

the following note regarding manna (*kan lu*) in Ma-k'o-se-li:¹ "Every year during the eighth and ninth months it rains manna, when the people make a pool to collect it. At sunrise it will condense like water-drops, and then it is dried. Its flavor is like that of crystallized sugar. They also store it in jars, mixing it with hot water, and this beverage serves as a remedy for malaria. There is an old saying that this is the country of the Amṛitarāja-tathāgata 甘露王如來."²

Li Ši-čen, after quoting the texts of Č'en Ts'an-k'i, the *Pei ši*, etc.,³ arrives at the conclusion that these data refer to the same honey-bearing plant, but that it is unknown what plant is to be understood by the term *yañ ts'e*.

The Turkī name for this plant is *yantaq*, and the sweet resin accumulating on it is styled *yantaq šäkärī* ("yantaq sugar").⁴

The modern Persian name for the manna is *tär-ängubīn* (Arabic *terenjobīn*; hence Spanish *tereniabin*); and the plant which exudates the sweet substance, as stated, is styled *xar-i-šutur* ("camel-thorn"). The manna suddenly appears toward the close of the summer during the night, and must be gathered during the early hours of the morning. It is eaten in its natural state, or is utilized for syrup (*šire*) in Central Asia or in the sugar-factories of Meshed and Yezd in Persia.⁵ The Persian word became known to the Chinese from Samarkand in the transcription *ta-lan-ku-pin* 達郎古賓.⁶ The product is described under the title *kan lu* 甘露 ("sweet dew") as being derived from a small plant, one to two feet high, growing densely, the leaves being fine like those of an *Indigofera* (*lan*). The autumn dew hardens on the surface of the stems, and this product has a taste like sugar. It is gathered and boiled into sweetmeats. Under the same name, *kan-lu*, the *Kwan yü ki*⁷ describes a small plant of Samarkand, on the leaves of which accumulates in the autumn a dew as sweet in taste as honey, the leaves resem-

¹ Unidentified. It can hardly be identified with Mosul, as intimated by ROCKHILL.

² ROCKHILL, *T'oung Pao*, 1915, p. 622. This Buddhist term has crept in here owing to the fact that *kan lu* ("sweet dew") serves as rendering of Sanskrit *amṛita* ("the nectar of the gods") and as designation for manna.

³ Also the *Yu yañ tsa tsu*, but this passage refers to India and to a different plant, and is therefore treated below in its proper setting.

⁴ A. V. LE COQ, *Sprichwörter und Lieder aus Turfan*, p. 99. If the supposition of B. MUNKACSI (*Keleti szemle*, Vol. XI, 1910, p. 353) be correct, that Hungarian *gyanta* (*gyánta*, *jánta*, *gyenta*, "resin") and *gyantár* ("varnish") may be Turkish loan-words, the above Turkī name would refer to the resinous character of the plant.

⁵ VÁMBÉRY, *Skizzen aus Mittelasien*, p. 189.

⁶ *Ta Min i t'un č'i*, Ch. 89, p. 23.

⁷ Ch. 24, p. 26, of the edition printed in 1744; this passage is not contained in the original edition of 1600 (cf. above, p. 251, regarding the various editions).