

were also the Sacae, who, maddened with wine, were defeated by Cyrus.¹ In the same passage, Strabo speaks of a Bacchanalian festival of the Persians, in which men and women, dressed in Scythian style, passed day and night in drinking and wanton play. On the other hand, it must not be forgotten that such judgments passed by one nation on another are usually colored or exaggerated, and must be accepted only at a liberal discount; also temperance was preached in ancient Persia, and intemperance was severely punished.² With all the evils of over-indulgence in wine and the social dangers of alcohol, the historian, whose duty it is to represent and to interpret phenomena as they are, must not lose sight of the fact that wine constitutes a factor of economic, social, and cultural value. It has largely contributed to refine and to intensify social customs and to heighten sociability, as well as to promote poetry, music, and dancing. It has developed into an element of human civilization, which must not be underrated. Temperance literature is a fine thing, but who would miss the odes of Anakreon, Horace, or Hāfiz?

The word for the grape, brought back by Čaŋ K'ien and still current in China and Japan (*budō*), is 蒲桃 (ancient phonetic spelling of the Han Annals, subsequently 葡萄)³ *p'u-t'ao*, **bu-daw*, "grape, vine". Since Čaŋ K'ien made the acquaintance of the grape in Ta-yüan (Fergana) and took its seeds along from there to China, it is certain that he also learned the word in Fergana; hence we are compelled to assume that **bu-daw* is Ferganian, and corresponds to an Iranian **budāwa* or **buḍawa*, formed with a suffix *wa* or *awa*, from a stem *buda*, which in my opinion may be connected with New Persian *bāda* ("wine") and Old Persian *βατιάκη* ("wine-vessel") = Middle Persian *bātak*, New Persian *bādyē*.⁴ The Sino-Iranian word might also be conceived as a dialectic form of Avestan *maḍav* ("wine from berries").

It is well known that attempts have been made to derive the Chinese word from Greek *βότρυς* ("a bunch of grapes"). TOMASCHEK⁵ was the first to offer this suggestion; T. KINGSMILL⁶ followed in 1879, and

¹ Strabo, XI. VIII, 5.

² Cf. JACKSON, in *Grundriss der iranischen Philologie*, Vol. II, p. 679.

³ The graphic development is the same as in the case of *mu-su* (see above, p. 212).

⁴ Cf. HORN, *Neupersische Etymologie*, No. 155. The Chinese are fond of etymologizing, and Li Ši-čen explains the word *p'u-t'ao* thus: "When people drink (*p'u* 酺) it, they become intoxicated (*t'ao* 醺)." The joke is not so bad, but it is no more than a joke.

⁵ Sogdiana, *Sitzungsber. Wiener Akad.*, 1877, p. 133.

⁶ *Journal China Branch Roy. As. Soc.*, Vol. XIV, pp. 5, 19.