yan ts'e* in Salt City (Yen č'en 鹽城) are large, its honey is dark 青 in color, and its taste is indifferent. Kao-č'añ is the same as Kiao-ho, and is situated in the land of the Western Barbarians (Si Fan 西番);<sup>5</sup> at present it forms a large department (*ta čou* 大州)."

Wan Yen-te, who was sent on a mission to Turfan in A.D. 981, mentions the plant and its sweet manna in his narrative.<sup>6</sup>

Čou K'ü-fei, who wrote the *Lin wai tai ta* in 1178, describes the "genuine manna (sweet dew)" 眞甘露 of Mosul (勿斯離 Wu-se-li) as follows:<sup>7</sup> "This country has a number of famous mountains. When the autumn-dew falls, it hardens under the influence of the sun-rays into a substance of the appearance of sugar and hoar-frost, which is gathered and consumed. It has purifying, cooling, sweet, and nutritious qualities, and is known as genuine manna."<sup>8</sup>

Wan Ta-yüan 汪大淵, in his *Tao i či lio* 島夷志畧 of 1349,<sup>9</sup> has

<sup>1</sup> Terminologie, p. 357.

<sup>2</sup> Vegetation of Turkistan (in Russian), p. 77.

<sup>3</sup> The work of Čañ Yüe (A.D. 667-730); see The Diamond, this volume, p. 6.

<sup>4</sup> Other texts write 乎 *hu*.

<sup>5</sup> This term, which in general denotes Tibet, but certainly cannot refer to Tibet in this connection, has evidently misled STUART (Chinese Materia Medica, p. 258) into saying that the substance is spoken of as coming from Tangut.

<sup>6</sup> Cf. W. SCHOTT, Zur Uigurenfrage II, p. 47 (*Abh. Berl. Akad.*, 1875).

<sup>7</sup> Ch. 3, p. 3 b (ed. of *Či pu tsu čai ts'un šu*). Regarding the term *kan lu*, which also translates Sanskrit *amṛita*, see CHAVANNES and PELLIOT, *Traité manichéen*, p. 155.

<sup>8</sup> The same text with a few insignificant changes has been copied by Čao Žu-kwa (HIRTH's translation, p. 140).

<sup>9</sup> Regarding this work, cf. PELLIOT, *Bull. de l'Ecole française*, Vol. IV, p. 255.