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καθίσταται may be of the Middle Voice; pass. in Thucyd. II. 65 (Fritzsche). That it is altogether equivalent to *γίνεσθαι* (Phavorinus), is incorrect. It always means to be made something. On the other hand, one must not, with Grotius and Boehme, explain it as meaning *they are treated as sinners*; nor with Koppe, Reiche, and Fritzsche, *they appear as sinners*, viz. in consequence of the penalty of death coming upon them, (Fritz. "eorum mors eos peccavisse ostendit.") The simple thought is, *They are become actual sinners*; not merely through imputation, (Beza, Bengel). Comp. notes on v. 12. So in the after-clause, *δίκαιοι κατανασθήσονται*, not, *they shall be righteous*; not, *they shall be treated as righteous*, but *be made righteous* — be justified; and this, not through the imputation of active obedience of another, but in accordance with the usual idea of justification, i. e. pardoning mercy. The Fut. tense is employed here, as in 3: 20, because justification in respect to the many is not yet completed. Reiche refers it to the future revelation of the glory of Christians after the resurrection (?).

ARTICLE IV.

THE PRODUCE OF THE VINEYARD IN THE EAST.

By Rev. Henry Homes, American Missionary at Constantinople.

In a country where wine, as in America, is known as a great promoter of the crime of drunkenness, and where the vintage is supposed to be gathered chiefly for the purpose of making wine, it is difficult for the mind to do justice to the common language of Scripture which extols the vine and its products as one of the staffs of life. The fruits of the vine, designated by ten different words in the Bible, that are translated wine in our version, are in more than thirty different passages, associated with the tithes and offerings, or with corn and oil, as emblems of temporal blessings. Along with the field of grain is mentioned the vineyard; along with the harvest is mentioned the vintage; along with corn and oil, wine is almost always combined as the third representative of the three chief blessings of the year. We will quote but two of the many passages of this kind. "And he will love thee and bless thee and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine (*σίροσά*) and

thine oil, etc." Deut. 7: 13. "For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine (*tirosh*) and the oil unto the chambers." Neh. 10: 39.

Additional honor is bestowed upon the vine, by the number of illustrations of the most precious truths that are drawn from it. The church and its members are most beautifully pictured as being united to Christ as the branch is united to the vine; Christ's servants are described as laborers in his vineyard; the church is the planted vine brought out of Egypt, the vine watered and protected by God; and Christ encourages his disciples with the promise of drinking with them the fruit of the vine new in his Father's kingdom. Nothing in the material world is so often employed in the Scriptures, as a symbol to convey spiritual truths, as the vine and its fruit.

Now when we recall to mind, that wine is supposed to be the chief thing obtained from the vine, and that as a fermented liquor it contains a certain per centage of alcohol, and that there is no substance now called wine by any one that is not intoxicating, it must introduce confusion into the minds of many, to understand how the vine is worthy to be exalted in the word of God into such a conspicuous place for our admiration. Enlightened reason approves of all the denunciations of intemperance found in the Bible, and also of its approbation of abstinence from intoxicating drinks, and therefore the mind asks that the propriety and consistency should be shown, of making such a natural source of evil as the vineyard and its fruit is supposed to be, emblems of the staff of life along with corn and oil.

Many, it seems to us, show more embarrassment in the treatment of this question than might be expected, and very extreme assertions have been hazarded on the subject. The source of this embarrassment seems to arise in great measure from the supposition, that the chief produce of the vineyard is and was that which we at this day universally call wine, and that the vineyard was cultivated chiefly for its yielding such wine, which we all know to be an intoxicating liquor.

Now, as a resident of the East, we believe that sufficient facts can be adduced to render it extremely probable that this supposition is erroneous, and that the fabrication of an intoxicating liquor was never the chief object for which the grape was cultivated among the Jews. There were other products of the grape equally, and when all taken together, much more important than the portion of the grapes which were manufactured into wine. If the grape had been abused in Judea, to the extent that it is now in some countries, being used mainly for procuring an intoxicating liquor; or if it had been of no more use for general purposes, than it is in the more northern coun-

tries of Europe, one may venture to suppose that it would never have held in the Bible the prominent place as a precious product that it now does. Perhaps the vine to the people of Judea was a plant which offered even a greater abundance of varied productions, than it does to the people of Asia Minor and Syria at the present day. Joined with the bread fruits and the olive tree, the three might well, under the comprehensive words of corn, wine (*tirosh*) and oil, be representatives of the productions most essential to them, at the same time that they were those most abundantly provided for the support of life.

The existence of this variety of manufactures from the grape among the Jews, is suggested from the large number of Hebrew words translated by the single word "wine," and is distinctly intimated in Numbers 6: 3, 4. "He shall separate himself from wine and strong drink, and shall drink no vinegar of wine or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes or dried. All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk." It would be foreign to our object to attempt to show what manufactures from the grape were indicated by any of these words employed in Scripture; but we recall their variety to the mind of the reader, that he may be prepared to make an inference from the statements we are about to make in regard to the varied productions of the vineyard in Turkey, as to what may have formerly been the fact as to the variety of productions of the same in Judea.

The remarkable fact is that in Asia Minor and Syria, the largest part of the produce of the vine is used for other purposes than making intoxicating liquors. In both of these countries, three quarters of the people, being Moslems, regard the drinking of wine as a sin, and neither make wine or drink it; and yet by far the largest portion of the vineyards is owned by this same people. The Greek, Armenian, and other Christians, who make and drink wine, are also in the same position; only a small portion of the whole produce of their vineyards is made into wine, although this is not true of all localities. I have asked Christians from Diarbekir, Aintab, and other places in the interior of Asia Minor, and all concur in the same statement. Rev. E. Smith writes in reference to Syria: "*Wine is not the most important, but rather the least so, of all the objects for which the vine is cultivated,*"¹ and again speaking of Bhamdun, "the wine made is an item of no consideration." Dr. Robinson says, "No wine is made from the very extensive vineyards of Hebron, except a little by the Jews."² The quantity of grapes that is made into wine is probably greater than at

¹ Bib. Sacra, Nov. 1846.

² Biblical Researches, Vol. II. p. 442.

any former period, owing to the corruption and degradation of the Christian population, and also of the Mohammedan. Yet where the people have preserved anything of the original simplicity of their customs, the amount of wine made is proportionably small. On the contrary, the amount made increases near commercial cities. Still in the vine-growing districts of Turkey, the grape stands as prominent among the productions of the country as a source of comfort and prosperity, as the Bible makes it to have been among the productions of Judea.

Our readers may now be demanding, "since wine is not made from the grape, what is the varied produce of the vine that renders it so valuable to the people?" In answering this question, we propose to enumerate successively all the different uses of the vine, as far as known at the present day in the East. Such an enumeration we have never known to be made; travellers have not been aware what a staple article for the supply of a multiplicity of wants was to be found in the grape, and our practical moralists in treating on the use of wine have had no complete information on the existing varieties of "liquor of grapes," Num. 6: 3. Some of the manufactures of grape liquor which we shall mention, though probably known to the ancient Greeks and Romans, have never been alluded to by any modern traveller.

1. The first produce of the vineyard which we find is the *Green Grape*, תִּירָסָא, Num. 6: 4. It is used for its verjuice, to give a tart taste to all articles of food that need it, and for making refreshing drinks. The manner of using it is various, either by putting the fresh green grapes into the food, or by drying the same in the sun and putting them up in bags like raisins, or by pressing out the juice, partially evaporating it in the sun, and carefully preserving it in bottles, or lastly, after having thoroughly dried the green grape, it is ground to powder in a mill, and the powder bottled. These various preparations give thus a fresh tart vegetable juice for all seasons of the year for cooking meat and vegetables for the table; and in regions where they are never accustomed to see a lemon, they supply the place of lemonade. A drink made from the juice of the green grape is also most reviving to the parched and weary traveller.

2. The *Fresh Ripe Grape* in the regions where it is cultivated may be had from three to five months in succession (Lev. 26: 5), owing to the difference of vines, soil and climate of a particular district. During these months, and indeed for many following months, as will be seen, combined with bread, it is the main reliance of the people for food to eat; for theirs is a "land of bread and vineyards," 2 Kings 18: 32. Grapes are not sold in the interior towns at two or three

shillings a pound, but at the astonishingly low price of from one quarter of a cent to one cent a pound; and even in Constantinople, with all the causes of dearness, the common sorts of grapes can be had for two or three cents a pound. They are so innocuous, that in general one may eat of them with greater freedom than any other kind of fruit, even to satiety. It is not to be wondered at that so luscious a fruit, which can be obtained at a cheaper rate than potatoes by the poor in Ireland, should form in some districts, with oil and bread, the chief nourishment of the people; and that the vine should be extensively cultivated for the sake of its solid fruit merely.

3. *Fresh grapes are hung up in dry places* in the shade and preserved on the cluster, with a little *wilting*, to eat in the winter; so that in this manner the time of fresh grapes is protracted for at least two months longer. Mr. Schneider of Broosa remarks, that this kind of grapes is sold there as late as February and March; the price is nearly as low as that of freshly gathered grapes.

4. *Raisins.* In the villages the grapes are hung in clusters on the side of the houses, or strowed on blankets on the tops of the houses to dry, and thus they prolong the fruits of the vintage for the months when the hung grapes are gone. Of their use for all kinds of cakes in cookery, as also for an accompaniment to bread, we need not speak, though it should be kept in mind to aid in our estimate of the value of the whole gathering from the vine, when used in the form of the solid fruit.

5. *Preserves made with fresh grape juice.* One of the very common uses of the grape, is to boil the freshly expressed *must* before it is twenty-four hours old, after having removed the acidity and checked the tendency to ferment by throwing in calcareous earth, and then to boil with it various kinds of fruits and vegetables for sauces and preserves for the whole year. The most usual fruits employed are apples, quinces, plums and peaches; and of vegetables, green tomatoes, egg plants, pumpkins, squashes and watermelon rinds. They are quartered and sometimes pared as with us; then a quantity sufficient for one caldron having been left for half an hour in lime water, in a bag, it is taken out and poured into the boiling juice to boil for several hours. The result is a preparation more liquid and the fruit less combined with the juice, than in the case of apples boiled with cider *must*. Mr. Schneider speaking of Broosa remarks, "An enormous quantity of *Retchel*" (the name in Turkish for this kind of preserves) is made in Broosa." And the same is true of many other districts.

6. *Jellies and confectionary from fresh grape juice.* There are other common but singular modes of using grape juice, which consist

in throwing into the juice, prepared as above mentioned, various preparations, as of the ground or broken grains of millet, wheat, barley, rice, or almonds and nuts, and especially the starch of wheat. We will give but two or three examples of these manufactures. (1) Starch or flour is thrown into the boiling juice, and when thought to be sufficiently boiled, the syrup is poured out upon cloths to dry in the sun. Broken pistachios, almonds or walnuts are strowed upon the sheet while the material is yet soft, which is then doubled, dried, and is ready for use. A thicker kind is made by pouring the mixture into dishes, and then cutting the mass into square morsels, which when dry are sold in the market like nuts. Other kinds are made to be eaten while fresh, which resemble jellies. (2) Wheat and similar grains which have been soaked in water, are pounded to a pulp or mash, and left sufficient time to ferment. When this is boiled with the grape juice, the mass in the caldron is made into cakes, which when dried have a sour-sweet taste. (3) Pistachios, almonds, filberts and the like, having been strung on strings are dipped in the boiling mixture of starch and juice and hung up to dry, covered with the soft sweet paste of the caldron. There are many other similar manufactures, known each by its peculiar name, which are brought to the large cities for sale. The emigrants from the country to the city, speak with glowing animation and yearnings for home when they allude to these luxuries of their native regions. Perhaps they are designated in the word *תפוח* of the Hebrew, so variously translated in different versions. 2 Sam. 6: 19. Hos. 3: 1. 1 Chron. 16: 3. Sol. Song 2: 5.

7. *Pickled grapes.* This is a translation of the Turkish words, though it is not exactly descriptive of the character of the preparation. Clusters of good ripe grapes are carefully placed in wooden or earthen vessels, so as to two-thirds fill them. Fresh must, boiled down to one half, is then poured in so as to fill the vessels, which are then carefully closed and left to stand from fifteen to twenty days. When ready for use the grapes and juice are offered together, to be eaten and drunk. The grapes and the drink are so far exhilarating in quality, that they are used by the Christians during Lent instead of wine, and also by Moslems who are forbidden to drink wine. The odor from the vessel is most agreeable, but the liquor is too sour to suit unaccustomed palates.

8. *Grape Syrup or Molasses.* Perhaps this article should be called *grape sugar* rather than molasses, but as it is not properly crystallizable, and resembles molasses in appearance, while the article mentioned in No. 10, most resembles sugar, we prefer to let the names stand.

This molasses is made of must that has not been pressed more than twenty-four hours. Upon the grapes before pressing or upon the expressed juice, calcareous earth is often thrown to neutralize the acids, and purify the juice. After the effervescence is over, a solid mass insoluble in the liquor is formed in the bottom of the caldron, constituting a tartrate of lime.

The juice is boiled from five to seven hours and reduced down to one fifth or one fourth of the original quantity. The syrup differs in consistency in different countries according to the amount of time employed in boiling, being boiled in Syria so hard that it does not easily run, while in Turkey it is more liquid than sugar-cane molasses. No difference exists on chemical analysis between this latter and grape molasses. It is called in Turkish *patmez*, in Arabic *disib*, in Persian and Armenian *rob*, in Greek *επιμηα*, and some say, in Hebrew *שֶׁמֶר*.¹ It is never regarded as a boiled wine or *viscuit*, but as a sweetening syrup. Although in the Persian, the word *patmez* appears still to signify wine.² It may sour, but never becomes wine, I am told, on account of the amount of boiling; but just as the acetous fermentation is commencing, it is sometimes converted into brandy. It is sold from two to six cents a quart in the interior; and is to be found at all the grocers in Constantinople, almost as uniformly as molasses would be found in the same shops in America.

The uses of grape molasses are as great as those of sugar and molasses with us; and it supplies their place as the sugar beet and the sweet maple do in some countries, being sold cheaper than any of them. As the Jews had no other sweetening but honey, we must suppose that grape molasses filled the same place with them that it does here at the present day. In cooking various kinds of vegetables with meat for the table, making all kinds of cakes, etc., it is in most frequent and constant use with families of every rank. By some method, a process which I have not seen, fresh grape molasses may be made a solid substance like cake or pudding, without any admixture of anything else. Beaten and stirred up with mustard seed for several days, it becomes a paste of whitish color, which, mixed with water, forms a cooling drink like our ginger, molasses and water.

9. *Simple boiled must, or Nardenk.* Simple grape juice without the addition of any earth to neutralize the acidity, is boiled from four to five hours, so as to reduce it to one fourth of the quantity put in. The *destratum* of Pliny was only boiled down to one half, as in No. 7 of this article. The grapes usually chosen are the species naturally

¹ Gesenius's Lexicon.

² See Lexicon of Meninski.

sour or such as will not ripen. After the boiling, for preserving it cool and that it may be less liable to ferment, it is put into earthen instead of wooden vessels, closely tied over with skin to exclude the air. Its color is dark; its taste an agreeable sour-sweet; and it is turbid, vegetable gluten being suspended in it, even when it has been standing a long time. It ordinarily has not a particle of intoxicating quality, being used freely by both Mohammedans and Christians. Some which I have had on hand for two years has undergone no change; still when not sufficiently boiled, if exposed to the air and heat, it undergoes a degree of fermentation and becomes exhilarating and perhaps intoxicating. Some large jars of it carried to Odessa from the region where it is principally manufactured, i. e. the southern shores of the Black Sea, fermented on the voyage and the owners paid duty on it as on wine. A friend lately put some water to four inches of the lees in the bottom of a jar, and found in a few days that it had become a sort of wine. *Nardenk* is used as a syrup for a beverage, one part of the syrup to from six to fifteen parts of water. In the Bebek seminary it has been often used by the boys to eat with their bread, as in America we use molasses. Thus Ruth dipped her morsel in some kind of vinegar of wine, Ruth 2: 14. It is sold by all the grocers of Constantinople at the same price or cheaper than wine. However, it is not all made from the grape, but some of it from apples, and some of it from the pomegranate, from whence it originally had its name.

As there has been great search for an unfermented wine—a wine that would not intoxicate—as soon as I came upon the traces two years since of the existence of such an article as *Nardenk*, I most perseveringly followed it up, till I should find out what it was. For although in the present use of language, an unfermented wine is an impossibility, yet here is a cooling grape liquor which is not intoxicating; and which in the manner of making and preserving it seems to correspond with the recipes and descriptions of certain drinks included by some of the ancients under the appellation “wine.” It has never to my knowledge been described by any traveller.

10. *Grape Sugar or Boulama.* This article is derived from the boiling of grape juice to make grape molasses. After the lime and ashes has wrought its effect, and the liquor is boiling, the scum which rises to the top is ladled off into other boilers; when a sufficient quantity has been amassed, it is again slightly boiled, cleansed with eggs and poured into barrels for use. In the barrels it appears as a solid, uncrystallized, yellow substance, like paste, of which the surface liquefies in the air; it is cut out for use and sale with a broad knife. It is universally said not to have as much sweetness as the grape molasses or syrup.

It is used very extensively in all the villages south of the Sea of Marmora as an article of food in its simple state, very much as we use pure honey. But besides this, it is almost the only sweetening used by a numerous class of confectioners called Helvâgîs, or Sellers of Sweets. There are probably hundreds of shops occupied by the manufacturers of confectionary in Constantinople from this one article of grape sugar. This sugar is by them boiled with pounded sesame, or broken walnuts, or certain roots or starch, and made into solid masses of confectionary or candy that can be cut with a knife or hatchet. Natives and strangers are very fond of eating it with bread at breakfasts and collations, but few strangers are aware of the fact that it is made of this universal grape juice. Each Helvâji consumes probably his thousands of pounds a year of this sugar in his manifold manufactures of sweets for the Turks, who are most passionately fond of all confectioneries.

11. All the *vinegar* of these Eastern lands is made from this same bountiful grape. It is made by pouring water on the grape juice and leaving it to ferment. It is brought to the cities from the grape districts, or made here by the sellers of pickle preserves. Vinegar from sour wine would afford but a small portion of the amount needed in commerce. Of course the Mohammedans have no objection to using *vinegar*, though it has fermented. But they call "wine," on account of its not having yet reached the acetous fermentation, when its sale is to be tolerated among the Christians, "crude vinegar."

12. *Raisin drink.* Raisins of certain qualities are used in immense quantities for this purpose. They are boiled for two or three hours to make a refreshing drink called "sweet water" (*khoshab*). It is sold by a separate class of tradesmen in Constantinople called *Sherbet* sellers. It has no intoxicating quality, for the proportion of water is large and it is drunk only when freshly made. As a specimen of what occurs all over the city, we may mention that every morning a sherbet seller takes his stand at the head of the Bebek landing, to sell what he has prepared over night, ladling out raisins and liquor together, for his street customers to consume both.

13. *Raisin wine.* This wine is always of domestic manufacture. Four parts of warm water by weight to one of raisins are left to soak two days. Then the raisins are taken out, bruised and again put in, till the fermentation has been sufficient. The result is a mild liquor, of exhilarating qualities. It is called in Arabic *Nebîdh*, in distinction from *Khamr*, the name for ordinary fermented wine. Such a preparation can easily be made in America by any persons, from the raisins of commerce. It is often distilled to make brandy.

14. *Wine.* Our catalogue of the products and uses of the vine has already become sufficiently long, before we come to that which has appeared to many to be the chief end and design of the vine, viz. to afford wine. Here also we must say a word or two. All that which is now called wine in the East is as truly wine, as that which is called wine in France. Whether boiled or not, whether sweet or sour, all the known wines are intoxicating. The boiling which the people of certain districts choose to give to their must, for the purpose of securing a wine that will keep better, should not be confounded with the boiling of the same must, for the purpose of making sugar and molasses. In the former case it is boiled perhaps half an hour and not reduced one twentieth in bulk; in the latter case it is reduced more than three fourths in quantity. And hence an "inspissated wine" should never be confounded with inspissated grape juice. The former gives us an intoxicating liquor and the latter a syrup or molasses. We might say the same of the sweet wines, that although by drying the grapes in the sun or by boiling the must, the wine is preserved sweeter than it would otherwise be, such wines are still intoxicating, and some of them extremely so. In some districts the people regard the boiled wines as stronger than the simple fermented ones. Those of Mt. Lebanon are stronger than the majority of the wines of France. As for the sweet wines, though I am assured by Mr. Ladd, formerly a missionary at Cyprus, that the wine of that island is rarely boiled, yet it is notorious in history, that the Knight Templars lost their possession of Cyprus, by the enervating effect of their indulgence in this enchanting, strong and sweet wine, which from them has been called *Commanderia*.

The Greeks in their modern language call wine *ρααιον* or "mixed," (a word derived from the ancient custom of mixing largely of spices and drugs with wine,) instead of the more classical term *οινοσ*. Brandy is too dear to mix with wine, but common resin is put in in such abundance into their common wines, as to make them as nauseating to a stranger as a bitter dose of medicine. Whatever language has been used in modern or ancient times, describing certain wines as un-intoxicating, should be received with many allowances. If Horace speaks of the "innocentis pocula Lesbii," or if Athenæus declares that "Surrentina vina caput non tenent," we should interpret the assertions with the same abatements that we would if uttered from the mouth of an Epicurean of our own day in reference to his favorite wines. The language is comparative merely, and means that some of the wines were not as intoxicating as others.

15. *Brandy* is distilled, either directly from the must of good or

rotten grapes, from the mass of pulp and skins remaining after the juice has been pressed out, from the lees of wine, or from wine. It is called *rakti* or *arrakt* in the languages of the country. Each family in the interior distils its own *rakti*, as they make their wine, in their houses.

16. *The leaves and the stocks of the vine.* The stock and roots of the vine are used for fuel. This use is of trivial importance, but we prefer to leave nothing untold, seeing that it is one of the uses spoken of in the Scriptures. "Behold, it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned," Ezek. 15: 4. In countries bare of forests or other trees than the olive, the cuttings of the vine and the roots from old vineyards may supply no despicable portion of fuel. The cuttings of the vine and the leaves are much used for manure to the vineyard, and the leaves for fodder. The leaves are also used as a vegetable, chopped meat and rice being rolled up together in single leaves, and boiled for the table. It makes a very agreeable dish.

17. The vineyard is a resort for relaxation, in the midst of its refreshing verdure. In the heats of summer and autumn, when the wheat harvest has been gathered in, the vineyard is generally the only portion of the country, which remains verdant. The vine being cultivated like low bushes, or trained in festoons, it retains a bright green, cheering to the eye, while all around is parched and sere and desolate. Thither the inhabitants of the vicinity repair to recline, during their hours of rest, in the lodge, the summer house or arbor, refreshing themselves in the contemplation of its widespread verdure, and listening to the murmur of the waters that flow along from perhaps the only spring in the region, while the surrounding air is at the same time made delightfully cool. In Hebron where wine is not made from the grapes, Dr. Robinson observes, "The vintage is a season of hilarity and rejoicing for all; the town is then deserted, and the people live among the vineyards in the lodges and in tents."¹ As the press is often in the vineyard, and thus the pressing of the grapes is carried on there, it as an additional motive to frequent the vineyard. Is. 5: 2.

Connected with this topic we cannot pass over the fact, that the grape vine is much more extensively used for ornament and shade in the East, than the woodbine or ivy in our own country. As one proof of it, we venture to assert that it would probably appear on an accurate calculation, that more than one half of the houses in Con-

¹ Biblical Researches, Vol. II. 442.

stantinople, have at least one vine on the premises, which is trained to grow either on the sides of the house, or across a framework or trellis, for the sake of its verdure, ornamental fruit and shade. The coffee shops and every place of public resort, if they have the smallest open spot, are planted with a grape vine, for the purpose of shade and relief to the eye. A single stem of a vine is sometimes trained along to the distance of forty feet by cutting off the shoots as they appear, till it has reached the spot where its owner wishes to avail himself of its luxuries. We can easily conceive of the delight with which people recline under the green shade of these welcome vines in public places, and the especial delight with which in the heat of summer a man "sits down under his *own* vine," 1 Kings 4: 25. Micah 4: 4.

Among the uses of the grape which we have not enumerated as existing at the present day, is that of pressing the juice from the fresh ripe clusters into vessels to be drunk immediately. All persons deny that any such prevailing custom exists, although it is admitted that it is sometimes done for amusement and variety, and for the children of a family. However no evidence that I have seen appealed to of the usages of antiquity would seem to be sufficient to lead us to suppose that it was ever a standing usage. We cannot affirm that the butler of Pharaoh was ever in the habit of performing such an operation. He performed it in a dream, but when he was set at liberty, we simply read that he gave the cup into Pharaoh's hand, Gen. 40: 21. Nor does the language of Greek or Roman poets, when describing the luxury of drinking the "blood of the grape" from its fresh clusters, when treated by the rules of ordinary criticism, imply that the voluptuaries of those days were satisfied with any such abstinence. Statues of Bacchus and Bacchanalians have indeed been found, in which the individual is represented as pressing the juice directly from the cluster into a cup. But such a representation may be as much the language of imagination as any poetry, and at any rate little accords with the mythology of the jolly Bacchus, or his revelling followers, who would never drink of grape juice till it was well fermented, that it might better aid them in the enthusiasm of their orgies.

In what we have said, we have purposely avoided direct biblical criticism and controversy, wishing simply by a contribution of facts from an observer in the East, to aid those in the discussion of controverted points, who have more time and ability. Still we would suggest whether this array of facts on the utility of the grape vine will not sustain the idea that the greater part of the praises bestowed upon "wine" as it is translated in our version, are bestowed upon the grape juice as freshly expressed, without bringing into view the specific

forms into which it may afterwards be manufactured. We say only the greater part, but not all, wishing to exclude the places where *וַיִּי* is found. The idea that *וַיִּי* is used in this general sense and not in a specific one, is one that easily presents itself, in seeing that in nearly all the thirty-eight cases where the word occurs, it is in connection with corn and oil, first fruits or offerings; and the idea becomes more confirmed when we see how many and important are the general uses of the grape.

Travellers from northern countries unaccustomed to any product of the grape but wine, whenever they have met with some of these liquid and almost solid products of it, have spoken of them as kinds of wine, as if every liquor of grape must necessarily have that name. Thus Parry states that "the Turks carry with them on their journeys unfermented wine," which we have seen from our descriptions could only be some kind of grape syrup. Dr. Duff of Scotland, travelling in France, misleads his readers in a contrary direction by speaking of wine as mere grape juice. He speaks with delight of his having seen "the peasants carrying along instead of milk, bowls of the pure unadulterated blood of the grape." Now although this was wine, with his old English habits he would feel no prejudice against the use of it, whether in the form of weak claret or strong Madeira.

The blessing on vineyards and the vintage, and on wine-vats that are found in the Bible, are not bestowed simply on account of their yielding wine, but on account of the manifold uses of the grape, supposing wine to be included with the rest. We need not look about for an unintoxicating wine to be enabled to account for these blessings upon it, but to these choice and important products which we have enumerated. We can see from this abundance of products why the vine and its *sivva* is so much praised, while wine is so generally condemned. In view of the rich supply it afforded for the essential wants of the people of Judea, a clearer and fuller meaning is given to the passage, "As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it," Isa. 65: 8. And we can see how Isaac could bless Jacob with the prayer, "God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine (*sivva*)," Gen. 27: 28. Well might those who were deprived of all the luxuries we have described, "lament for the fruitful vine," Isa. 53: 12.