

giraffes.¹ It likewise appears in the list of countries visited by Čeñ Ho,² where Ma-lin and La-sa 刺撒 are named, the latter apparently being identical with the older Lao-p'o-sa.³

The Chinese knew, further, that the date thrives in the country of the Arabs (Ta-ši),⁴ further, in Oman, Basra, and on the Coromandel Coast.⁵ It is pointed out, further, for Aden and Ormuz.⁶

There is no doubt that the date-palm has existed in southern Persia from ancient times, chiefly on the littoral of the Persian Gulf and in Mekrān, Baluchistan. It is mentioned in several passages of the Būndahišn.⁷ Its great antiquity in Babylonia also is uncontested (Assyrian *gišimmaru*).⁸ Strabo⁹ reports how Alexander's army was greatly distressed on its march through the barren Gedrosian desert. The supplies had to come from a distance, and were scanty and unfrequent, so much so that the army suffered greatly from hunger, the beasts of burden dropped, and the baggage was abandoned. The army was saved by the consumption of dates and the marrow of the palm-tree.¹⁰ Again he tells us that many persons were suffocated by eating unripe dates.¹¹ Philostratus speaks of a eunuch who received Apollonius of Tyana when he entered the Parthian kingdom, and offered him dates of amber color and of exceptional size.¹² In the Province of Fars, the date-palm is conspicuous almost everywhere.¹³ In Babylon, Persian and Aramaic date-palms were distinguished, the former being held in greater esteem, as their meat perfectly detaches itself from the stone, while it partially adheres in the Aramaic date.¹⁴ The same distinction

¹ *Ta Min i t'un či*, Ch. 90, p. 24.

² *Min ši*, Ch. 304.

³ It is not Ma-liñ-la-sa, the name of a single country, as made out by GROENEVELDT (Notes on the Malay Archipelago, p. 170).

⁴ *T'ai p'in hwan yü ki*, Ch. 186, p. 15 b.

⁵ HIRTH, *Chau Ju-kua*, pp. 133, 137, 96.

⁶ ROCKHILL, *T'oung Pao*, 1915, p. 609. The word *to-ša-pu*, not explained by him, represents Arabic *dūšāb* ("date-wine"; see LECLERC, *Traité des simples*, Vol. II, p. 49). NÖLDEKE (*Persische Studien*, II, p. 42) explains this word from *dūš* ("honey") and Persian *āb* ("water").

⁷ Above, p. 193.

⁸ Herodotus, I, 193; E. BONAVIDA, *Flora of the Assyrian Monuments*, p. 3; HANDCOCK, *Mesopotamian Archæology*, pp. 12-13.

⁹ XV, 2, § 7.

¹⁰ Cf. Theophrastus, *Histor. plant.*, IV. IV, 13.

¹¹ *Ibid.*, IV. IV, 5; and Pliny, XIII, 9.

¹² C. JORET, *Plantes dans l'antiquité*, Vol. II, p. 93.

¹³ G. LE STRANGE, *Description of the Province of Fars*, pp. 31, 33, 35, 39, 40, etc.

¹⁴ I. LOEW, *Aramäische Pflanzennamen*, p. 112.