

(*hai tsun* 海櫻, *Chamaerops excelsa*).¹ The trees planted in Kwañ-čou bear fruit once in three or five years. The fruits resemble the green jujube growing in the north, but are smaller. They turn from green to yellow. When the leaves have come out, the fruit is formed in clusters, each cluster generally bearing from three to twenty berries, which require careful handling. The foreign as well as the domestic kind is consumed in our country. In color it resembles that of granulated sugar. Shell and meat are soft and bright. Baked into cakes or steamed in water, they are savory. The kernel is widely different from that of the jujube of the north. The two ends are not pointed [as in the jujube], but doubly rolled up and round like a small piece of red kino 紫礦.² They must be carefully handled. When sown, no shoots sprout forth for a long time, so that one might suppose they would never mature."

The date is clearly described in this text; and we learn from it that the tree was cultivated in Kwañ-tuñ, and its fruit was also imported during the T'ang period. As Liu Sün, author of that work, lived under the Emperor Čao Tsuñ (A.D. 889-904), this notice refers to the end of the ninth century.³ A. DE CANDOLLE⁴ states erroneously that the Chinese received the tree from Persia in the third century of our era.

In his note on the date, headed by the term *wu-lou tse*, Li Ši-čen⁵ has produced a confusion of terms, and accordingly brought together

¹ In the text of this work, as cited in the *Pen ts'ao kañ mu*, this clause is worded as follows: "The leaves are like those of the *tsun-lü* 櫻櫚 (*Chamaerops excelsa*), and hence the people of that locality style the tree [the date] *hai tsun* ('sea,' that is, 'foreign coir-palm')." This would indeed appear more logical than the passage above, rendered after the edition of *Wu yin tien*, which, however, must be regarded as more authoritative. Not only in this extract, but also in several others, does the *Pen ts'ao kañ mu* exhibit many discrepancies from the *Wu yin tien* edition; this subject should merit closer study. In the present case there is only one other point worthy of special mention; and this is, that Li Ši-čen, in his section of nomenclature, gives the synonyme 番棗 *fan tsao* ("foreign jujube") with reference to the *Lin piao lu i*. This term, however, does not occur in the text of this work as transmitted by him, or in the *Wu yin tien* edition. The latter has added a saying of the Emperor Wen 文 of the Wei dynasty, which has nothing to do with the date, and in which is found the phrase 凡棗 *fan tsao* ("all jujubes"). In other editions, *fan* ("foreign") was perhaps substituted for this *fan*, so that the existence of the synonyme established by Li and adopted by Bretschneider appears to be very doubtful.

² See below, p. 478.

³ It is singular that Bretschneider, who has given a rather uncritical digest of the subject from the *Pen ts'ao*, does not at all mention this transplantation of the tree. To my mind, this is the most interesting point to be noted. Whether date-palms are still grown in Kwañ-tuñ, I am not prepared to say; but, as foreign authors do not mention the fact, I almost doubt it.

⁴ Origin of Cultivated Plants, p. 303.

⁵ *Pen ts'ao kañ mu*, Ch. 31, p. 8.