

ported from Pa-lai 拔賴 (\*Bwat-lai) in southern India. Hūan Tsañ<sup>1</sup> enumerates grapes together with pears, crab-apples, peaches, and apricots,<sup>2</sup> as the fruits which, from Kashmir on, are planted here and there in India. The grape, accordingly, was by no means common in India in his time (seventh century).

The grape is not mentioned in Vedic literature, and Sanskrit *drākṣā* I regard with SPIEGEL<sup>3</sup> as a loan-word. Viticulture never was extensive or of any importance in Indian agriculture. Prior to the Moham- medan conquest, we have little precise knowledge of the cultivation of the vine, which was much fostered by Akbar. In modern times it is only in Kashmir that it has been received with some measure of success.

Hūan Tsañ<sup>4</sup> states that there are several brands of alcoholic and non-alcoholic beverages in India, differing according to the castes. The Kṣatriya indulge in grape and sugar-cane wine. The Vaiçya take rich wines fermented with yeast. The Buddhists and Brahmans partake of a syrup of grapes or sugar-cane, which does not share the nature of any wine.<sup>5</sup> In Jātaka No. 183, grape-juice (*muddikāpānam*) of intoxicating properties is mentioned.

Hūan Yiñ<sup>6</sup> gives three Sanskrit words for various kinds of wine:—

(1) 窠羅 *su-lo*, \**suḍ-la*, Sanskrit *surā*, explained as rice-wine 米酒.<sup>7</sup>

<sup>1</sup> *Ta T'añ si yū ki*, Ch. 2, p. 8.

<sup>2</sup> Not almond-tree, as erroneously translated by JULIEN (*Mémoires*, Vol. I, p. 92). Regarding peach and apricot, see below, p. 539.

<sup>3</sup> *Arische Periode*, p. 41.

<sup>4</sup> *Ta T'añ si yū ki*, Ch. 2, p. 8 b.

<sup>5</sup> S. JULIEN (*Mémoires*, Vol. I, p. 93) translates wrongly, "qui diffèrent tout à fait du vin distillé." Distilled wine was then unknown both to the Chinese and in India, and the term is not in the text. "Distillation of wines" is surely not spoken of in the *Çukranīti*, as conceived by B. K. SARKAR (*The Sukraniti*, p. 157; and *Hindu Sociology*, p. 166).

<sup>6</sup> *Yi ts'ie kiñ yin i*, Ch. 24, p. 8 b.

<sup>7</sup> This definition is of some importance, for in BOEHTLINGK'S *Sanskrit Dictionary* the word is explained as meaning "a kind of beer in ancient times, subsequently, however, in most cases brandy," which is certainly wrong. Thus also O. SCHRADER'S speculation (*Sprachvergleichung*, Vol. II, p. 256), connecting Finno-Ugrian *sara*, *sur*, etc. ("beer") with this word, necessarily falls to the ground. MACDONELL and KEITH (*Vedic Index*, Vol. II, p. 458) admit that "the exact nature of *surā* is not certain, it may have been a strong spirit prepared from fermented grains and plants, as Eggeling holds, or, as Whitney thought, a kind of beer or ale." It follows also from Jātaka No. 512 that *surā* was prepared from rice. In Cosmas' *Christian Topography* (p. 362, ed. of Hakluyt Society) we have *βορχοσοῦρα* ("coconut-wine"); here *sura* means "wine," while the first element may be connected with Arabic *ranej* or *ranj* ("coco-nut").