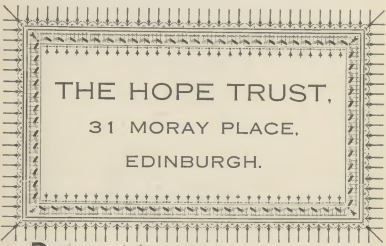


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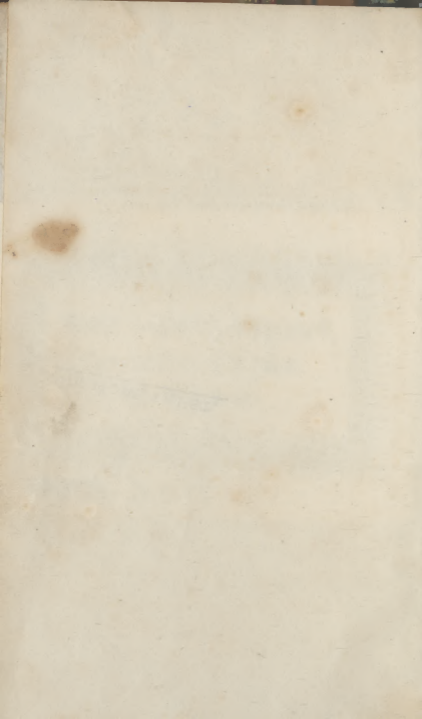
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The Strong Drink Question.

TOTAL ABSTINENCE

FROM ALL INTOXICATING BEVERAGES, AND

THE LANGUAGE OF

THE HOLY SCRIPTURES

HARMONISED;

WITH ESPECIAL REFERENCE TO DEUT. XIV. 26.

BEING THE SUBJECT OF

THE PRIZE ESSAY,

WITH A GENERAL INTRODUCTION ON

“THE WINE QUESTION,” MUCH RARE AND ORIGINAL MATTER,
AND A NEW INTERPRETATION OF THE PASSAGE.

BY

FREDERIC RICHARD LEES,

Editor of the National Temperance Advocate, Author of “The Prize Essay” on
Deuteronomy xiv. 26, “Owenism Dissected,” &c.

LEEDS:

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MDCCCLII.

"If it is ignorance, on the one side, that makes Infidels affect to triumph over Revelation, on the authority of the testimony of the works of creation ; it is ignorance, on the other, that makes any Christian undervalue the testimony of the Works of God, or fearful of its tendency. All the revelations of God are in perfect harmony. * * If men have misinterpreted the doctrine of Creation, have they not also misinterpreted the doctrine of the revealed Word?"—*Alexander Carson, D. D.*

AN INQUIRY

INTO DEUTERONOMY XIV. 26.

NATURE OF THE DIFFICULTY.

§ I. PLATO "reasoneth well" where he so sublimely remarks, that "the world is God's epistle to mankind." In allusion to this visible tracery of the Divine hand, St. PAUL declares, that the invisible attributes of the Creator are "clearly seen, being understood by the things that are made, even His eternal power and Godhead;" so that the very heathen are "without excuse." The book of nature, then, is no unmeaning nor inexplicable work. On the contrary, the Divine handwriting is so legible—the Divine signature so ineffaceable and glorious—that it may be read and deciphered in the darkest night of paganism, constituting the groundwork of moral law and the standard of moral action. Therefore it is that we behold the pagan philosopher of the Greeks, and the christian ambassador to the Gentiles, so closely approximate in the expression of the fact, that the works of God—the world we inhabit, with all its wondrous laws and phenomena—are at once the primitive and the perpetual revelations of His will. And so it is: morality is universal in its obligations; it runs and reigns through all time; its varied voice is heard, and its injunctions ought to be obeyed, throughout the vast empire of creation; for in whatever age or aspect it may come, through whatever medium it may be manifested, it is still the *will of God*. Whether it is ascertained by natural reason, or announced by direct revelation—whether it whispers to the mind with a "still small voice," or breaks upon the ear in the thunders of Sinai—whether it is dimly read by the glimmering light of nature, or more clearly shines forth in the lustrous pages of the "everlasting gospel"—are circumstances that can in nowise

affect its authority or change its character. These are but varying modes in the expression of one eternal will, and—without regard to the shape it may assume, or the form in which it may be embodied—the will of God demands and deserves universal and unquestioned obedience.

Within the last few years a great experiment has been made in Britain, with the view of destroying the dreadful vice of drunkenness, and ascertaining the relation of alcoholic drinks to the healthy organization of man. Chemistry, physiology, and experience, have combined to demonstrate the fact, that ALCOHOL IS A POISON, and that men generally are *better* without intoxicating drinks, in any quantity, than with them. In short, nature has been questioned in every possible mode, and the result has been the accumulation of evidence more striking and satisfactory in favor of total abstinence, than was probably ever before adduced to sustain any proposition of a kindred character in physiological science. In the first great “epistle to mankind”—in the constitution of man and its adaptation to surrounding objects—we see the doctrine broadly and beautifully traced by the finger of God, and, as in an index, repeated and registered in the volume of human experience. The principle now ranks among the primary and perpetual laws of nature, and therefore demands implicit and instant obedience.

Unfortunately for humanity this demand is resisted, and all the powers of sophistry are put in requisition to evade the claims which the truth makes upon our practical conduct. Yet no one competent to the effort, either by intellectual capacity or acquired ability, attempts to subvert the position assumed by the Temperance Society, *by counter-evidence of a similar character*. But were the position false, this might easily be done; and, however the theologian may theorise, or the critic criticise, this *must* be done before the world can satisfactorily explode the doctrine of total abstinence. In truth, the impartial experiment of millions, issuing in improved health and increased enjoyment, with scarcely a dozen authenticated exceptions, has raised up a barrier of *facts* which the most inveterate and ingenious theorist must be hopeless of surmounting. Every respectable medical antagonist has long since retreated from the field, while the most eminent living physicians and physiologists have testified to the substantial truth of the principle. Doctors of physic have declined the contest, and the drinking-system is now mainly

upheld—the physical doctrine of teetotalism only but obstinately opposed—by some few Doctors of divinity and Professors of biblical criticism!

Learned Philologists, who chase
A panting syllable through time and space;
Start it at home, and hunt it in the dark
To Gaul—to Greece—and into Noah's ark!

When the martyrs of science, in other days, announced the physical truth of the earth's movement round the sun, the divinity doctors of those ages brought, at least, the plain words of Joshua in refutation of the novel discoveries—and the christian slave-holders of the present day, in enlisting the much abused volume of holy writ on the side of oppression, will quote plain passages which refer to the Jewish slaves—whereas the “learned” critics who oppose total abstinence with weapons from the same armoury, though with less shew of justice, do not content themselves with plain words, but must torture their readers, and obscure their subject, by guesses, glosses, and puzzles, in relation to Hebrew roots and Groek derivatives! It is under protest that we meet these gentlemen on their chosen ground, the substance of whose argumentation may be summed up in the stolid assertion—that intoxicating beverages are *sanctioned* by the WORD OF GOD!

The abstainer may justly and conclusively assert, that the Bible claims to be “no judge in such matters” of meat and drink—that on such topics even inspired men may be expected to observe the ordinary customs and employ the common expressions of their age and country—and, therefore, that an appeal to the Bible, except as an oracle of faith in religion, is a perversion of its sacred purpose and a degradation of its sublime design;—or he may remain content with alleging, that any discrepancy which learning can make plausible or apparent, is not *real*, but attaches only to the erroneous translation of the fallible interpreter, not to the infallible original; since it is much easier to conceive of mistake in the process of translating a confessedly often obscure manuscript of antiquity, than to doubt the facts of science or question the consciousness of experience; and, indeed, it is much less revolting to assume this possibility of mistake, than, by hasty dogmatism on what is doubtful, to set the evidence of God's word to contradict the testimony of

His works. This would be to do the work of the infidel, and to pave the way for his triumph.

Confident, however, in the truth of the position which had been assumed, and which was verified by his own consciousness—and devoutly believing in the essential harmony of nature and revelation, as emanations from one central source of truth—the writer of the present essay fearlessly entered upon the discussion, and having patiently and prayerfully investigated the whole subject, he now prefers to meet the assertion, “that intoxicating drinks are sanctioned by God,” with a direct and determined denial. On the contrary he maintains, that while *intoxicating* wines are frequently condemned and never sanctioned, those of an un-intoxicating character are often stamped with divine sanction, and selected as the symbols of divine blessing.

THE CHARACTER OF THE EVIDENCE.

§ II. In every question—but especially such a one as we are now proceeding to discuss, which may involve a nice balancing of evidence—it is of importance that we should completely and correctly understand the nature and power by which it must be determined. An error on this head may lead us either to expect too much, or to be satisfied with too little.

We have not concealed our conviction, that as the evidence in support of teetotalism is of the clearest and most convincing character, and falls short very little if at all of demonstration, nothing but the plainest and most unequivocal testimony from the pages of the sacred volume, either could or should shake our reliance upon its truth. We do not, however, refer to the comparative weight of *physical* and *philological* evidence bearing on this question, but to the character of the latter exclusively. There is only one opinion advanced as to the physical facts which form the primary and proper basis of teetotalism. This the opponent acknowledges by the very act of forsaking this ground, and entrenching himself within the citadel of biblical criticism: he would not resort to the doubtful disputations of philology unless stubborn facts had refused to be his friend. There are, however, even *two conflicting biblical theories*; or, rather, there are *many* theories on the popular and palatable side of the question—theories as various as their various authors, for scarce two agree together on any point. *This* set of theories agrees

chiefly on one point—its disagreement with the physical facts and physiological principles of total abstinence, and its utter inadequacy to explain or reconcile even the philological phenomena on which it professes to be based. On the other hand, the tectotal theory, the one propounded in these pages, reconciles conflicting evidence, and harmonises the works and the word of God. Now, the accordance of one of two opposing and balanced theories with ascertained facts, is an *a priori* argument which ought instantly to induce an impartial judgment to select it in preference to the other—because it is the introduction of a new evidence stronger in *kind* than the philology by which either of the competing theories is sustained. Assuming that the Scriptures are essential truth, they *must* harmonise with the plain results of experience and the positive facts of science. In inquiries of the latter kind, there is evidently far less liability to error and mistake—far more certainty and solidity—than on subjects of philological debate; and, hence, on the superior element of evidence involved in the accordance of his theory or explanation with facts and nature, the abstainer may always fall back as to a stronghold.

But on the mere ground of philology, we by no means regard the opposing theories as being so nearly balanced that the reader will require the aid of an *a priori* argument to form his decision. On the contrary, we consider the tectotal hypothesis to occupy the vantage ground of truth—as being at once simpler, and more philosophically and philologically correct. It will be well, however, correctly to appreciate the nature of that evidence which upholds these conflicting verbal criticisms, irrespective of their accordance with the experience of the tectotaler, in order that the strength of our conviction may be proportioned to the solidity of the proof.

The philological inquiry, then, relates to the meaning of certain Hebrew and Greek phrases, buried in the obscurity of two thousand years and more, with little contemporary literature for illustration during any portion of the period over which the inquiry extends—an inquiry which must be prosecuted with such knowledge only of the customs, tastes, and products of the antique people whose language is to be illustrated, as may be gathered from the slight and passing notices of modern travellers amongst their descendants or conquerors, after the lapse and changes of successive centuries. Can anything like absolute certainty or scientific

demonstration be expected here? No. On such a theme an opinion can only be formed upon conjectural, or at best upon probable evidence—and the probabilities of which the subject is capable can never be of a very high character. The practical inference appears to be this:—That it becomes the part of true wisdom to shun harsh and hasty judgments—to avoid all dogmatism and uncharitableness, and to advance every opinion, on such matters, with modesty and candour. It also seems to illustrate more strongly the previous position regarding the impropriety of opposing the plain testimony of physical facts with obscure verbal criticisms. Such, however, as the evidence is, we think it preponderates, after its kind, greatly in favor of those views which not only accord with the facts of experience and the demonstrations of science, but contribute to illustrate the divinity—to exalt the character—and to vindicate the purity of holy writ,

THE SPECIAL DIFFICULTY STATED.

§ III. The proof we demand of the opponent is this:—the production of a single text which associates DIVINE SANCTION with the use of INTOXICATING BEVERAGES. There may be many texts which connect *human* sanction with their use; but the opinions of men are not the word of God; we demand *Divine* not human sanction. There may be many texts which illustrate divine *permission* in the use of intoxicating drinks; but permission is not sanction, for polygamy, divorce, slavery, and other evil practices were permitted, but not sanctioned: we demand divine *sanction*, not mere permission. There may be, we believe there are, many texts which connect the sanction of God with the use of *wine*; but wine is not now, nor was it ever since the earliest and most primitive periods, solely of one sort: we demand divine sanction for the use of *intoxicating* wine or drink. *

* We might also demand, fourthly, that this sanction should be connected with the use of intoxicating liquor *as a beverage*. Many things might be used for sacrificial and other purposes, as blood, and bitter herbs, aromatics, scents, &c., without involving any sanction upon their use as a common article of diet or drink. In Numb. xxviii. 7, "the strong wine," SHECHAR, is commanded "to be poured unto the Lord for a drink offering—of a sweet savour:" and, it has been suggested, that the same article, called by our translators "strong drink," in Deut. xiv. 26, was used for the like purpose as the "strong wine"—the original word being the same—as a sweet scented sacrifice to the Lord. That, in both instances, some portion of the *shechar* was poured upon the altar we have no doubt, but, in the first case, the terms "drink

Amongst the various texts of Scripture which have been supposed to fulfil this threefold requisition, the following passage would seem the most pertinent and plausible; and, therefore, if the apparent difficulty can be removed in *this* instance, the solution may fairly be presumed to hold good in reference to difficulties of a similar but less striking character.

“Thou shalt eat before the Lord thy God, the tythe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks. * * * And if the way be too long for thee, so that thou art not able to carry it, * * * then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the Lord thy God shall choose: And thou shalt bestow that money for *whatsoever* thy soul *lusteth after*, for oxen, or for sheep, or for *wine*, or for **STRONG DRINK**, or for whatsoever thy soul desireth: and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou, and thine household.” Deuteronomy, ch. xiv. 23-6 v. (Authorised version.)

THE TEXT EXAMINED.

§ IV. In order to reduce the inquiry to the essential point, we propose at the outset to dismiss all extraneous matters, and discuss all minor difficulties, connected with the passage.

In the first place we must guard against an improper extension of the sense of “*whatsoever*.” One writer¹ has attempted to prove that intoxicating drink was sanctioned in the passage, because such drink would be included under the phrase “*whatsoever*,” and hence he absurdly rendered the word emphatic! But if the permission to purchase “*whatsoever* the soul desireth” is to be understood without limitation, the phrase becomes equally a *carte blanche* for “unclean meats” prohibited by the law. On the same perverted principle of criticism, the command to “eat of the firstlings of thy *herds*” might be applied to the “~~wine~~ *herds*,” and quoted by the sensual Jew as a sanction for indulging, even on that sacred occasion, in the savoury delights of a roasted “tithe-pig”! The argument proves

“offering” seem to imply that the kind of articles offered constituted drink and meat to the offerers—the portion offered being an acknowledgment of the remainder;—and, in the second case, the *shechar* appears included amongst a variety of articles chiefly intended for consumption—to be eaten before the Lord. Nevertheless, the point is not clear, and it remains with the opponent to shew, that wine sanctioned as a sacrifice, is wine sanctioned as a beverage.

¹ Bristol Temperance Herald, 1841.

too much. The extent of the permission, therefore, is the purchase of whatever it was *proper* to desire; hence the phrase furnishes no evidence of the propriety or the use of intoxicating drink.

In the second place, we would obviate any misapprehension with regard to the words "*lusteth after*"—on which words also the writer referred to has placed a most irrational and unauthorised sense. The Hebrew is, literally, "whatsoever thy soul *asketh of thee*," which is the marginal reading, and implies no improper or sinful lust, such as might be supposed to characterise the searcher after forbidden indulgences. In the days of the translators, the English phrase even, generally signified no more than "longing after"—which words are substituted in the recently emended translation edited by Dr. Conquest. It is hard to conceive what can be gained by imposing upon the words the gross rather than the innocent sense; for if any thing inordinate or improper were really signified by the "desire" to be gratified, it would at once dissociate all Divine sanction from the occasion; since it is impossible that God can sanction sin even in its most incipient state. "When lust hath conceived, it bringeth forth sin, and sin, when it is finished, bringeth forth death."

In the third place, we remark, that no one familiar with this controversy, or adequately acquainted with the nature and variety of ancient wines, will lay much stress on the occurrence of the generic name *wine*. The patriarchs and prophets have, in the sacred Scriptures, clearly and frequently referred to various *kinds* of wine, simple and mixed, intoxicating and unintoxicating, &c., and we find very different language employed in allusion to these different kinds.²

ADAM CLARKE, L.L.D. has stated correctly, that the *yayin* of the Hebrews, the *oinos* of the Greeks, and the *vinum* of the Latins, was originally the mere expressed juice of the grape prior to fermentation; and that *yayin* was chiefly drunk by the ancient Hebrews in this, its first and simple state.³ We will, in this place, only quote three other, but independent authorities, one being that of an opponent. In the article wine the POPULAR ENCYCLOPÆDIA⁴ remarks:—"Among the Greeks and Romans the sweet

² Vide the various textual treatises, such as "Tirosh lo Yayin," "History of the Wine Question," "Standard Temperance Library," and the various texts and authorities quoted.

³ Discourse on the Eucharist.

⁴ A translation chiefly of the "Conversations-Lexicon." Vide also Maunder's "Literary and Scientific Treasury."

wines were those most commonly in use; and, in preparing their wine, the ancients often *inspissated* them until they became of the consistence of honey, or even *thicker*. These were diluted with water previously to their being drank; and, indeed, the habit of mixing wine with water seems to have prevailed much more in antiquity than in modern times. The luscious sweet wines are the favorite topics of the Grecian drinking songs." In the WESTMINSTER REVIEW it is observed "that in the earliest ages of wine-making in Greece, nearly all the wine was inspissated"—hence, "the ancients erected statues to the person who first taught them to mix water with wine."⁵ Perhaps it is in allusion to this custom of diluting the "thick, sweet, syrupy, treacle-like" wines so highly esteemed by the ancients, that SOLOMON represents wisdom as "mingling her wine"—probably, we say, with water to make it thinner, but certainly not with drugs to make it stronger. Finally, GEORGE OSBORN, Wesleyan Minister, in commenting on *Anti-Bacchus*, makes this singular and ruinous concession. "He will find few, if any, to contend that *all* ancient wines were of one kind, and much less that they exactly resembled our own. Some might have been *quite unintoxicating*, and others only intoxicating in a small degree." On *yayin* he observes—"It is the *general word* for wine, and occurs about one hundred and forty times. In perhaps HALF* of these places IT IS IMPOSSIBLE TO DECIDE WHAT KIND OF WINE IS REFERRED TO UPON A VIEW OF THE CONTEXT, for the context supplies no evidence."⁶ It remains, therefore, for the objector to prove from the context, that the word "wine" in the passage under review, refers to such as was intoxicating. This evidently is impossible, "for the context supplies no evidence."

It must now appear that any discrepancy between the doctrine of teetotalism and the language of Deuteronomy xiv. 26., must be sought for in the words "STRONG DRINK" only, as supposed to denote an intoxicating agent. Were the term "strong" an expression of the original Scriptures, we might demur to the criticism which would impose upon it the modern and merely conventional sense of "intoxicating," rather than "nourishing," whether in the passage before us, or in that where St. Paul speaks of "strong meat," (Ileb. v.

⁵ Vol. 4, 1825. Vide also the Prussian De Pauw on the Greeks, I, 137.

* See Appendix A.

⁶ Letter to W. J. Shrewsbury, by George Osborn, 1841.

12, 14,) by which certainly he did not mean that which would intoxicate! In fact, "strength" anciently appears to have referred rather to thickness and taste than to intoxicating power. HIPPOCRATES, speaking of *melicrate* (honey mixed with water) remarks, that the *thickness* of wine *and of honey* makes a great difference in the *strength* of each. The Roman writers often use the term *forte* (strong) in the sense of *amarum*, (harsh, rough, bitter,) as opposed to *dulce, suave, lenis*, (sweet, soft, mild,) and even instruct how to convert wines afflicted with diseases of the "strong" or "harsh" kind, into wines of a sweeter and richer kind, plainly shewing that *forte* or "~~strong~~" has not, in all ages, even when applied to wine or drinks, had its present conventional signification.* As the word "STRONG," however, is purely an interpolation or gloss of the English translators, the original name (*shechar* or *sachar*) having no adjective attached to it, the only question to be solved is this:—

WHAT IS THE "SHECHAR" OF THE BIBLE?

§ v. That the double word "strong-drink" is a merely conjectural or presumptive rendering of the single Hebrew phrase *shechar*, is a position which admits of ample proof. The sense of "strong" must have been deduced either from some kindred root, or derivative word, signifying "intoxication," or gathered from the perusal of the context.

If the noun received its meaning from the verb—a theory of language with which we can by no means accord—if the name *shechar*, were derived from the verb *shachar*, "to satisfy or satiate, to be filled with food, to drink largely, to be intoxicated,"—it would still allow of a double meaning, as with the generic word *yayin*, and there can be no warrant for making it correspond exclusively with the last and accommodated sense of the verb, while another meaning can be fairly imposed upon it answering more closely to the primary and literal senses of the verb. † It is true that the verbal sense

* A misunderstanding of the sense in which the Latins employed the term *forte*, "strong,"—so different from the modern use of it—explains the origin of the blunder into which Lowth, Clarke, Watson, and other commentators have fallen, when they tell us that "the ancient wines were made STRONGER by the addition of *honey, defrutum, or inspissated wine, myrrh, spices, mandragora, and other strong drugs!*" The last use of "strong" is clearly as intoxicating; while the former articles make wine THICKER, but less stimulating.

† The verb *shachru* is translated "merry" in the common version,

of "inebriating" applied to *shachar*, implies the existence of some inebriating *shechar* or drink, and this has never been denied. The only question is, as to the primitive senses of *shachar* and *shechar*. The English word "drunk" is a verb which *now*, by accommodation, includes intoxication amongst its other senses, and which clearly refers to some "drink" or liquor which will intoxicate; for example, say the old Saxon drink *mead*, or *melicrate* fermented. Now, were we hastily to infer, that the verb "drunk" never had any other sense—that it never could be said, "when the guests had

Gen. xliii. 34, while the marginal reading is—"Heb. *drank largely*:" with John ii. 10, quoted as a parallel passage, the Greek word *methio* used by the Seventy for the Hebrew verb, being the same (*methusthosi*) which is there translated "well drunk." *Shachar* is also rendered by our translators as "filled with drink" in Haggai i. 6; as "~~drink abundantly~~" (*shachru*) in Canticles, v. 1; as "to drink," Esther iii. 16, and as "~~to banquet~~" or feast, Esther vii. 1. In this rendering of *shachru*, Gen. xliii. 34, (which GLEIG, in his history of the Bible, even adopts as to Gen. ix. 21) commentators generally agree, (as also with regard to the corresponding Greek term *methuo*.) The old Latin version of TREMELLIO et JUNIO has "affatim biberunt" drank freely—LEIGH, in his *Critica Sacra*, "largo drinking"—while Professor BUSH, in notes on Genesis, observes—"The original, *shakar*, properly means, 'to drink abundantly, to drink to exhilaration or merriment'; but as it appears from Gen. xl. 11, that the Egyptians were accustomed at this time to drink the fresh juice of the grape before it had fermented, and thus generated alcohol, they were in little danger of intoxication, even from the *largest* quantity they could drink of such a harmless beverage." Possibly it might be *shechar* on this occasion, and if so, it would in all probability be of the same kind as the wine—unfermented. If *shachar* originally signified "intoxication," it would be difficult to explain, on natural principles, how it acquired so early these innocent senses of "eating or drinking abundantly;" but, as with the English words *drink* and *liquor*, it is easy to shew how the *subordinate* and *secondary* sense of "inebriety" became applied to those who "drank largely" of the *shechar* in its intoxicating state. The parallel with the Greek *methueh* then becomes perfect. This first signified *eating and drinking after sacrifice*. The Greeks, however, at these feasts often became intoxicated, whence, in a secondary and emphatic sense, that word became applied to intoxication, which, in its primitive use, referred both to *meats* and drink; just as with the English "in liquor," that word is applied emphatically to a liquor of a *particular* kind, though it originally denoted, and in its common use still denotes, liquor *generally*. It would therefore be not only unnecessary, but unreasonable, and contrary to the analogy of language, to assume that *shechar* denotes only an intoxicating article; while it will be subsequently shewn that, up to the present day, terms evidently derived from the Hebrew *shechar* have been applied to *unfermented substances*.

well drunk of *melicrate*, or honey and water," but only of *mead*—in short, that the *thing* drink or liquor, means only what the vulgar express by the phrase applied to a drunken man—"He's in *drink*"—or "He's in *liquor*"—we should commit precisely the same blunder as the critic who would restrict the meaning of the noun *shechar*, to an agent which answered only to one of the senses of its related verb.

Allowing an inebriating drink to be referred to in the secondary sense of the Hebrew verb *shachar*, as in the English verb "*drunk*," we claim from the primary senses of the word, proof equally strong of the existence of a non-fermented substance. To "fill, cloy, satisfy, or satiate," are strictly applicable to *luscious fruit* or SACCHAR-ine liquor, but are by no means properly predicated of such as are highly fermented and intoxicating. It is the distinguishing, the *characteristic* quality of the alcoholic stimulant, to generate an insatiable appetite for more—to inspire a physical craving which is silent only when nature is overpowered! It would seem, therefore, that *shechar* was first applied, rather to some rich *saccharine* substance, than to inebriating liquor obtained from the destruction of its sweet and cloying principle by fermentation.

If, however, the translators gathered the sense of "strong" from something in the *context*, and not from a mere assumption as to one of the senses of a related word—why interpolate the term? why not allow the reader to gather or fix the meaning for himself? But, having thus added to the Word of God, why was not the interpolated term placed in *italics* to indicate the absence of any corresponding word in the original? In consequence of this slight and unthinking neglect, this very passage has been made an obstacle to the progress of the temperance reformation—it has been placed as a barrier to a cause which has transformed the drunken blasphemer into the sober reader of the Bible—which has been the precursor of influences that have converted the hardened sinner into the holy saint, and, in no mean measure, brought "Glory to God in the highest, and on earth peace and good will to men." It adds another illustration of the evil though remote results of altering, in the slightest degree, the word of life; and urges another motive for proceeding onwards, to purge away the corruptions of men, until the Holy Oracles shall be perused in all their original purity and precision.

An open confession of ignorance in translators of the Sacred Volume, is greatly preferable to an interpolation or a corruption. Hence we admire the DOUAY version of this passage, in which the word is left untranslated, as *sicera*. If a doubtful or conjectural rendering be adopted, a stop is put to all individual inquiry or thought on the subject, and an error so introduced becomes fixed in the popular mind; but by the adoption of the latter plan, we leave every person at liberty to form his own opinion as to the meaning of the untranslated word, and thus bring the greatest possible amount of intelligence to its elucidation.

The translators would understand *yayin* as "GRAPE WINE" doubtless; but, as distinguished from *yayin*, they appear at a loss for the specific drink denoted by *shechar*. Hence, in the absence of definite knowledge as to whether the word referred to "DATE WINE," or to "CORN WINE," (such as beer,) they seem to have permitted their conceptions of wine in general to mould their opinion of the associated term. Thus:—

"*Shechar* is connected with *yayin*; this last signifies an intoxicating drink made from grapes; hence, probably, the first is also an intoxicating drink made from some other fruit or from grain, but of what specific kind is unknown—therefore we will simply distinguish it by its general property, and translate it strong drink!"

Such appears to have been the process of thought which led to the characteristic designation of "strong," and which may have been suggested by the prior Latin translation of TREMELLIO, the Jew, who evidently laboured under the error, since he expressly has—"or any other inebriating drink" (aut in *alium* potum inebriantem.) * It therefore follows, that if the assumptions of the translators concerning "wine" were erroneous and unfounded, their inferences regarding *shechar* must be vitiated.

That the authorised translators were very imperfectly acquainted with the nature of ancient wines, and the products and processes of Judca in particular, is conspicuously apparent from the following facts. The Hebrew Bible contains (besides שכר *shechar*, once translated "strong wine")

* Sir EDWARD LEIGH (1630) says—"Sheker is all manner of strong drink, which will make drunken, as ale, beer, wine, sider, perry, metheglin." Leigh was contemporary with the translators, and hence his opinion may be taken as some evidence of theirs on this point. They were apparently puzzled with the word, and as they could not ascertain the SPECIFIC drink to which it was first applied, they imposed upon it a GENERIC sense of their own—even making it inclusive of "*yayin*" itself!

no less than eight different words, (viz. יַיִן YAYIN, חֶמֶר *khamer*, סַבָּא *saba* or *sobhe*, מֶסֶךְ *mesech*, עֲשִׂים *ausis*, תִּירוֹשׁ TIROSH, שְׂמָרִים *shemarim*, אֶשִׁיֶּה *eshishah*), all of which have been rendered by WINE (alone or with an adjective) in the common translation! The sense of the original is here not defined but destroyed—not translated but transformed! The learned and judicious Dr. GEORGE CAMPBELL has well expressed the first rule for a translator's guidance:—"The translation should give a complete transcript of the ideas of the original." But this fundamental canon is obviously violated in the common version, for the varied words of the Hebrew are amalgamated together in the English—where the pen of inspiration has made *eight* historical distinctions, that of the translator has made only *one*! Subsequent researches, however, warrant us in stating, that the first three terms only denote WINE, (*yayin* being the generic term, of which *khemer* and *sobhe* are species;) the fourth denotes MIXTURE or mixed drink simply; * the fifth JUICE, whether *must* of grapes or "*ausis* of pomegranates," melons, or other fruit; while the three last terms are appellations for SOLIDS rather than liquids—*tirosh* signifying "vintage produce in general," in short, what Mr. Osborn defines it, "wine as a natural product," i. e. grapes; *shemarim*, "preserves" or jellies; *eshishah*, according to the Septuagint, "raisin or honey cake"—the root being *aish*, fire.†

These statements are not advanced with any design to impeach the general fidelity of the authorised translation—which, as a whole, and in reference to the spirit and theology of the original, stands unrivalled—but to correct mistakes in matters on which the translators were of necessity less informed than scholars of the present day. The version of the SEVENTY, made soon after, if not before the Apostolic age, is evidently a greater *authority* on such subjects of "meats and drinks," than one made in a distant country sixteen centuries subsequently. What the English translators themselves say of that oldest version, we may at least apply to their own. †

"The Seventy were interpreters, not prophets. They did many things well, as learned men; but yet as men they stumbled and fell, one while through oversight, another while through ignorance; yea,

* From this *mesech* comes the Latin *miscéo*, and English *mix*.

† In the *Temperance Standard Library* the reader will find these positions substantiated by an induction of independent non-*tee*-total authorities.

‡ The Translators to the reader.

sometimes they may be noted to *add* to the original, and sometimes to take from it: which made the Apostles to leave them many times, when they left the *Hebrew*, and to deliver the sense thereof according to the truth of the word, as the Spirit gave them utterance." *

The fact is, that during the lapse of two centuries, new sources of knowledge have been opened up—fresh fields of investigation explored—the means and materials for inquiry into the products and practices of the East vastly enlarged—and the information thus gathered by the scholar and the traveller, has been applied with happy success to illustrate and illumine subjects previously involved in doubt and darkness. The works of Celsius, Bochart, Calmet, Kæmpfer, Russel, Paxton, Harris, and others, have shed a flood of light on many questions connected with the natural history of the Bible. †

* That the Apostles quoted from the Septuagint, and not the Septuagint from the Apostles, is a general though questionable opinion. But if errors and mistakes had crept into the copies quoted by the Apostles, what superstition is evinced in modern ministers, such as Mr. Daniell, who make an English translation of the seventeenth century, the never-to-be-departed-from "text book" of their *vinous*, if not of their baptistic faith!

† The aspect of fierce hostility displayed, and the awfully intolerant language employed, by various divines, in reference to our views on the subject of the Hebrew wines of antiquity—by Dr. Sprague and Professor M'Lean in the United States of America, and by Drs. Edgar and Wardlaw, with a host of smaller fry, in Britain—remind us of the ancient dispute on another branch of natural history—the *KIKION* plant beneath which Jonah found shelter. For the benefit of the rash and intolerant dogmatists on the ancient wines of Judea, we quote what CHARLES TAYLOR⁹ has well said of the gourd and Anti-Gourdists. "The gourd of Jonah should be no trivial lesson to theological disputants. So long ago as the days of Jerom and Augustine, those pious fathers differed as to what the plant was; and they not only differed in words, but from words they proceeded to blows; and Jerom was accused of heresy at Rome by Augustine." [In like manner, temperance men have been expelled from Dissenting and Presbyterian churches for their *heresy* on the wine question, and this in Britain, in the 19th century!] "Jerom thought this plant was an ivy, and pleaded the authority of Aquila, Symmachus, Theodotion, and others: Augustine thought it was a gourd, and he was supported by the Seventy, the Syriac, the Arabic, &c. &c. Had either of them ever seen the plant? Which of them was right? Neither. Let the errors of these pious men *teach us to think more mildly*, if not more meekly, respecting our opinions; and not to exclaim *Heresy!* or to enforce the exclamation, when the subject is of so little importance as—gourd *versus* ivy." Neither, as our opponents do in defence of alcoholic wine, when the vastly important question is—"a drunken or a sober world!" How shocking to behold

⁹ Scripture Illustrated, p. 190.

Though misconceptions with regard to *yayin*, as we have seen, led the translators into error with respect to the associated *shechar*, yet we conceive they were correct in considering the former as calculated, in no inconsiderable degree, to illustrate the latter. SHECHAR is noticed only twenty three times in the Old Testament, and in twenty one of the passages it is associated with *yayin*: a circumstance which has suggested to some commentators the idea, that the *shechar* was originally a sort of "condiment" used with the wine.¹ A brief consideration of the Hebrew *yayin*, will enable us to estimate the justice of the criticism which, on the strength of that word, would uniformly attribute intoxicating strength to *shechar*.

NEHEMIAH speaks of "all sorts of wine" (v. 18); SOLOMON of "spiced wine of the juice of the pomegranate" (Cant. viii. 2), also of fermented and "mixed" wines (Prov. xxiii. 29, 30), or "wine" which "is a mocker;" JACOB speaks of "garments washed in wine," i. e. *must*, or grape juice (Gen. xlix. 11); ISAIAH of "treading out wine in the vats" (xvi. 10); JEREMIAH of "wine failing from the vat" (xlviii. 33); and even of "gathered wine;"—thus establishing the fact, by a fivefold testimony of Scripture, that YAYIN is a *generic term* applied to articles of different kinds, and even of opposite qualities. This position is clearly built upon the foundation of patriarchs and prophets, and the greatest efforts of a sophisticated criticism shall not prevail against it.

Yayin in its primitive use denoted the fresh expressed juice of the grape, which was originally a royal drink, the beverage of an Egyptian monarch, (Gen. xl. 11);² secondly by a natural accommodation it became occasionally applied to the "grapes" themselves; thirdly, it included the juice in its fresh out-trodden and agitated state when it had assumed a thick or turbid appearance, called *khamer*, or "the thick blood of the grape" (Gen. xlix. 11), also meaning, distinctively, as opposed to mixed wine, "pure or unmingled";³ christian ministers fiercely and intolerantly contending, in matters of "doubtful disputation" at best, for a Bible sanction on the CAUSE of all drunkenness!

1 Dr Harris' Natural History of the Bible. R. Watson's Biblical Dictionary.

2 In the ancient Septuagint version the butler is designated *oinochos*, "wine pourer," which proves that fresh expressed juice was still considered as wine.

3 The index to "Critica Sacra" has *merum*, which Ainsworth describes, on the authority of Pliny, and other Latin writers, as "pure wine, as it is pressed out of the grape, without mixture."

fourthly, the boiled or inspissated juice of the grape, called *saba* or *sobhe*, corresponding to the Latin *sapa* and the Greek *siræum*; fifthly, "mixed or drugged wine;" and sixthly, wine after fermentation had generated the intoxicating principle.

The argument from analogy—apparently adopted by our translators in their construction of "shechar"—would not lead us to embrace any exclusive and uniform rendering. On the contrary, we may from thence infer that SHECHAR would pass through the same changes of meaning as its companion *yayin*—that it was primarily applied to the fresh juice or syrup of some particular fruit or tree, probably of the palm, or date, then to juices other than the grape, but, subsequently, when the people became corrupted from their primitive simplicity, to the same article in its drugged or fermented condition—to the "shechar" which "is raging." (Prov. xx. 1.)

SHECHAR, therefore, may be viewed as a generic term, equally comprehensive as *yayin*, though not referring to the same class of products. Hence we perceive that each, in its pure and simple state, whether solid or liquid, natural or prepared, is equally sanctioned, recommended, or ordained—while each is, in its depraved or drugged condition, equally disowned, disapproved, or denounced!

Our next step will be to consider the proper meaning of the word "SHECHAR"—to examine, upon the principles of fair induction, the extent of its present signification—and, if possible, to ascertain its primitive sense.

We shall, in the first place, state our own views of its etymology, and, in the second, adduce such facts and opinions as are calculated to illustrate and support our derivation of the word, and to throw light upon the natural history and character of the *shechar* itself.

The AFFINITY OF TERMS furnishes strong evidence as to its original character. The Arabic *assokar*, *zoxar*, or *shuker*, derived from the Sanskrit *sharkara* or *sarkara*, the primitives of which signify "sweet salt," are clearly identified with the Hebrew *shechar*, the Indian *zhaggery*,* the Persian and Bengalee *shukkur*, and the terms of antiquity, as the Greek

* Our common word sugar-candy is clearly derived from the Indian *shukur-kund*—rock sugar. The Ceylonese call sugar *jaggree*, or *jagra*, giving to the *sh* of the Hebrews, and the *sh* of the Hindoos, the hard sound of *j*. In the same way, the Hindoos and Ceylonese both sound the *ch* or *k* as *g*. Vide appendix for instances of similar changes.

sacchar, *saccharon*, *sacchari*; the synonyme used for the Hebrew by the Seventy, *sikera*; and the Latin *saccharum*. The affinity is also traceable through all the modern languages. The Spanish and Portuguese word for sugar, derived, through the Saracens, from the Arabic *shuker*, by adding *a*, *al*, (as in *al* and *kohol*) is *azucar* or *assucar*; and the common word *melasses* is but an abbreviation of the phrase *mel de assucar*, "the honey of sugar." Hence, from the Greek, Arabic, or Latin, we have the German *zucker*, the Dutch *suiker*, the Danish *sukker*, the Swedish *socker*, the Russian *sachar*, the Italian *zucchero*, the French *sucre*, and our own common words *succor*, *sugar*, and *saccharine*.

We give the following illustration as an example of derivation on which scholars rely with the greatest confidence. The Sanskrit *para* implies the relation existing between opposite lines or shores: hence called *parallel*, from the Greek *par alleloin*. From *para* has arisen the Latin *par*, meaning equal, even, corresponding; from this again we have *par*, pair, a match, peer, an equal; the French *pair*, always implying two things equal or opposite. Thus *paradox*, an opinion opposite or contrary to the common one. Yet this instance of derivation—which no one would think of doubting—is weak in comparison with that of *shechar*, "sweet drink," or "sweet fruit."

Now, we ask, if the original Hebrew never signified sugar or sweetness—never referred to something the first and sensible property of which was *saccharine*—how is it possible to account for these most evident derivations? The irresistible conclusion is, that as forms of this term have become, in many languages, designative of *sugar* or *saccharine* matter, the original Hebrew must, to say the least, have denoted some substance characteristically SWEET, and not "*strong*," since the alcoholic principle can only arise from the destruction of the sweet one.

PHILOLOGICAL AND PHYSICAL EVIDENCE.

§ VI. The opinion that *shechar* signified "sweetness," or referred to some kind or preparation of sugar, is not entirely novel, but has been suggested to the minds of many intelligent philologists and commentators long prior to the prevailing discussion originated in opposition to the Temperance Society, as a last plea for the use of "Strong Drink."

ROBERT AINSWORTH, in his celebrated Thesaurus, published

1736, while allowing the common exclusive but erroneous rendering of the Hebrew, notices the affinity of the word with the *saccharum* of the Latins. "Vox Arab. סכר ab Hebr. שכר potus inebrians, quod ex cannis Indicis succum dulcem ad potem exprimerent." *

Professor BROWN,¹ (1768) speaking of the palm tree, says— "The trees produce dates, a *most sweet* and luscious kind of fruit. It likewise yields a kind of honey. They also *extract* from it a kind of wine, which is perhaps what the Scriptures call *shichar*."

The ENCYCLOPÆDIA BRITANNICA (edition of 1810,) under the head of sugar, observes:—"Lucian relates, that an oriental nation in alliance with Pompey, used the juice of the cane as a common drink.

Quique bibunt tenera dulces ab arundine succos.

Lib. iii, 237.

If any credit be due to etymology, it confirms the opinion that *kené* denotes the sugar cane; for the Latin word *canna* and the English word *cane* are evidently derived from it. It is also a curious fact, that *sachar* or *sheker* in Hebrew, signifies inebriation,² *from which the Greek word sacchar, 'sugar,' is undoubtedly to be traced.*"

The learned American THADDEUS MASON HARRIS, D. D.³ (1820) was also struck with the obvious etymology of the word. "It is agreed, that our *sugar* is a term borrowed from the Arabic. The Saracens or Arabians propagated the cane in their conquests. *Shekar*, as a noun, is used nineteen times, and uniformly translated 'strong drink.' The Etymology may make it not only the *sikera* and *sicera* of the Greeks and Latins, but *also* the SACCHARUM. It is possible, that they might have a kind of beer made by fermenting the syrup of the cane, but, perhaps *more probable that they used it to SWEETEN their wine*, as we put *honey* into cider, to encourage people to drink freely. The texts Lev. x. 9; Deut. xiv. 26; xxix. 6; Jud. xiii. 4, 7. 14; 1 Sam. i. 15; will then be rendered 'wine and sugar,' or SWEETENED WINE. In Solomon's time, and afterwards, the wine and sweet cordials seem generally to have been used separately,

* From Dr. Morrell's edition of 1763.

¹ Dictionary of the Bible. The term wine is here applied to a simple extract—the sweet unfermented sap.

² This is only one, and not the primitive sense of the verb, as we have seen.

³ Dictionary of the Natural History of the Bible.

as we may conclude from the phraseology; they having usually their separate verbs. The only place after Solomon, in which I find it used simply as joined with wine, is in Micah ii. 11."

RICHARD WATSON, a Wesleyan commentator of considerable ability and good judgment, adopts this suggestion.⁴ Speaking of the palm tree he remarks—"From the *inspissated sap* of the tree, a *kind of honey*, or *dispee*, as it is called, is produced, little inferior to that of bees. Its Hebrew name is *shechar*, the *sikera* of the Greeks; and from its sweetness, probably, the *saccharum* of the Romans."

The writer of the article *sugar* in the PENNY CYCLOPEDIA asks—"whether the term *shukur*, so frequently employed in Scripture, translated strong drink, and coupled with wine, be not *sugar*?" By this, of course, he does not mean the modern crystalized *saccharum* of science, but natural liquid sugar, such as the ancients understood by that name.⁵

With the opinions of these writers, as to the original and *specific* application of *shechar*, as well as upon the general idea of sweetness involved, we find Bishop LOWTH and others coincident. On Isaiah v. 11, he observes:—"Theodoret and Chrysostom on this place, both Syrians, and unexceptionable witnesses on what belongs to their own country, inform us that *shechar* (*sikera* in the Greek of both Testaments, rendered by us by the general term strong drink,) meant *properly* PALM WINE or date wine, which was, and still is, much in use in Eastern countries." On Isaiah xxiv. 9, he has "PALM WINE.—This is the *proper* meaning of the word *shechar*, *sikera*: all enjoyment shall cease; the SWEETEST WINE shall become BITTER to their taste." This text proves that the ancients valued their drinks for their rich *saccharine* qualities, the sweetest being the best—not for the alcohol in the wine. We may here observe, that *one* of the Arabic names for palm wine, as well as palm honey, for their language often supplies a vast variety of names for one object, is *sakar*; and neither this wine nor honey, in its fermented state, will yield more than five or six per cent of alcohol, and can therefore not be "*strong drink*." It is either sweet or sour.

While contending for the original application of *shechar* to palm wine or palm honey, the reader must not infer that we

⁴ Biblical and Theological Dictionary.
⁵ Vide Appendix.

wish to impose upon it that meaning exclusively. Far from this, we think that custom and convenience gradually extended its application to sweet liquors of a similar character obtained from other sources, as the *calamus* or sugar cane, a variety of other plants and trees, and several vegetable honeys. In order to appreciate the force of the testimonies about to be adduced in support of our views of *shechar*, as the primeval root of *saccharum*, it must be borne in mind that the ancients did not mean by *sugar* the granulated and crystalized sugar of commerce, or merely the hardened juice which has exuded from the cane, but liquid sweet juices of various kinds.

HERODOTUS called *saccharon*, "honey made by men." VARRO,¹ B. C. 68, describes it as "a fluid pressed from large reeds, and which was sweeter than honey." DIOSCORIDES B. C. 35, says—"There is a kind of *honey* called *saccharon*, found in reeds growing in India and Arabia Felix, which is concrete and brittle like salt."² GALEN often prescribed this sort of *saccharon* as a medicine, and it is not impossible that SOLOMON had reference to something of the kind where he says—"Give *shechar* to those who are ready to perish."³

ALIAN,⁴ TERTULLIAN,⁵ and ALEXANDER APHRODISÆUS,⁶ also mention sugar, *saccharon*, as "a species of honey procured from canes."

"By sugar or honey," says the CONVERSATIONS LEXICON, "the ancient Rabbins understood, not only honey of bees, but also *sirups* made from the fruit of the *palm tree*."⁷ In confirmation of this we may remark, that JOSEPHUS speaks of honey pressed from the palm trees, near Jericho, as scarcely less excellent than the honey of bees.⁸

The palm wine, thus identified with the specific and original sense of *shechar*, is one of the four prohibited liquors amongst the East Indian Moslemans—and, as in the case of the Nazarites of Scripture, forbid, both in its pure and fermented states. "*Sikkir* is made by steeping fresh dates in water until they take effect in sweetening it; this liquor is abominable and unlawful."⁹ This answers to PLINY'S receipt for making *dato wine*—a process exactly corresponding to that by which many modern Jews prepare an unfermented

¹ Fragment quoted by Isidorus, l. 18, c. 3.

² Matthioli Dios. c. 75.

³ Vide Appendix in reply to Osborn. Pliny b. xxii, 8.

⁴ Natural History. ⁵ De Indicio Dei. ⁶ L. b. ii. Prob. 79.

⁷ For further illustrations of the meaning of honey, see appendix.

⁸ Bell. Jud. v. 4, p. 27. ⁹ Hedaya, v. 4, p. 158.

passover wine from raisins. "Soak a modius (or peck) of ^{dates} sweet dates in three gallons of water, and then express the juice."¹⁰ In this way a sweet drink, or *shechar*, could at all times be easily and rapidly prepared.

TESTIMONY OF TRAVELLERS.

§ VII. RENAUDOT (1730) in speaking upon a subject of investigation not very dissimilar to the one in which we are engaged, observes, that "two or three authors, who but copy from each other, [as do our lexiconists and commentators,] suffice to give birth to a notion which spreads unexamined by those who follow them; this throws a mist over history, [and language,] and gives an opportunity to confound truth with falsehood, and what is certain with mere conjecture."¹ The better to avoid this still prevalent error, we will present our readers with a few of the many testimonies we have collected from travellers, as to the existence and character of palm wine, and which to our mind seem to identify it with the *shechar* of the Scriptures.

HERODOTUS 'the father of history,' and himself a traveller, in his account of Assyria, (B. C. 450) remarks, that "the palm is very common in this country, and generally fruitful. This they cultivate like fig-trees, and it produces them *bread, wine, and honey.*" *

A MAHOMEDAN Traveller (A. D. 850) records that the Maldive Islands "are full of that kind of palm tree which bears the coco-nut."² Of Alnian Isle he says—"The inhabitants here have coco-nut trees, which supply them with food."³ "Having sailed through the sea of Harkand, you touch at a place called Lajabalus, where the inhabitants understand not the Arabesque, or any other language in use with merchants."⁴ It is said their women are not to be seen, and that the men leaving the island in canoes hollowed out of one piece, go in quest of them, and carry them sugar-canes, mousa, and PALM WINE. This liquor is white, and *if drunk fresh*, has the taste of the coco-nut, and is *SWEET like honey*; but if it is kept for several days, it turns to *vinegar.*"

ABU ZEID AL HASAN (A. D. 877) confirms the preceding account, and illustrates the great esteem in which palms

¹⁰ Natural History, b. 14, c. 16.

¹ Preface to Ancient Accounts of India and China, by two Mohammedan Travellers, who went to those parts in the ninth century; translated from the Arabic MSS. (in the Comte de Seignelay's Library) by Eusebius Abbe Renaudot. Paris, 1730.

* Hist. 2 Ibid. First account. 3 Ibid, p. 3. 4 Ibid. p. 9. Clio, § 193.

and their produce were held by the Orientals. Referring to China, he says—"scarcely anything is wanted, except palm trees, which grow not there."¹ Again:—"The country of the *zingies* (or negroes) is of vast extent. They there commonly sow millet, which is the chief food of the negroes. Sugar canes also they have, and other sorts of trees; but their sugar is very black." Perhaps treacley is meant. "In their hearts they have all a profound veneration for the Arabs, and when they chauce to see any one of them, they fall down before him, and cry, this man comes from the kingdom where flourishes the Date-bearing palms—for they are very fond of dates."² The following occurs in his description of Sarandib, now called Ceylon.³ "In this same island there is a very great multitude of *Jews*, as well as of many other sects, even Tanwis or Manichees, the king permitting the free exercise of every religion. At the end of this island are vallies of great length and breadth, which extend quite to the sea. Here travellers stay two months, and more in that called Gab Sarandib, allured by the beauty of the country, bedecked with trees and verdure, water and meads, and blessed with a wholesome air. This valley opens upon the sea called Harkand, and is transeendently pleasant. You there buy a sheep for half a drachm, and for the same you purchase as much of their drink as may suffice many persons. *This drink is made of PALM HONEY boiled*, and prepared with the *Tari*, [*Taddi*] or juice which runs from the Tree."⁴

"What our travellers report of the coco-nut tree," says RENAUDOT (1730) in his supplementary remarks, "is confirmed by all accounts, ancient and modern, and you have a very minute description of it in Pyrard, John de Barros, and in many others.—The nut itself affords a SWEET, pleasant, and milky liquor [*shechar*], which fermenting becomes a wiué, a vinegar; a SUGAR [by boiling]; and even a kind of brandy," i. e. [*arrack*, by distillation].⁵

A MODERN WRITER (1835) illustrates this custom, and

1. Second Account; or Discourse of Abu Zeid al Hasan of Siraf. p. 59.

2 Ibid. p. 90.

3 Ibid. p. 84. Called *Stelendiba* in the Greek fragment on topography, by the monk Cosmas Indopleustes; *dib* in Arabic signifying Isle.

4 Here we see the primitive *toddy*. Like the word *shechar*, however, it has become corrupted, and with Englishmen denotes an inehriating preparation, though it yet retains in India its original application. As the opponents of temperance argue with regard to *shechar*, so might they as to *toddy*. "*Toddy now means an intoxicating drink; ergo, it did of old.*" Yet they would arrive at a false conclusion.

5 The reader may consult the travels of Marco Polo, in the 13th century,

shows that the palm-wine, when fermented, has, since the discovery and introduction of distillation in Ceylon, been made to furnish a species of drink unknown to the ancient Hebrews, to which the name *arrack* has been applied. ¹

“The most remarkable vegetable productions of Ceylon are the palms. From the kernel of the coco-nut is extracted a thick oil, used by the natives throughout India, for lighting their houses and anointing their bodies. *The toddy*, from which [when fermented] arrack is distilled, *is drawn from this tree* [the coco-nut-palm]; a pot, measuring two quarts, is fixed to a shoot, in which an incision is made at night, and *is brought down at sun-rise filled with the exuded sap.* ²—

The next most useful of the palms in Ceylon is the palmyra. The fruit of this palm is a firm pulp, about the bigness of a new-born child's head, of a *black* colour, emitting an agreeable perfume, and containing in its centre, from one to three nuts, about the size of a common plum. *The toddy drawn from the palmyra* makes better arrack than that *extracted* from any other palm-tree, and a very good SUGAR *is obtained by mixing the TODDY with the pulp* of the fruit, and *boiling* them together.—The *Areeka*-tree is the smallest of the palms, the stem not being more than a foot in circumference, though it attains the height of sixty feet.—A fourth species of palm is the JAGGREE, *so called from its fertility in the production of SUGAR.* Sago is the pith of this palm, dried and granulated.”

DE MANDELSLO (1639) refers to this species of palm in his notice of the Molucques, now called the Molucca islands. “These islands produce neither corn nor rice; but nature makes sufficient recompense for this defect, in a sort of nourishment, which might be accounted miraculous, were it not common in Amboyna and other places. They have it from a tree the Portuguese call *SEGUEIRO*. The bark is about an inch thick, and the rest all pith, which serves for bread.” It appears from the preceding extract, that the Portuguese named this tree *SAGWERO*, for the same reason which induced the Ceylonese to call it *JAGGRA*,—“from its fertility in the production of *sugar.*” The next extract shews that *sago* is a derivation from this *segueiro*, (sugar-yielder): and it is possible that the *thuack*, or palm-wine which it yields, is a corruption of *shuack*, from shechar. ³

Ludovic Barthema, Barbosa, Garcias de Orta, C. d' Acosta, and Knox's description of Ceylon, (1681.)

¹ Why so named will be shewn, in the reply to G. Osborn.

² J. H. C. Saturday Magazine, v. 6. p. 158

³ The sound of our c or ch, are often substituted in the various languages by

“*How to make bread of it.* Having felled the tree, they cut it cylinder-wise, and beat the pith to powder, which looks like meal; then they put it in a searce they make of the bark of the same tree, over a tub made of the leaves, and according as the searce fills they poure in water, which dividing the meal from the strings of wood that are mixt therewith falls into the tub, as white and thick as milk, and, leaving a certain setting or consistency at the bottome, falls out at a little spout at the top of the tub; this settled consistency is that which they call *sagu*; and serves them instead of meal, and in effect is such, when it is dry. It is baked in certain moulds of earth, which they make red hot in the fire, so as putting in this substance, it becomes paste, and bakes in a moment, so speedily, that one man, in a morning, may bake bread to suffice a hundred men a whole day.

“*Wine from the same tree.* From the same tree they extract *thuack*, which they drink, and is as pleasant as wine. While the leaves are young they are covered with a cotton, whereof they make stuffs; and being at full growth, they cover houses with them; and the bigger veins are strong enough to make rafters for their houses; and of the lesser they make good cordage.”¹

He likewise refers to a tree which seems to be the “*palmyra*” above described, and which also yields a *saccharine* juice; the name appears to be an abbreviation of *jagar* or *sucar*.

“In Java they have another fruit, which grows likewise in other places, called *JACA*. Within 'tis full of certain nuts, the kernels whereof, being roasted on coals, are good to eat, and stay the flux of the belly. The tree is very great; but the boughs being not strong enough to bear the fruit, it hangs all along the body of it, up from the very ground: being full ripe, the rinde grows hard and *black*, and emits a very sweet scent; the fruit itself often changes taste, yielding one while that of the melon; another, that of the peach; sometimes that of *HONEY*, sometimes that of a *SWEET* lemon. The nut of it is as big as a date.”²

those of *j*, *z*, or *zh*—*tcha* or *cha* by *t* or *th*—*kh*, *ch*, or *k* by *g*, and vice versa. Thus the *Sinai* of Ptolemy, and the Arabic *sin*, became the Persia *tchin*, and finally our *china*. Western China, the *chai* of the Greeks, was the *catal* of some, the *cathay* of Marco Polo. This writer l. 3. c. 34 has *zatalic* for *catholic*, and many have spelt the word *jatalic*. Thus, too, in our own sugar, we have changed either the Latin *ch* in *saccharum* or the French *c* in *sucre* into *g*, just as the Ceylonese have changed the Jewish *shachar* into *zhagher*, *jaggree*, or *jaggur*; the Portuguese into *sagueira*, or “*sagwero*.”

¹ Voyages and travels of J. Albert de Mandelslo into the East Indies. Lib. 2. A. D. 1638—1640.

² Ibid, lib. 2.

In the description of Sumatra, a passage occurs which can scarce leave room for doubt as to the primitive character of palm-wine, and the meaning of *shechar*.

“There is not in the island a tree more common than the cocoes, and in regard 'tis general throughout the Indies; I will give here a brief description of it; and first tell you there are four sorts thereof. That which bears the fruit called cocoes, which are the nuts of this country, is the most considerable, not onely of any tree in this country, but indeed of any other part of the world.—These trees are planted either for the *fruit*, or that *terry* might be extracted out of them.

“Sometimes they gather the fruit before it becomes to perfect maturity, and then, it is called *lanho*, whence may be drawn two pints of *refreshing liquor pleasant to drink*. This juice by degrees turns to a little nut, [that is, if left to ripen,] in taste not much unlike our hasel nut, but something *sweeter*.

“*How they make wine.* They *extract* wine out of it, thus; pulling off the flower, they fasten to it a pot of earth they call *callao*, well stop'd and luted with potters earth, that it may not dye nor sharpen. They know in what time the pot will be filled with a certain liquor, which they call *SURA*, that hath the taste and quality of whey. *This liquor boyl'd makes terry*,¹ which serves them for *WINE*; and, being set in the sun, makes excellent *vinegar*, and stilling it in a limbeck makes good *strong water*. They make likewise *SUGAR* of it, which they call *JAGRA*, but esteem it not, for that 'tis brown, having such plenty of white. The Portuguez steeping raisins of the sun, and some other ingredients in *sura* [the sugary whey of the coco], make a drink that hath the taste and quality of *sack*.”²

The better sort of sugar here alluded to, is actually called *sacar*, and is noticed in his description of Java.

“'Tis common to plant pepper near to a sort of canes, by the Javians called *mambu*, in which the *tabaxir* is found. 'Tis true, in the isle of Java, there was never any of them found; but again 'tis certain, that on the coast of Malabar, Coromandel, Bisnagar, and near to Malacca, this sort of cane produces a drug called *SACAR mambus*, that is, *sugar of mambu*. The Arabians, the Persians, and the Moores

¹ That is *toddi*, the *tari* of the Mahomedan travellers. ² Mandelslo, p. 138.

call it *tabaxir*, which in that language signifies a white frozen liquor." ¹

Of Damre, near Surat, he has recorded as follows:—

"*Terry or palm wine.* In this village we found some *terry*, which is a liquor drawn out of the *palm*-trees, and drunk of it in cups made of the leaves of the same tree. To get out the juice, they go up to the top of the tree, where they make an incision in the bark, and fasten under it an earthen pot, which they leave there all night, in which time it is fill'd with a certain SWEET LIQUOR very pleasant to the taste. They get out some also in the day time, but that *corrupts immediately*, and is good only for vinegar, which is all the use they make of it." ²

It is evident from this and other statements that the *palm wine* or *shechar* of India was not intoxicating in the state in which it was generally drunk and esteemed. He states of the Indian sect of Parsis or Parsees, that they sustain themselves out of the profits of tobacco culture, and of "the *terry* they get out of the *palm* of those parts, in regard they are permitted to drink wine"—i. e. of such sort. ³ "They are permitted to drink wine and *terry*, but are forbidden the drinking of *aqua vitæ*" ⁴—i. e. the intoxicating product obtained by distillation from the fermented wine.

Another important fact recorded by Mandelslo, is the common oriental practice of employing inebriating drugs as a substitute for alcoholic or fermented drinks, by which means liquors the most innocent in themselves may be rendered extremely intoxicating. Hence the bare fact of a man's being drunk, is no proof of the presence of that particular inebriating agent—alcohol.

Enumerating the drugs of Java, he says—"Madian, Maya, and Corassani, are *intoxicating drugs they mix in their drink.*" ⁵ He states that the women at Goa often accomplished the most criminal purposes, "by means of a drug, which so stupifies the senses, as that he seems either to have lost them, or to sleep with his eyes open. The Indians call this herb *doutro*, *doutry*, or *datura*. They extract the juice of it, while it is green, or they beat the seed to powder, and *mix it in conserves, or put it into his drink*, whom they would reduce to that condition for twenty four hours:" in which state he will remain "unless some body moisten the soles of his feet with fair water, which revives and recovers him,

¹ Ibid, p. 149. ² Ibid, p. 23. ³ Ibid, p. 74. ⁴ Ibid, p. 77. ⁵ Ibid, p. 152.

much after the same manner as if he awoke out of a sound sleep." ¹ This strongly resembles, and may serve to explain, the lamentable case of Lot, whose daughters had probably learnt such an art in the city of iniquity from which they had fled. On one occasion the governor of Amadabat treated Mandelslo with offion or opium, and bergi or bangore made from the seeds of hemp; ² of another he says—"He treated me with *bettelé* and *palme-wine*." ³—"It is commonly joyn'd to that tree which they call *areca*, upon this accompt, that the Indians never use the leaves of *bettelé* without the fruit of *areca*." ⁴

Thus we see, in another point, the analogy between this palm wine, and its associate in the Bible, *yayin*. They have both their natural states, and both their fermented; and in both those states also, they are drunk unmixed, and in both they are adulterated with *drugs*. As it was of old, with regard to the pure unintoxicating drinks, it still is and may be. The sensualist may again say, "I will fetch *yayin*, and we will *fill ourselves* with *shechar*" (Isaiah lvi. 12), and thus abuse the best things; while the drunkard will subject himself to the woe denounced against those who are mighty to drink *yayin*, and to *mingle shechar*. (Isaiah v. 11, 22.)

Father PAUL CLAIN, speaking of a visit to some islands south of the Ladrões, says:—"They landed on Innocents day, the 28th of December, 1696. The inhabitants of Giguan, who were now assembled upon the shore, gave them a most charitable reception, and brought them *wine* and refreshments." He immediately informs us of the sort of wine. "They fed with pleasure on cocoas, which is the fruit of the palm-tree of that country. The substance of it is very much like a chesnut, except that it is more oily, and *yields a kind of sugared water*, very agreeable to the taste." ⁵

Dr. PONCET (1699) states a fact, which serves to explain the difficulty of *keeping* merely "naturally" fermented wine in hot climates. Speaking of Ethiopia, he says:—"The reader will probably wonder to hear, that in a country where there are such excellent grapes, mead only should be drunk. This surprized me at first; but I was told, that wine made with grapes would not keep, on account of the violent heat; and as it *corrupts so soon*, the emperor does not love it any more than the common people." ⁶ This illustrates the passage

¹ *Ibid*, p. 104. ² p. 37. ³ p. 43. ⁴ p. 42. ⁵ Travels of the Jesuits, vol. 1, p. 29.

⁶ *Ibid*, vol. 1, p. 217, Travels of Charles James Poncet, M. D.

of Scripture which says—"Their drink (*saba*) is sour." (Hos. iv. 18,)—and confirms the statements with regard to the rapid degeneration of the *sweet* palm juice or wine into the acetous and putrefactive state. Hence the Eastern nations resorted to *boiling* in order to preserve it. It also accounts for the prevalence of their sour wines amongst the ancients, such as the *khometz* of the Hebrews, the *oxos* of the Greeks, (translated vinegar,) and the *posca* of the Latins.

R. JAMES, M. D. (1747) thus speaks of the *palma indica*. "From this tree is extracted a liquor, by the Indians called *suri*. When 'tis newly extracted, 'tis pretty *sweet*, but, in process of time, becomes more *acid*. From this liquor is distilled a water, or spirit, which burns in the fire."¹ Such acid liquor, it is evident, must make very *weak* 'strong drink.' Again:—"There is, also, a vinegar, and a species of *sugar*, by the inhabitants called *jagra*, prepared from it. The method of extracting this liquor is accurately describ'd by the authors of the *Hortus Malabaricus*. They [the Malabars] make an incision in the top of the capsule, which bears the flowers or fruit, and which they call the breast of the tree, and hang a vessel to it. About four inches below the top of the capsule, they make an oblique incision in the bark, which they raise by way of beard, as they call it, over which the *suri* may drop into the vessel."² "The liquor, or *wine of suri*, is said to be highly beneficial to phthisical patients, &c."³

T. SHAW, M. D. (1757) speaks of the inspissated juice of the palm tree thus. "This liquor, which has a *more luscious sweetness than honey*, is of the consistence of a thin sirup, but *quickly grows tart and ropy*—acquiring an intoxicating quality—and giving, by distillation, an agreeable spirit, or *araky*, according to the general name of these people for all hot liquors, extracted by the alembic."⁴ Unfortunately, since the discovery of distillation, this last species of 'strong drink' is fast encroaching upon the pure and primitive *shechar*—the 'luscious sweetness' being destroyed to obtain these 'hot liquors.'

ANGIOLO FABRONI, a learned Italian writer of the last century, observes:—"The palm-trees, which were particularly abundant in the vicinity of Jericho and Engaddi, also served to make a *very sweet wine*; this, indeed, is made all

¹ Pharmacopœia Universalis. ² *Ibid.*

³ May not this explain the passage—"Give *shechar* to him who is ready to perish." See Appendix.

⁴ Travels into several parts of Barbary and the Levant. 2nd. Ed. 4to. p. 143.

over the East, being called 'palm wine' by the Latins, and 'sura' in India, from the Persian 'shir,' which signifies 'luscious liquor' or drink." ¹ We have here, again, another link of evidence, identifying the *sura*, *suri*, or *syra* of India, with the *saccharine* or "luscious drink" of the Persians, and the *shechar* of the Hebrews. The rich palm juice, as we have read, like the *sapa* of the Romans and the *saba* of the Jews, has a remarkably rapid tendency to become "tart and ropy," and when not immediately drank, was preserved in the same way by boiling it down to a thick *syrup*. The word *syrup* itself, in fact, is derived from this very practice, by a gradual corruption of the Persian *shir*, and Arabic *shirabé*, into *sherap*, *syrup*, *shrub*, *sherbet*, and even *rob* by a vulgar abbreviation. ² The words and practice were borrowed by the Europeans from the Arabian Physicians, it being almost universal in former ages to administer *drugs* in the form of inspissated wines or syrups. Hence, the celebrated NICHOLAS CULPEPPER, "student in physic and astrology," the author of the Herbal, and the translator of the *London Dispensatory* of that age, in a book before us (edition of 1695) called "The English Physician Enlarged," defines *syrups* as "a medicine of a liquid form, composed of infusion, decoction, and juice. And, 1. For the more grateful taste. 2. For the better keeping of it, with a certain quantity of honey or sugar, boiled to the thickness of new honey." Again:—"The juice of fruits is usually preserved this way. When you have clarified the juice, boil it over the fire till (being cold) it be of the thickness of honey. This is called *roba* and *sapa*."

W. G. BROWNE, in his journey to Siwa, 1792, says of the inhabitants:—"The remainder of their wants is supplied from Kahira [Cairo] or Alexandria, whither their dates are transported, both in a dry state, and beaten into a mass, which when good in some degree resembles a sweet meat. They eat no large quantity of animal food; and bread of the kind known to us is uncommon. Flat cakes, without leaven, kneaded, and then half baked, form part of their nourishment. The remainder consists of thin sheets of paste, fried in the oil of the palm tree, rice, milk, dates, &c. They drink in

1 On the husbandry of the ancient Jews.

2 We are of opinion that this *shir*, like the Roman *siræum*, is derived from the *syr*, or boiling pot, of the Hebrews, it being by the process of boiling that these sweet drinks are prepared and preserved. Hence *sherbet* is a sweet liquor, composed of *rob*, (i. e. *syrub*, or *syrup*) of grapes, dates, or other fruit, mixed with water; its thickness rendering dilution necessary. Such are now the prevalent and favorite drinks of the Orientals, especially of the Syrians.

great quantities the liquor extracted from the date tree, which they term date-tree water, though it have often, in the state they drink it, the power of inebriating." ¹ That is, in its old and fermented state. Again:—"The Mamlûks breakfast before sun rise, make their second meal at ten, and the third about five in the afternoon. * * Drink only water, and immediately after the meal, coffee is served, at the tables of the great *sherbet* is introduced. * * The Egyptians still make a fermented liquor of maize, millet, barley, or rice, but it bears little resemblance to our ale. It is of a light colour, and in the hot season will not keep above a day. * * The native *christians* mostly distil for themselves, from dates, [i. e. fermented,] a liquor called by the *general* name *araki*; it is also made from currants, or the small grapes imported from Cerigo." ²

Dr. T. M. HARRIS (1820) says of the palm tree:—"From the inspissated sap of the tree, a kind of honey, or *dispse* as it is called, is produced, little inferior to that of bees. * * Its Hebrew name is *SIKER*, the *sikera* of the Greeks; and from its *sweetness*, probably, the *saccharum* of the Romans." ³

The ENGLISH EDITOR of Harris's work, observes, that "the sirup of the cane is still exported from India, under the name of *jaghery* (the same word, apparently, as *shetary* or *saccary*), which is also given to the fermented juice of the cocoa nut or date. The Arabs call their DATE-WINE by a similar name, *sakar*." ⁴

The LANDERS (1830), in their description of Fernando Po, present an interesting confirmation of the preceding accounts. "*Palm wine* at the colony, as well as on the coast, is the common and favorite drink of the natives. It is easily procured in any quantity, and is used either in an *unfermented state*, when just fresh from the tree, or after it has been kept some days. It seems particularly intended by a bountiful Providence for the untutored and destitute Indian, who is unable to supply himself with those beverages which are the result of art. The palm tree affords him a *pleasant drink*, a valuable oil, a fruit from the nut; and, besides food, it furnishes him with a material to construct his hut, and is always ready for any immediate purpose. The *juice* which is called 'WINE,' is obtained by making a hole in the trunk of the tree, and inserting a piece of the leaf into it, so as to form

¹ Travels in Africa, Egypt, and Syria, p 25-6.

² Ibid, p. 69. ³ Dict. Nat. Hist. Bible. ⁴ Tegg's Edition, 1833.

a spout; the liquid flows through this, and is received in a calabash placed beneath it, which probably holds two or three gallons, and will be thus filled in the course of a day. It shortly assumes a milky appearance, and is either used in this state, or preserved till it acquires rather a *bitter* flavour." ⁴ This is a perfect comment upon the passage—"Shechar (palm wine) shall be BITTER to them that drink it!" (Isaiah, xxiv. 9.)

Again:—"This method of obtaining the juice of the palm tree is exactly similar to that which is adopted by the Indians in North America, with respect to the maple tree. A hole is made in the same manner in the trunk of the tree, and a piece of birch bark inserted into it as a spout, which, from its peculiar nature, answers the purpose remarkably well. The juice of the maple, instead of being preserved, is converted into sugar by evaporation." ⁵

Another remarkable illustration of the primitive, uncorrupted, and unsophisticated "shechar" or palm wine, is furnished by Major Sir G. T. TEMPLE, Bart., in his "Excursions in the Mediterranean; Algiers and Tunis. 1835." In the Jereed, or 'Country of palm branches,' he says of the houses—"In one corner of the room is one or more large earthen jars, about six or seven feet high, filled with dates, pressed close together, and at the bottom of the jar is a cock, from which is drawn the juice, in the form of a thick luscious SYRUP." In another place he speaks of *leghma*, or 'tears of dates,' a corruption evidently of the Latin *lachryma*.

"We were daily supplied with the *sap* of the date tree, which is a delicious and wholesome beverage when drunk quite fresh, but if allowed to remain for some hours, it acquires a sharp taste, not unlike cider. It is called *leghma*, and, poetically, the 'tears of the dates.' When a tree is found not to produce much fruit, the head is cut off, and a bowl or cavity scooped out of the summit, in which the rising sap is collected, and this is drunk without any other preparation."

Finally:—"It would appear that the ancients were acquainted with this manner of obtaining this liquid, for I have in my possession an ancient cornelian intaglio, representing a tree in this state, and a jar in which the juice was placed. This stone was found in the Jereed, the country of dates and *leghma*." ⁶

⁴ Journal of an expedition to explore the course and termination of the Niger by Richard and John Lander. Vol. 3, p. 307-8.

⁵ Ibid. For additional testimonies, see the author's *Prize Essay* on this subject.

⁶ Vol. 1. p. 156, 165, and 168.

PARALLEL BETWEEN "YAYIN" AND "SHECHAR."

§ VIII. We have seen the parallel between *yayin* and *shechar* fully borne out; firstly, by the remarkable affinity of terms which, through both the modern and ancient languages, traces the genealogy of the various words for sugar and sweetness up to this same *shechar*, and thereby establishes its primitive character as unfermented; secondly, by the testimony of eminent critics and lexiconists, who have ascribed *sugar* and *shechar* to one common origin, and admitted its primary and proper reference to be the luscious juice or syrup of the palm tree; thirdly, by the records of oriental and tropical travellers, who, from the earliest periods to the present time, have identified forms and derivatives of this word *shechar*, with the sugar, syrup, and wine, obtained from the date and palm tree, and who, fourthly, have recorded its existence and use in various states of purity and corruption, as sweet and sour, unfermented and fermented, natural and inspissated, pure and drugged. The Scripture parallel, therefore, is complete.

YAYIN, &c.

1. *As an offering.* "Command the children of Israel, and say unto them, My offering, and my bread for my sacrifices made by fire, for a sweet savour unto me, shall ye observe to offer me in their due season." Num. xxvii. 2. "And their drink offerings shall be half an hin of wine," &c. 14.

2. *As food, &c.* "Ye have not eaten bread, neither have ye drunk wine"—

"Thou shalt bestow that money for whatsoever thy soul asketh of thee, for oxen, or for sheep, or for wine—

3. *As a generic term, including a prohibition against all kinds.*

"Do not drink wine—

"He shall separate himself from wine—and shall drink no vinegar of wine—neither any liquor of grapes, nor eat moist grapes or dried." Num. vi. 3.

4. *As a medicine.* "Give wine unto those that be Litter of soul." Prov. xxxi. 6.

SHECHAR.

1. *In sacrifice.* "It is a continual burnt-offering, which was ordained in Mount Sinai, for a sweet savour, a sacrifice made by fire unto the Lord." Num. xxvii. 6.

"In the holy place shalt thou cause the *shechar* to be poured unto the Lord for a drink offering." 7.

2. *As food, &c.*

Nor *shechar.*" Deut. xxix. 6.

Or for *shechar.*" Deut. xiv. 26.

3. *As a generic term, prohibiting all kinds, and in all states.*

Nor *shechar.*" Lev. x. 9.

"He shall separate himself from *shechar*—and shall drink no vinegar of *shechar.*" Num. vi. 3.

4. "Give *shechar* unto him that is ready to perish." Prov. xxxi. 6.

YAYIN, &C.

SHECHAR.

5. *As an agent of sensual gratification.* "I sought in my heart to give myself unto wine." Eccl. ii. 3.
"Come ye, I will fetch wine—

"It is not for kings (thus) to drink wine—

"They also have erred through wine—all tables are full of vomit and filthiness." Is. xxviii. 7-8. (Gorging to sickness with sweet wine, was a prevalent vice also of the Romans.)

6. *As a blessing degenerated.* "Their wine (*saba*) is become sour." Hos. iv. 18.

"Thy silver is become dross, thy wine (syrup or *saba*, the richest wine,) mixed with water"—literally, *mahool*, circumcised. Is. i. 22.

7. *As intoxicating and fermenting.*—"Wine is a mocker" Prov. xx. Look not upon the wine when it giveth its globules in the cup—when it moveth itself aright." Prov. xxiii. 31.

"Woe unto them that continue until night, till wine inflame them." Is. v. 11.

8. *As drugged.* "Who hath woe?—They that go to seek mixed wine." Prov. xxiii. 29-30.

5. *As abused to sensualism.*

And we will fill ourselves with *shechar*." Is. lvi. 12.

Nor for princes *shechar*." Prov. xxxi. 4.

"The priest and the prophet have erred through *shechar*—so that there is no place clean." Is. xxviii. 7-8.

6. *As a good thing spoiled.*

"*Shechar* (sweet drink) shall be BITTER to them that drink it." Is. xxiv. 9.

7. *In its intoxicating state.*

Shechar is raging." Prov. xx. 1.

"Woe unto them that rise up early in the morning, that they may follow *shechar*." Is. v. 2.

8. *As drugged.* "Woe unto them that are mighty to drink wine, and men of strength to *minglc shechar*."

After this array of evidence, we may fairly assert that philology and fact combine to establish one of the strongest cases in favor of the reconciling views we have embraced, which can be found in the history of language or in the affinity of terms. *Shechar*, we have seen, would at first denote, like its associated term *yayin*, an unfermented and undrugged beverage, and subsequently be used with the same latitude of meaning, subjected to the same varied processes, and applied to the same variety of purposes. As the term at first was applied to the fresh expressed juice, it would afterwards be imposed upon that juice when it had become fermented, or inspissated, or when, as with *yayin*, it had been rendered intoxicating by the admixture of myrrh, gall, opium, mandragora, or other stimulants and narcotics. As the mixed *yayin* must be distinguished from the unmixed, the inspissated

from the fermented, so the *shechar* or *saccharine* drink in its pure state, must be distinguished from the "shechar" in its drugged or inebriating condition.

In opposition to our views, it has been sneeringly asked by an opponent¹—whether we would translate *shechar* by *sweet drink* when referring to shechar as inebriating? It would be sufficient for our purpose to translate the word *palm wine*, which would apply to palm wine of various kinds and in various states, and avoid the contradiction which the opponent would fain raise between "sweet drink" and "inebriating." We know, indeed, that if such wine had been fermented, it would not have been sweet, but *tart* and *ropy*; but the ancient wines were made inebriating by other agents than alcohol—a fact which the opponent is very apt to forget or conceal. We therefore would translate *shechar* by *sweet drink*, for we think that it would never be in the *sour* state except from accident—that "vinegar (*khometz*) of shechar" would not be generally preferred to the uncorrupted article. As *yayin*, when mixed, would still be *yayin*, so shechar, when drugged or adulterated, would still be called *shechar*, and might indeed still be "sweet drink," though not in its primitive purity. All general terms have once been particular terms. In the passage—"thy *shechar* shall become *bitter*"—a change of property is predicated, yet, whilst the adjective meaning of shechar, as sweet, is predicted to undergo a change, its substantive name would undoubtedly be retained—the shechar (or sweet drink) would be bitter. Except from fermentation, however, its characteristic property might not be lost. It is by no means certain that the adjective meaning of the word would be absorbed. The addition of opiates to sweet drink would not necessarily overpower the sweetness: in acquiring a new power it would not necessarily lose all its saccharine taste. HAFIZ, the Persian poet, sings of a wine

'Richly bitter, richly sweet.'²

For all practical purposes, the context will determine, with sufficient accuracy, the *sort* of shechar denoted.

THE "SHECHAR" OF THE TEXT UNFERMENTED.

§ IX. While we have seen that there is nothing in the word itself to controvert our views, we maintain that everything in the context and circumstances countenances the position—

¹ Bristol Temperance Herald. ² Vide Odes of Hafiz, p. 30. Nott's translation,

that the *shechar* referred to in the text was certainly unfermented.

The *yayin* and *shechar* referred to in the text, formed part of a joyful feast. The first objection to the use of fermented *shechar*, on this occasion, is derived from its evident unsuitableness to gratify the palates of the Hebrew people. They, like most orientals, loved *sweet*, not sour or bitter drinks. That their drink should become *sour*, is put as a sign of its deterioration (Hos. iv. 18.)—that the *shechar* should become *bitter* to their taste, is a prediction of evil, (Is. xxiv. 9.) Palm wine, we have seen, on being subjected to the fermentative process, “grows *tart* and *ropy*”—and “corrupts immediately.” Yet, so strong is prejudice, that some strenuously contend, that at this joyful festival, a drink thus depraved and deteriorated, was voluntarily preferred to the palm wine in its pure and primitive state—a refreshing and delightful beverage! The known tastes of the ancient Hebrews negative the supposition.

It is, in the second place, equally gratuitous to assume that the wine of the drunkard—the “mixed wine” on the seeker of which a “woe” is denounced—a manufactured and adulterated liquor, devised for the purpose of imparting the sensual gratification of inebriety—would be selected on this occasion, as a substitute for the pure “fruits of the earth,” to be offered to the priests as food, and presented to the lips of the widow and the orphan! The bare supposition offends our sense of moral propriety.

There is still another reason for rejecting the sense of fermented *shechar* in this passage, and referring the word to the pure *lachryma*, or “tears” of dates. It was to be an offering of “first fruits.” Now, in Exodus xxii. 29, we find the command—“Thou shalt not delay to offer the first of thy ripe fruits and of *thy tears* or droppings.” The word דְּמוֹאֵךְ *demoach*, translated *thy liquors*, signifies such liquors as drop or exude from fruit or trees, or flow from them in an easy natural way, or by gentle pressure, and which, as described by Sir G. T. TEMPLE, constitute the richest and most luscious of the juice.¹ Such, in fact, is the celebrated *lachryma* or essence of Tokay wine, at the present day—a rich unfermented syrupy wine. *Demoach* has been applied to, and defined as, “the first run of the press—what comes

¹ The root is דָּמָעָה *demoa*, whence our word *moan*, to weep. *Demoach* is translated “tears” in Psalm lvi 8. lxxx 6. &c.

freest"¹—but, in all cases, unfermented liquor. If, therefore, a liquor at all is denoted by *shechar* in this passage (Deut. xiv. 26,) we have here the best authority for referring it to the pure unfermented sap of the palm tree, the *leghma* or “tears” collected in the way described by various travellers, either from incisions from the palm tree itself, or by the gentle pressure of the ripe fruit.

AS TO OFFERINGS IN GENERAL.

§ x. “Those offerings are often called first fruits, which were brought by the Israelites from devotion to the temple, for the feasts of thanksgiving, to which they invited their relations and friends, and the Levites of their cities. The first-fruits and tenths were the most considerable revenue of the priests and Levites.”² We incline to think, that some portion of the tythes would be offered upon the altar, in worship and acknowledgement, and be subject to the law regarding sacrifices in general. Hence, that the Great Being who “is of purer eyes than to behold iniquity,” should appoint in sacrifice, or at other sacred season, *that* wine which the Holy Ghost has pronounced “*a mocker*,” rather than the pure wine of His own creation, in its innocent and uncorrupted state, is for our opponents to prove—not for us to refute.

It was a general law, that all leaven should be excluded from the offerings and sacrifices of the Jews—a law to which we know of two exceptions only, that rather establish than destroy the rule. (Lev. vii. 12-13, xxiii. 16-17.) Everything, indeed, connected with the sacrificial system appears to have been of the simplest character. The altars were plain and unadorned—(Exod. xx. 24. Deut. xvi. 21.)—the sacrifice itself as simple and natural as possible, such as the poor and rich might offer with equal facility, if not with equal profusion. (Lev. ii. 14-15, xxiii. 10-11, Exod. xxiii. 19.) The general commands to present unleavened offerings, (Exod. xxiii. 18, xxxiv. 25, Lev. ii. 11, Numb. xv. 18, 20,) must, therefore, be understood as applicable to every other case not expressly excepted. Besides, what possible reason can be assigned for presenting the *leghma* or “tears of the palm,” in its stale and sour state, as a fit

¹ Vide Julius Bates' *Critica Hebræa*, 1767. A. Rowley's *Sodalis Discipulis*, 1648.

² Taylor's *Calmet* condensed, p. 411.

substitute for "the fruits of the field," in preference to the rich luscious liquor or syrup in its pure and fresh condition? When we recollect that the palm wine almost "corrupts immediately," rapidly turning "tart and rosy" and "bitter"—and that with the ancients fermentation was nearly synonymous with corruption—it will at once be obvious, that we have no ground for supposing that a symbol of impurity—fermented *yayin* or *shechar*—would be employed as a substitute for the "first fruits" of *tirosh* and *yitzhar*, rather than the pure natural *shechar* or *yayin*. The opinions of the Jews concerning leaven and fermentation run counter to the assumption.

A NEW SENSE OF "SHECHAR" PROPOSED.

§ XI. Before we proceed to illustrate what, in our view, is the particular sense of "shechar" in the text before us, (Deut. xiv. 26,) it will be well to recapitulate the possible or probable meanings already developed.

SHECHAR, then, appears to have comprised the following articles. *First*, the natural liquid syrup or saccharum obtained from incision of the palm or pressure of the date (leghma); *second*, the natural syrup inspissated for the purpose of preservation (dibs, sugar, or honey of dates); *third*, this inspissated juice mingled with drugs (mixed palm wine); *fourth*, the once sweet luscious syrup when, from carelessness or exposure to heat and air, it had "grown tart and rosy" (bitter shechar); a condition by no means esteemed by the ancient admirers of sweet wine, or indeed agreeable to any unsophisticated palate.

If the text refers *shechar* to any of these senses, it can certainly be to the first two only: but, in our judgment, *shechar* here signifies not a liquid at all, but a SOLID—not a liquor of dates, but the *dates themselves*.

Prior to entering upon the examination of the context, which forcibly suggests to our mind the idea, that *yayin* and *shechar* in the text denote some kinds of FRUIT, and *not liquors*, we will point out the further parallel between *yayin* and *shechar*, and shew that the latter might be occasionally used to denote a solid product.

We have purposely forbore to notice that sense of the Hebrew *yayin*, which corresponds to the English phrase "wine in the cluster." (Is. lxxv. 8.) This is one of the meanings of *yayin* which passed into the Latin *vinum*, and was superseded finally by the word *uva*, a grape or bunch of grapes.

Such was one of the senses of *yayin*, from the days of Moses to those of the prophet Jeremiah, and hence the vast folly of putting upon *yayin* the exclusive sense of "intoxicating wine." It was applied not only to the expressed juice of grapes, but, by a very natural accommodation, to the *grapes themselves*, as yielders of wine. In Deut. xxviii. 39, it is said—"Thou shalt plant vineyards and dress, but neither drink nor gather the *yayin*, for the worms shall eat it." ("It" is the correct translation of the Bishop's Bible, 1568.) In Psalm civ. 14-15, *yayin* is applied to the wine that the *earth* brings forth,—i. e. grapes. Jeremiah xl. 10-12, speaks of "*gathered wine*," which answers exactly to *tirosh*, grapes, translated "wine which cheereth God and man," (Judges ix. 13,) and constitutes the kind of *yayin* offered in sacrifice, for such must be the reference of the words—"cheereth God." We may, therefore, fairly assume that the *yayin* in Deut. xiv. 26, was the "*gathered yayin*" which "cheereth God and man": and why should not the parallel meaning be attached to the associate term *shechar*? Why should it not signify "*gathered shechar*"? The analogy of their history and usage would lead to this conclusion—a conclusion that is further confirmed by the identity which existed between it and the Hebrew *debash*, which often signified, not only honey and sugar, but *dates themselves*—"gathered *debash*."

Having, therefore, identified palm syrup with *debash* or *honey*,¹ it only remains to shew, that this latter also signifies, by accommodation, the *fruit* or date itself from which honey is made, just as *yayin* occasionally denotes grapes.

The JEWISH RABBINS remark, that *debash*, rendered honey, in 2 Chron. xxxi. 5, *signifies properly DATES*.²

The learned CALMET (1730) has very pertinent testimony.³ "By the word *debash*, the rabbins and lexicographers understand not only the honey of bees, but also honey of dates, or THE FRUITS OF THE PALM TREE, OF THE DATES THEMSELVES, from which honey is extracted; and when God enjoins the *first fruits* of the honey to be offered to him, the FIRST FRUITS OF DATES SEEM TO BE MEANT; for generally the produce only of *fruits* was offered."

That *debash* should include palm honey and the dates from which it is extracted, as *yayin* includes the grape, supports

¹ Vide Appendix. ² Talm. tract. Nedarim, c. 6. § 10. Terumoth, c. xi. § 2. Maimonides, Comment. in Tr. Biccirim. c. i. Misn. 3.

³ Calmet's Dictionary, D'Oyly's translation, article honey. Vide also Bochart, Celsius, &c.

the opinion that *shechar*, palm wine or honey, should also refer, by the same necessity of accommodation, to the *fruit* of the palm itself—to the *dates*, as the materials of the wine or honey, if it did not originally mean “*sweet fruit*” exclusively, which is by no means improbable.

This view of the passage, we conceive, is much strengthened by the context. In the 22nd verse of Deut. xiv, the command is given to “**TYTHE** all the increase of thy seed, *that the field bringeth forth* year by year.” Now, tythes refer to produce in its most natural state, as the plants and trees of the field bring it forth. It is true, that both “honey of bees” and “vegetable” and prepared honey, were sometimes offered, but not, we think, on this occasion. The Jews were prohibited even to “burn leaven (*seor*) or *honey*” (Lev. ii. 11,) on some occasions, or to offer it upon the altar, but this might apply to *debash* only in its natural liquid state, because of its remarkable tendency to “corrupt immediately.” The prohibition, therefore, is an argument for understanding *debash* in the sense of the rabbins, not as “honey of dates,” but as the *dates themselves*, which, in their solid form, constituted an important article of the winter stores, and were not liable to sudden fermentation and corruption, like the liquid *shechar*, or “honey.” One is here reminded of the fact, stated by JOSEPHUS, that at the feast of tabernaes, the Jews carried *boughs of the palm-tree* and the citron-tree in their hands, so that on one occasion they pelted King Alexander Janneus with citrons; ¹ hence it is highly probable that the bunches of dates would also be gathered and presented.

The command is—“Thou shalt eat or consume before the Lord thy God,” in the appointed place, “the tythe of thy דגן *dagan*, of thy תירוש *tirosch*, and of thy יצהר *yitzhar*, and the firstlings of thy herds and of thy flocks.” Deut. xiv. 23.

DAGAN, signifies corn of all sorts. TIROSH, vintage-produce in general, but particularly *grapes*; or, in the words of G. OSBORN, ² an anti-teotaler, “*tirosch* is not used for any particular kind of wine, but generally for the *matter* from which wine was made.”—“It is the word generally employed when wine is spoken of *as a natural product*.” In short, it is the “*wine* which cheereth God and man”—the wine offered as first fruits—the “gathered *yayin*” of Jeremiah.

Dagan and *tirosch* being generic terms, the one including all the produce of the corn field, and the other all the produce

¹ Antiquities xiii. 13-5. John, xii. 13. ² Letter to W. J. Shrewsbury, p. 27.

of the vineyard, we yet want a term that would include the *fruit of trees* in general, such as dates, figs, prunes, &c., of which tythe was certainly paid. Unless such a term can be found, there would be no obligation here to present the first fruits and tythes of these, to suppose which would be absurd. The word YITZHAR serves this purpose, and denotes "winter or preserving fruits," as opposed to *kayitz*, the purely "summer fruits" that would not keep through the winter.¹

The date was perhaps the most precious and important article included under the class of "winter-keeping fruits," and forms to this day, throughout the East, a great portion of the food of the inhabitants. Hence *shechar*, in the sense of "gathered dates," would be comprehended under *yitzhar*, as "*yayin*" under *tirosh*, or "gathered *yayin*."

Referring to Telemeen, the capital of the Nefezowa district, Sir G. T. TEMPLE says—"Here we procured some delicious dates, of which fruit the Arabs assert there are no less than 101 varieties, the best of which are Dighli, Hurr, Aleegh, Troonj, Boofagoos, Firnlah, Kzibb, Khintah, Boozuweyd, Baiju, Ghurrrz, Gundi, Fezzani, and the Mandthoor, *which latter are pressed, and kept in jars*. The Dighli are the most delicious, and sent to different countries as great delicacies. Each bunch is placed in a *skin*, carefully closed to prevent the admission of air."

In the Jereed, or "country of palm-branches," he says—"A great number of poles are arranged across the rooms, at the height of eight or nine feet from the ground, and from these are suspended rich and *large bunches of dates, which compose the WINTER STORE of the inhabitants*; and in one corner of the room is one or more large earthen jars, about six or seven feet high, *also filled with dates, pressed close together*, and at the bottom of the jar is a cock, from which is drawn the juice, in the form of a thick luscious syrup."²

The parallel passages in 2nd. Chron. xxxi. 5-6, appear to illustrate Deut. xiv. 23-26.

"The *first fruits* of CORN, TIROSH, YITZHAR and DEBASH, and of all the increase of the field, and the tythe of all,

¹ *Shemen* is the special word for "oil" and "fatness," not *yitzhar*. Dr Andrew, in his Hebrew Dictionary, gives to this last a sense corresponding to the usual but erroneous translation of *tirosh* as "new wine," namely *yi'zhar*, "fresh oil." But tythes were not paid in the form of *must*, but of *grapes*—not of *oil*, but of *olives*. *Yitzhar* is probably derived from *yitsha*, "to produce, bring forth"—not from *yitzar*, *pressus*. This last appears another derivative: since many things included under *yitzhar*, as olives, almonds, are subjected to pressure for their oil. Here we find dates, or "gathered *shechar*," amongst the "winter-keeping-fruits," pressed and put into vessels—the Hebrew *yitzhar*.

² Excursions into the Mediterranean. Vol. 2, p. 155-168.

brought them in abundantly.—They also brought in the tythe of oxen and sheep, and the tythe of holy things consecrated unto the Lord their God, and *laid them by heaps.*"

The phraseology here evidently refers to grain and produce, not to liquors. *Debash*, too, is expressly added, not as though it were distinct from *yitshar*, but as constituting some pre-eminent class of products included under it. The learned EDITOR of the Comprehensive Bible puts "DATES" as the marginal reading for honey, and observes:—"The Jewish doctors are of opinion that it here signifies *dates*, or the fruit of the palm-tree; which the Arabians call *daboos*, and the honey produced from them, *dibs*." We may observe that the spelling of the Hebrew *debash*, and the Arabic *dibs*, is exactly the same—namely, DBS—the difference being one of pronunciation merely.

PLINY says—"Dates in Arabia are called *dabula*." ¹ Evidently because they yield *honey*. The root, as it appears to us, is the Hebrew דבש *dab*, signifying to *flow out*, to weep, &c.

"The Arabians," says Dr. T. M. HARRIS (1820) "at this day call the DATES, *dubous*, and the honey obtained from them, *dibs* or *dibis*." ²

SHECHAR being inclusive of honey or *debash*, and *debash* of *dates*, we may reasonably suppose that, in some instances, *shechar* would be used in the sense of "gathered *shechar*;" just as *yayin* is occasionally used in the sense of *tirosh*, or as "gathered grapes." What CALMET has said of *debash* may be applied to *shechar*—"when God enjoins the *first fruits* of honey, the first fruits of *dates* seem to be meant; for generally the produce only of fruits was offered."

The 23rd verse of Deut. xiv, we conceive, is the key to the sense of the 26th. The articles enumerated in the last, appear to be such as are comprehended in the former passage. The object in both cases is the same—the offering of first fruits or tythes; a portion of which was appropriated to the sustenance of the priests, while the remainder were eaten in the presence of the Lord, as in a sacred festival. Whether a household presented their *own* produce, and ate it before the Lord, with the widow, the stranger, and the Levite, or they turned their own first fruits into money, whenever the great distance rendered the carriage of them burdensome, is of little moment. In the last case we think *similar articles* would be purchased in their stead; first, because articles in their natural state would be more easily preserved by the

¹ Natural History, Lib. 13, c. 4. ² Article Honey.

priests (whose food they constituted) than liquid *yayin*, *shechar*, or *honey*, which so rapidly corrupt; second, because in reference to "flocks" and "herds" the natural species "sheep" and "oxen," and not *flesh*, are substituted—and, third, because the difference of language in the 23rd and the 26th verses, is throughout only the nominal difference between GENUS and SPECIES. In the 23rd verse the articles of produce are expressed in the most *generic terms*, requiring the tythe of *all*—in the 26th verse in *more specific terms*, with a liberty to buy *one* or *more* kinds, in lieu of all, as the household might desire.

The following classification will illustrate our views.

The five generic terms.	}	1. CORN,	}	Comprehend as species.	}	1. Wheat, barley, oats, rye, millet, rice, maize, &c.
		2. TIROSH,				2. Grapes, or "gathered <i>yayin</i> ," Jer. xl, or raisins, and vintage-produce in general.
		3. YITZHAR,				3. Dates, or "gathered <i>shechar</i> ," figs, prunes, sycamore fruit, tamarinds, olives, almonds, pistachio nuts, &c.
		4. HERDS,				4. Cattle of various kinds, oxen, kine, calves, &c.
		5. FLOCKS,				5. Sheep, lambs, goats, kids, &c.

Had the permission been to purchase and eat the *flesh* or *joints* of oxen or sheep, such as beef, mutton, veal, lamb—and to *drink* the *yayin* and *shechar*—we must have supposed the last to refer to the expressed or inspissated juices of grapes or dates; but when we find the general word (consume) only employed, in connection with *live* offerings slain at the altar, and first fruits of natural produce, which can only be eaten, not drunk—we cannot feel justified in forcing upon the words *yayin* and *shechar* in the 26th verse, any meaning not embraced in the generic words *tirosh* and *yitzhar* in the 23rd verse, as expressive of natural produce.

If it be allowed that *yayin* and *shechar* have sometimes the sense of "natural produce"—which we have shewn positively is the case, as to the first, probably as to the second—we can see no ground for disputing the position advanced. But when we recollect that "sheep" and "oxen," which in the 26th verse bear precisely the same relation to "flocks" and "herds"

in the 23rd, as "yayin" and "shechar" do to "tirosh" and "yitzhar," we shall perceive reasons for understanding *all* the articles either in their natural or artificial state. But as oxen and sheep do not mean mutton or beef, in their cooked condition, neither ought *yayin* and *shechar* here to be understood of prepared or artificial drinks, but of "gathered yayin" and *shechar*.

We regard the 26th verse, therefore, as presenting a mere variation of specific for generic terms, in order to render intelligible the permission to gratify individual taste in the purchase of *some* kinds of produce rather than *all*. In permitting the money procured by the sale of "corn, vintage-produce, and preserving-fruits, and the firstlings of herds and flocks," to be expended in the re-purchase of "whatsoever the soul desireth" most, of all these kinds, the explanation required the use of more *specific* terms. It could not well be said—"for *herds* or for *flocks*, or for vintage-produce, or for *fruits in general*"—such a repetition would have been absurd. The design was to permit a preference in the purchase of those *particular things included under* these collective or generic appellations; and hence the phrases are varied to suit the case—"For *oxen* (included under HERDS), or for *sheep* (under FLOCKS), or for *yayin* ("gathered yayin" under TIROSH), or for *shechar* (sweet fruit, under YITZHAR)."

This theory seems to us naturally to arise out of the circumstances of the case, to harmonise its various phenomena, and to be supported by the analogy of language.¹ But whether we understand "shechar" in the passage under review, to refer to "*sweet drink*" or to "*sweet fruit*," we can have no hesitation in rejecting all other senses of the words as untenable and absurd.

CONCLUSION.

§ XII. Philosophers have long deemed any theory to be true, which accorded with all the *facts* of the science. It is upon this principle that the sublime systems of the astronomers are accepted as truth. Newton's proof of the law of gravitation, and of its influence throughout the solar system, consists in the accordance of the facts of the planetary movements with the hypothesis laid down. If the test be sufficient in physics, why not in philology? It may be asked, then, in what respect does our THEORY OF SCRIPTURE DRINKS fail to meet

¹ The Hebrew *yayin* and *debash*, and the Latin *vinum*, are exactly parallel.

this requisition? It may be safely asserted, that texts and testimonies hitherto inexplicable and irreconcilable, are thereby explained and harmonised. The discord and disorder which passion, prejudice, or appetite have often introduced into the discussion, are destroyed. The Bible no longer appears in opposition to nature and to itself, but, in the singular fact, that in no one instance is Divine sanction connected with the use of intoxicating drink, it submits an additional evidence of its holy and inspired character. In short, the plan of interpretation proposed, removes the greatest difficulties and solves the strongest doubts—explains every phenomenon in the enquiry—accords with experience, facts, and history—reconciles otherwise conflicting testimonies—illustrates the wisdom and goodness of God—vindicates the purity of his holy word—and exhibits the book of nature and the Bible of redemption in all their essential harmony.

Reader! In examining the arguments by which "STRONG DRINK" is defended, you should not forget the position in which its defenders stand. First, in advancing their arguments, they are not merely defending "strong drink," they are at the same time defending *themselves*. If "strong drink" is not sanctioned by God, their last plea for its use gives way. If it be, what we assert and prove by physical evidence, a *bad* thing, then their habits are also *bad*; and the desire of self-justification will induce them to give an undue importance to whatever reasons they can adduce for its use. Secondly, the eulogists of "strong drink" enter the discussion with strong prepossessions in its favor. They are attached to its use by the force of long and early habit. Appetite pleads for it, and it is an old proverb that "the belly has no ears." The question, with them, is predetermined. Their opinions are pre-formed. They do not examine the subject as a *philosopher* would examine it, to whom it was presented for the first time. Now, every one who is at all acquainted with human nature, and the effects of evidence on the mind, must know that a very shadowy argument on the side of long cherished opinions and practices, will exert more power than many solid ones against it.

But this cannot be affirmed of the advocates of temperance. They are *opposing* the influence of habit and appetite—they are battling *against* the general prejudice—and they have only reached their new position to discard their old practice. Altogether their situation is more favorable to

the formation of a dispassionate opinion on this subject, than that of their opponents. We therefore submit it to your candour, that these circumstances ought to induce a *suspicion* of the reasonings against us, and create a determination to weigh our arguments in the scales of an impartial judgment. If this be done, our cause will not be found wanting.

We trust that the day is rapidly approaching, when all the theories and customs which sustain the drinking system shall live only in history—when strong drink and strong wine shall cease to be manufactured on that earth which they have polluted and poisoned—when all the fountains of intemperance shall be for ever dried up—and when the striking assertion of MICAH shall be no longer applicable to christian Britain:—“If a man walking in the spirit and falsehood, do lie, saying, I will prophesy unto thee of wine and of strong drink; *he shall even be the prophet of this people.*”

If such prophets there now be, we invite them to try their skill upon our little Essay. Let the public be the judges, and we dread not the result, though the power of prejudice and appetite is arrayed against us. We *challenge the world to discussion* on the accordance of our principles with the words and works of God. The PLATFORM and the PRESS are open to our enemies: will they meet us? Talent—eloquence—learning—popular opinion—may be all on their side: but while COURAGE and TRUTH are on ours, we will not shun the encounter. IF THEY ACCEPT NOT THE CHALLENGE IT WILL BE BECAUSE THEY DARE NOT,

APPENDIX A.

TO MR. GEORGE OSBORN,

WESLEYAN MINISTER.

SIR,

I have a few observations to make upon such passages of your "letter" to Mr. Shrewsbury, as concern the principles of criticism involved in the preceding Essay.¹

1. You speak truly, if not precisely, of "the broad, uneffaceable, and eternal distinction between *truth in physics* and *truth in morals*"—meaning, I presume, the morals of revelation, for you say—"In 'keeping the ordinances as they were delivered to us, we are safe.'" In reference to this distinction between *rational* and *religious* truth you state that "the one (*is*) left to be discovered BY US, the other (*is*) discovered TO US." p. 14.

May I ask, then, whether you class an inquiry into the physiological and dietetical character of meats and drinks, amongst the truths of physics left to be discovered *by us*, or amongst the religious truths discovered *to us*? If the latter, where is your "*eternal* distinction between truth in physics and truth in morals"? Vanished in a *moment*! If the former, why do you appeal to the Bible as to the physical properties of alcoholic drinks, when you rank the enquiry amongst those truths "*left to be discovered*" by *ourselves*? Sir, does not prejudice or appetite here cause you to "loose sight of the broad, uneffaceable distinction" laid down by yourself?

2. You say, that "on a question of interpretation, *à priori* arguments are not to be admitted as valid." p. 7. I confess

¹ The general reasonings of your epistle are already exploded, as it seems *unanswerably*, in Mr. Shrewsbury's "Check to Alcohol Drinkers," and your pretence to philosophical criticism is neatly exposed in the tract "Clarke versus Osborn." Perhaps you will reply to the *trio* of us at once?

my inability to comprehend your meaning, and I question whether you had any clear meaning at all. This kind of philosophic jargon appears to constitute that sort of language which proverbially darkens counsel: you employ a multitude of words without knowledge. If the Bible is to be the last appeal on the physical doctrine of the wine question—if the matter is one of inspiration, and *not* “left to be discovered by us”—it simply resolves itself into a question of philological criticism and interpretation. What can be the meaning of “*à priori* arguments,” on such a subject? Principles of interpretation, and facts for illustration—I can understand; but “*à priori* arguments” surpass my humble powers of comprehension. What *do* you mean and refer to?

You say—“the only method is to proceed *à posteriori*, taking the *words* of the book for admitted *facts*—this is the only philosophical method.”

Indeed! and is it by “philosophical method” that we are to receive *words* as *facts*—*sounds* as *things*? Farewell, then, to philosophy! It is this very *mistaking* of words for things which has filled the world with error, and multiplied sects and sermons! It is this blinding of common sense by the “trick of words” which produces and perpetuates one half of all the divisions and disturbances in the religious world. The priest may profit by it, but the people will suffer.

Sir, you certainly deserve the credit of acting upon your “philosophical method.” You not only take but *mis*-take words for things! You find the word “WINE” in the Bible, and you “take this *word* for a *fact*,” (meaning, in your loose phraseology, not an occurrence or event, but a substance or thing,) and what “FACT” or thing do you take it for? If not for *port* or *sherry*, at least for ALCOHOLIC WINE! If arguing *à posteriori*, be arguing from an effect to a cause—or from a thing to a word—then do you reason in that “philosophical method” with a vengeance! But you argue both *à priori*, as you call it, and *à posteriori*. You take the present fact of the existence and use of *alcoholic wine*, and from the English “wine” you argue to the Jewish “word.” You “take” a present “fact” for an ancient “phrase.” Having performed this part of the “philosophical” juggle, you then turn round, as we have seen, and exhibit your “*à posteriori*” position to the admiring gaze of your astonished dupes!

Yet, after all, to what does this clever feat amount? It

is simply that short-sighted fallacy, which logicians have happily named—reasoning in a circle. You beg what is to be proved in both processes. Your premises are two—the Hebrew word *wine*; the English *thing*, alcoholic drink. You undertake to connect the Jewish *sign* with the English thing, as the object *signified*. To do this, you assert—yes, assert, for you do no more—first, *à priori*, that the thing English wine, is alcoholic; *ergo*, the thing denoted by the Hebrew *word* is alcoholic; second, *à posteriori*, that we must “take the *words* of the book for *facts*”; *ergo*, the Hebrew *word* means the English *thing*! Call ye this a “philosophical method”?

3. You say—“we are more sure of the *truth of the words* of the book, than we can be of any alleged fact, whether of science or profane history”!

I might safely deny this, for it is not true. The strong evidence for the inspiration of the Bible does not demand that we should trample other evidence under foot. According to your most absurd principle, the evidence of the coronation of Queen Victoria, or of the defeat of Napoleon on the plains of Waterloo, or any other matter of profane history, is *less clear* and *certain* than the evidence for the historical truth and divine origin of the Bible! According to you, the *consciousness* of millions, after years of trial, attesting their superior health as teetotalers, is less strong than an assurance in the truth of the Bible, founded upon a long and difficult examination of historical and moral evidence, great portions of which consist of the testimony of that very “profane history” of which you speak so slightly!

But our *sureness* of “the truth of the words of the book” is not the point at issue. I may be quite as “sure” on this matter as yourself, though, judging from the specimen you have given, I think my faith is grounded on more intelligent principles than yours. I believe the Bible to be a revelation of *religious*—not of *vinous*—*truth*; but the reasons and evidence which command this belief, also command my faith in many other matters of an historical and moral nature. We both, then, believe the Bible to be true—but does that coincidence of belief create the same views on the question in debate? No—you are “sure” that the Bible connects divine sanction with the use of alcoholic drink—while *I* am equally “sure” that it does not. And, so far from deserving the insinuation of infidelity that you and others put forth, we are ready

to appeal to this "law" and this "testimony," though you have yourself confessed "the broad distinction" between a truth in physics, such as teetotalism is, "left to be discovered *by us*," and a truth in morals and religion discovered *to us*, and on which only the Bible is the legitimate source of appeal.

You say rightly—"Let us *hear* the book, and INTERPRET its sayings soberly and reverently, and let science stand by." Exactly: let science "stand by," not to anticipate or destroy, but to decipher and explain the sense of Scripture. Let profane history "stand by"—not to supersede or contradict, but to explain, to illustrate and confirm the declarations of inspired history; and whatever else can illustrate, let it "stand by"—in readiness to be applied "soberly and reverently," and rationally, to the further elucidation of the historical or religious sense of the sacred books.

4. You would "INTERPRET its sayings." So would we. You have, then, certain *principles of interpretation*, which you apply to the book, in order to determine its meaning. So have we. Are these principles correct? This is the only question worthy of discussion—but have you shewn an honest disposition to discuss it? I trow not. Are your principles of interpretation more accordant with common sense and sound philosophy than ours? Let us see.

You complain of Mr. Shrewsbury that he did "not *cite* a single text from the Old Testament disapproving of the use of intoxicating drink *as such*." What need to cite, when reference was made to well known passages? In a succeeding page you say yourself—"In some places it is implied that wine is a blessing; as where the Psalmist praises God for it. *In others it is said to be a mocker*, and to bite like a serpent, &c.; and these, I believe, are the strongest texts on either side." Now what was the argument in reference to this matter? Mr. S. said—"If it be demanded by what evidence we prove the drinks commended in Scripture to have been unintoxicating when so commended"—he would reply—"From the *association* of the words, when so used, with the most valuable *products of nature*, as corn, &c.; from the *context* and entire scope of Scripture; from their spiritual, divine, and emblematical signification (and use); the stupifying and intoxicating being the chosen emblems of wrath."

You express your astonishment that this should be called evidence; but can you seriously dispute it? *Firstly*, I ask, can you deny that the *association* of a word is some key to

its meaning? You say of *tirosh*, p. 27, that "a careful examination shows that it is the word generally employed when wine is spoken of as a natural product, and always when it is associated with corn and oil" [*yitzhar*, not oil.] So, it seems, you may use the "association" of a word to illustrate its meaning, but we may not! If, then, the "association" of *tirosh* with corn and fruit, proves it to be the "matter from which wine is made," why should not the same "association" prove the same thing for *yayin*?

Secondly, I ask, do you discard the context and scope of Scripture as aids to correct interpretation? If so—why this strange sentence at p. 23—"In half of these places it is impossible to decide what kind of wine is referred to upon a view of the context"? The fact is, you have yourself employed the context in several cases to illustrate your sense of the word, though unwilling to allow Mr. S. the same privilege to illustrate his sense of it!

Thirdly, I ask, do you assert that the known fitness or unfitness of two things to symbolise good or evil, is no guide to the one denoted? Would the drinking of a basin of milk or grape juice, or of *tirosh*, "the natural product," be as apt or fit an emblem of the wrath of God, as "the cup of trembling," or as a draught of wormwood or of blood? Why did the prophet say—"thy *shechar* shall be bitter"—"thy *saba* shall be sour"? Is "the wine of the wrath of God" and "the cup of trembling," all one with "the cup of blessing"? Sir, your principle of construction, if adopted as a rule, would destroy the force, the beauty, and the truth of Scripture imagery.

We maintain, Sir, that the circumstance of divine sanction being generally connected with wine when "spoken of as a natural product," or an unfermented beverage—but never where the context proves it to be intoxicating—reprobation, on the contrary, in that case, being often attached to it—is a very strong presumption that unintoxicating wine (not merely may be, but actually) is referred to in those passages where, as you say, "the context supplies no evidence."

5. I will now test the strength of your critical powers, as put forth in a vain endeavor to shake one of the firmest positions of Anti-Bacchus.

Referring to the texts—"He bringeth forth food out of the earth, and wine that maketh glad the heart of man," (Ps. civ. 14-15,)—and "Wine is a mocker" (Prov. xx. 1,)—you ask if Mr. Parsons "can find but one way to interpret these

texts, which does not lay the author of Scripture open to a charge of inconsistency? How many ways human ingenuity may find to evade an alleged inconsistency, we neither know nor care. The question is, what is the *most natural sense* of these passages? There is no difficulty to an unsophisticated mind. It is only the learned babbler who raises the difficulty, either to shew his skill in settling it, or, by the difficulty created, to sanction some theory or practice of his own. God, says the first text, bringeth food out of the earth. Does this mean alum-bread out of the bakehouse? We need no "learned lumber" to enable us to understand *what kind of food* God brings out of the ground, and what kind he does not: and we need quite as little to comprehend *what kind of wine* it is which the earth brings forth. It is the wine of which Jeremiah speaks—"gathered wine." It is wine "as a natural product"—the *material* from which is manufactured, by a destructive process, that "wine" which "is a mocker"! As you observe, this is a specimen of "the strongest texts on either side." Yet while it proves nothing for *you*, in favor of "wine as a *fermented* article," it proves much for *us*, in favor of "wine as a natural or *unintoxicating* product."

Sir, you may find, or rather invent, many modes of interpreting, or of darkening, a plain passage; but, I think, you can find no more easy and natural reading of these texts than the one I have adopted. I will accept a figurative, far-fetched, metonymical version of a difficulty when I have no better alternative, but I cannot consent to do so while I have a plain, literal, common-sense explanation at hand.

6. You say, in opposing Mr. Parson's principle of interpretation, that "we read a man is to *love* his wife and to *hate* her. Must he have two wives?"

If "love" and "hate," in the Scripture sense of the words, are *opposed* to each other, there is an inconsistency, not otherwise. But, whether or not, the difficulty is with the meaning of these words, and not with that of *wife*. In solving the difficulty you depart from the vulgar sense of "hate" would you in like manner, alter the sense of the word "mocker?" Where then, is the parallel with *yayin*? One passage tells us what wine is—"a mocker." You bring as a parallel a passage which tells us what *we* are to *do*!

"The force of folly can no further go."

Surely, Sir, you might have found a more exact parallel. What say you to the following?

"Whoso findeth a wife findeth a good thing, and obtaineth favor of the Lord." Prov. xviii. 22.

"It is better to dwell in the wilderness, than with a contentious and an angry woman." xxi. 19.

Here you might have perceived a perfect parallel. As different things were predicated of "wine," so here are contrary predicates of "woman." It is a true adage, however, that "none are so blind as those who *wont* see." Do these opposite predicates refer to the same subject? No—but to *two kinds* of women;—the one "good," the other "bad." Just so of wine.

Again:—though "a prudent wife is from the Lord" (Prov. xiv. 14,)—yet not so "the contentious wife who is a continual dropping." (13 v.) So the wine which "cometh out of the earth" is from the Lord—but that wine which is "a mocker" is of man. Say what you will, Sir, it will remain eternally true, that the Spirit of God can no more *recommend* and *condemn* the same kind of wine, than the same kind of women!

7. Mr. Parsons very justly deduces from the texts, Isa. xvi. 10, Jer. xliiii. 33, where *yayin* is applied to the *fresh expressed juice* of the grape, the inference that *must* was one of the senses of the generic word wine; just as with the French at the present day, and the authorised translation of our Bible made two hundred years ago, "new *wine*" being applied to the fresh expressed juice, proves that "wine" is applicable to *must*.

You say—"This is, in effect, to argue that, because a manufactured article is called by its *proper name*, while the *first* process is incomplete, it cannot undergo *another* process." No, Sir, we contend that the generic term is applied to the article *before* the first process, *in* the first process, and *after* secondary or third processes. It is applied to grapes, to grape juice, to fermented grape juice, to boiled grape juice, and to drugged grape juice; and, being a generic term, it is a "*proper name*," though not a specific one, for *all* these things, in all these states and processes. We do not argue, as you falsely insinuate, that because *yayin* is applied to grape juice, "therefore *yayin* is an unfermented liquor"—i. e. *exclusively*. It is not "a liquor," but a word applied to various kinds of liquor, unfermented wine included.

8. You "take two other texts" and pretend to "explain them on Mr. P's. principle. Ps. civ. 14. 'He bringeth forth food (literally *bread*) out of the earth.' Isa. xxviii. 28, 'Bread-corn (literally *bread*) is bruised.' The growing corn,

and the corn on the threshing-floor are both called *bread*, and therefore *bread* means *raw grain*! Daily observation assures us that such corn is neither ground, fermented, nor baked. O rare Anti-Bacchus!"

And now, Mr. Osborn, what does this clever argument mean? Just this—that because the English idiom will not allow the English word ¹ BREAD to be applied literally both to raw grain and loaves, *therefore!* the Hebrew language will not allow the Hebrew word LEKHEM to be so applied!! O rare Mr. Osborn! And you call this logic? Alas! it is logic, like *lekhem*, fearfully "bruised."

The question is, not how sounds the English translation, but what says the Hebrew text? Were any man to read the passages as follow, with a mind unstultified with preconceived theories, he would quickly arrive at the proper induction. "He bringeth forth *lekhem* out of the earth"—"*Lekhem* is bruised"—"Abraham rose early in the morning and took *lekhem* and a bottle of water" (Gen. xxi. 14.) He would certainly arrive at the conclusion, that "this term includes, in Biblical language, EVERY KIND OF FOOD"—a conclusion thus expressed by the learned Jewish Editors of the new translation, Messrs. DE SOLA, LINDENTHAL, and RAPHAEL, (p. 108.)

Lekhem, Sir, is not "literally bread"—in the sense of baked bread—any more than *yayin* is literally *port wine*. It is a generic word for "every kind of food" (raw grain, parched corn, baked bread, &c. included,) as *yayin* is a generic word for "EVERY KIND OF WINE," new wine, sweet wine, fermented wine, mixed wine, and even grapes, included. So much for your unfortunate critical illustration, which just proves the opposite of that for which you adduced it, and gives to our position a firmer footing.

9. Having disposed of your principles of interpretation, I now proceed to discuss the sense and soundness of your remarks respecting SHECHAR.

You say—"we now come to *shechar*, rendered strong drink; most properly so in my *humble* judgment, seeing there is *no place* in which it does not carry that signification!" p. 32.

Doubtless, Sir, with the characteristic modesty so fully

¹ Except when we are quoting Scriptural phraseology, as in the Lords prayer—"Give us our *daily bread*"—where *bread* is used, not in its technical signification, *baked loaves*, but for *food in general*—exactly as *yayin* is used for *wine in general*.

exhibited in your letter, you will scarcely put the truly "humble judgment" of George Osborn in competition with the learned and superior judgment of Dr. HARRIS, Professor BROWN, RICHARD WATSON, and others referred to in the preceding Essay?¹ Yet so far from your view being evident to Dr. Harris, who wrote unbiassed by those strong feelings which have been aroused by the temperance movement, that he thought it more probable that the shechar was used to *sweeten* wine, (as was the general custom of the ancients, and as is the practice of the orientals at the present day,) just as the Americans put *honey* into cider: and he enumerates *eight* passages which might be translated "wine and *sugar*." Nevertheless, you declare that there is not *one* place in which it does not *carry* the sense of "strong drink"! Now, I question whether there is a *single* text from Genesis to Ruth, in which *shechar* of necessity carries that meaning.² In most of the texts in which it subsequently occurs, it may (like *yayin*) mean *either* an intoxicating or unintoxicating drink. In *two* of them it signifies *drugged* drink: in one it means *sweet* drink; but in none does it "carry" the sense of *fermented* drink. Your assertion, therefore, I neutralise by my own, and call upon you to dispose of the philological evidence and authorities adduced in the foregoing Essay. Until this is effected, your proof is only worth your assertion—which is nothing,—nay, being in direct opposition to facts, less than nothing.

You say—"I refer you also to Lowth on Isa. v. 11, where you will find a quotation from Pliny (which Mr. Parsons quietly passes over, as knowing it would altogether spoil his scientific inductions)." p. 34.

Two pages before, you affect astonishment that Mr. P. "in support of his view of the character of an article of Jewish diet, should refer us to Pliny, a Roman, who lived eight hundred years after Isaiah!" While generally rejecting the light of ancient history to illustrate your alcoholic wine views, because the light does not always suit, you argue of Hebrew wines from the modern wines of Portugal or France, and gather your Biblical illustrations and parallels from the tastes and habits of the English, nearly three thousand years after Isaiah!

And what is this destructive quotation? You say "to

¹ Philological evidence. ? vi. p. 20.

² On Lev. x. 9, see 'Tirosh lo Yayin.' p. 53.

this effect,—that a *certain kind of date* was called *cariota* (stupifying,) because of the intoxicating quality of the principal wines of the East, *which were made from it.*”

Alas! Sir, you are either blundering again, from sheer ignorance of the *facts* necessary to explain Pliny’s reference, or, in giving what you are pleased to call the “*effect*” of the quotation, you wilfully and barbarously mangle the *sense* of it; or rather you put upon it a new sense altogether. The Greeks (not the Hebrews) called an inferior “*certain kind of date, cariota,*” *not exactly* “because of the *intoxicating* quality of the *wine* made from it,” as you represent, but first because of the *quality of the dates* themselves, which gave their quality to the wine,—the dates and the wine both being “*stupifying.*” Though you have dishonestly substituted for this word that of “*intoxicating,*” they have a wide difference—“*Stupefaction*” being a *special* kind of intoxication, very different from that produced by alcoholic poison. That “*dates*” at all should be called intoxicating, as *you say, because* the wine made from them was alcoholic and intoxicating, is a very strange reason indeed! Why are not grapes and grain, apples and pears, also called intoxicating, since the wine and whiskey, cyder and perry, obtained from them, are so? But that one “*certain kind of date*” only, should be called “*intoxicating,*” for a reason *equally true of a hundred kinds* of dates, is still more strange! Why, Sir, the absurdity of the reason assigned by you, for it is *not* Pliny’s, must at any rate “*spoil your scientific induction.*” It would, however, rather strengthen than “*spoil*” *our* inductions, since the circumstance of the wine being “*stupifying*” tends to identify it with the class of drugged or non-alcoholic drinks, common in the East. What Pliny says is this—“that the *kind of wine* made from the *caryotæ* is *hurtful to the head,* whence the Greeks gave it that name.”¹ And he also says, in another place, “*Certain dates, if they be fresh and new, do inebriate and overturn the brain, and, if not well dried, they cause headache.*”²

But what have these consequences of a “*certain kind of date,*” and the wine made from *it,* to do with other and better kinds of dates, and the wines made from *them*? Or what has all this to do with fermented and alcoholic wines? What, for example, has “*the quotation which*” you say “*would altogether spoil our scientific inductions,*” to do with the

1 Lib. xiii. cap. 4.

2 Lib. xxiii. cap. 4.

following kinds of dates (and their unfermented *lachryma* or tears) described by PLINY?

"There are very good dates gathered in the valleys of Judea, called Archelais, Phaselis, and Livias. These dates of Judea have this special property above all others—they are full of a rich milky liquor, possessing the taste of wine, and which is exceedingly *sweet* and *pleasant*, even as *honey*." Again:—

"Other dates there are, not so fair to the eye as the caryotæ, but which, for pleasant taste, may well be their sisters; called Adelphides. There is a third species of caryotæ, commonly called *pateton*: so overflowing with liquor that they may be said to be *drunk with their own juice*, so that they burst even as they hang upon the mother-tree, *yielding their wine of their own accord*, as if trodden with men's feet in a wine press; for which reason they received their name."¹

Sir, you are extremely unfortunate in your illustrations. Had you possessed the extent of learning to which you make such "humble" pretensions, you might have selected a clearer case than that of Pliny's *cariota*. I will help you to one.

10. There is the ARECA, or *drunken date tree* ready for you. If you consult Kæmpfer, you will find that the Indians chew the fruit wrapt up in a betel-leaf, to help digestion, just as you might sip your port or sherry, for *your* "stomach's sake." When fresh it is astringent or tonic, and supplied the material for the extract known in the old Dispensatories, as *terra japonica*. Here, Sir, you have the very thing for your purpose, and on the authority of a teetotaler. You have only to bring your peculiar logic to bear upon it, and then you will establish your position in a trice. Thus:—

Shechar is palm or date wine.

The *areca* is the drunken-date-tree;

Whence the word "*arrack*."

Therefore! *shechar* is intoxicating!!

Such is your "philosophic method" of reasoning. We, however, are contented with a more common sense system of induction. Instead of arguing from the property of a *species* of date, to that of *all* dates, or making the latest sense of a word, say *shechar*, destroy its more primary significations, we accept the simple and first meaning, while we do not reject

¹ Here Pliny uses drunkenness in the sense of *fulness*, as in Scripture men are said to be *drunk with blood*; he also applies the word for *wine* to an unfermented juice, not of grapes merely, but of dates. With a thousand of such instances before us, in the ancient writers, what nonsense it is to regulate the word in its ancient usage, by our modern and technical use of it! Lib. xliii. c. 4.

the latter one. This method accords with many analogies in language. Were you to argue that because the fermented palm wine of China is called *cha*, the fermented rice-wine of the Japanese *sacki*, the beer of the Kalmucks *schara*, the fermented apple juice of England *cider*—and that these are corruptions of the Hebrew word *sachar* or *shechar*—*therefore*, *shechar* meant *originally* and *only* “strong drink”;—I would admit your premises, but deny your conclusion. In fact, reference to other corruptions of this word will clearly expose the fallacy of your inference. The present name for the fermented palm juice of the Nicobar Isles is *soura*, the name for that of the Celebes is *sachwire* or *sagwire*. These have even a closer resemblance to *sachar* than the three preceding, and, therefore, the inference in reference to them ought to be as strong. But that inference would be false in fact. *Sagwire* is obviously connected with what the Portuguese in India called *SAGWERO*, the sweet pith of the palm; and *soura* with the *SURA*, or sweet milky juice of the cocoa-nut palm.¹ We have in this case, positive evidence that the *original* “sagwire” and “soura” were not fermented, even so late as 1639, though the same words have since been applied to fermented palm-wine. Nothing, therefore, can well be more irrational and unwarranted (even on the ground of analogy alone, and setting aside positive evidence) than to restrict the sense of *shechar* uniformly to one meaning. The word has clearly undergone many additions and alterations. You need not wonder, then, that while, with Mr. Shrewsbury, we make the “candid admission that yayin and shechar may be lawfully drank,” we should, as you complain, “neutralise”—not the “admission,” for we repeat it, but—*your strong drink theory*, “by the qualification that the yayin and shechar must not be intoxicating.” p. 36.

11. You “refer to Prov. xxxi. 4, 6,” and assert “it is plain that, under both terms, an intoxicating BEVERAGE is spoken of.” p. 37.

By a “beverago” is understood an ordinary drink, such as we daily or commonly use. Do the words “give strong drink unto him who is READY TO PERISH”—denote an every day circumstance? Are “beverages” restricted to those “who are ready to perish”?

If, Sir, your mere *ipse dixit* could make this passage

¹ See Mandelslo's testimony, p. 26, 28.

“plain,” commentators generally would be under obligations to your dogmatism. It has not even been “plain” as to what condition or circumstance this prescription of yayin and shechar extends; much less is it “plain” that those drinks were alcoholic. Had you forgotten that there were such things as “mixed wines”? There was also “mixed *shechar*.” Hence, if innocent wine could be made inebriating by its conversion into a “*meseck*,” so could innocent *shechar*. Recollect, Sir, that men may be drunken, but not with pure yayin; they may stagger, but not with pure *shechar*. (Isa. xxix. 9.) Were these drinks, therefore, “intoxicating,” which is not “plain”—and were the occasion of their assumed use and sanction, an ordinary one, which it is not—you might quote it to justify the use of *some* unknown “drug,” but not to sanction the employment of that particular poison—alcohol—of which you are now the champion. Looking at the authorised translation, it is much easier to say what the passage does *not* refer to, than to what it does. I call upon you to make it “plain,” by argument, not assertion, that the permission to “Give *shechar* unto him who is *ready to perish*”—means—“Give it to him who is *hearty in health and looking long to live!*” Will you try?

You say—“Princes are discouraged from the use of it, and another class *permitted* to take it.”

What you have to prove is sanction, not permission. Never forget this, in your reasonings on the subject. Besides, to shew how lame your theory is in every limb, I might grant that *shechar* here was intoxicating—that it had reference to ordinary use and by men *ready to live*, not to die, and I would then ask, whether you affirm that every thing either permitted or sanctioned to a *Jew*, (as divorce or slavery,) is sanctioned to a *christian*?

You “suppose it will hardly be contended that the practice of the Jews in stupifying criminals” *ready to perish*, “satisfies the meaning of the text.”

Yet the greatest of Wesleyan commentators, Dr. A. CLARKE, on this passage observes—“that inebriating drinks were mercifully given to condemned criminals, to render them less sensible of the torture they endured in dying.” Here we have, in the Court of Opinion, the cause “G. Osborn *versus* Dr. Clarke.”

The public, I imagine, Sir, will find a verdict for the

defendant, unless you can adduce arguments to support your authority.

You say—"Supposing it to have any other meaning whatever, it is irreconcilable with the principles you adopt." p. 37.

Sir, you are much too hasty in your conclusions. "Jumping" is neither a logical process, nor a "philosophical method." I will suppose the text to have two other meanings, quite reconcilable with our principles.

First, we will admit the theory of an opponent—that this *shechar* was given to such as were "ready to perish" from want, fatigue, or disease, as a *restorative medicine*.

PLINY, (50) in treating of the medicinal virtues of dates, says—"Our ancients, in olden time, drew a certain juice or liquor out of them when they were *boiled*, which they gave unto sick persons, instead of hydromell, to drink—to refresh them, to restore their strength, and to quench thirst."²

PROSPERO ALPINI, (1590) a Venetian physician, and the first botanist who established the truth of the sexual system of plants, expatiates on the *medicinal* virtues of the date.

DR. JAMES, (1747) includes the date, and its syrup or wine, in the *materia medica*. He says that "the white *sweet* powder of the *spatha* of the palm, when mixed with sugar, is by the Egyptians very frequently used" for a variety of complaints. "Unripe dates, both used in aliments and *decoctions*, are by them, also, used against spitting of blood, and for stopping all evacuations, blood, &c., as also for curing wounds. For the cure of these disorders, they frequently use a *syrup* prepared of unripe dates. They, also, use the dates when perfectly ripe; at which time they are *highly sweet*, and somewhat astringent; for which reason they are frequently used in coughs, dyspnæas, pleurisies, and peripneumonies. A decoction of them is, also, frequently used for promoting the eruption of the small pox."³

Thus, Sir, we find that both "gathered *shechar*," and its liquid wine or syrup, may be given as a restorative medicine to those "who are ready to perish." How is this "irreconcilable with our principles"?

Second, I will suppose that the *shechar* was not a medicine

¹ Vide *Ramsgate Discussion*, between J. M. Daniell, Baptist Preacher, and F. R. Lees, p. 11-12. *Tirosh lo yayin*, p. 91.

² Lib. 23, c. 4.

³ *Pharmacopœia*, p. 392.

merely, nor an intoxicating potion administered to criminals, but an ordinary *beverage*. This *might* be the case, and yet not be irreconcilable with our principles."

I will *suppose* them to be *unintoxicating*, in which case we do not "declare them to be absolutely and *universally* unlawful." You here say—"if *pure*, surely kings may drink them." This does not follow. The Nazarites, for example, and the Jewish priests, abstained from many things besides *those* which were intoxicating. Kings are often placed in peculiar positions, which may impose upon them duties *not* universally binding. Solomon might be enforcing the duty of rulers to oppose *luxury* by their own *example* of abstinence from two chief articles of luxury—*yayin* and *shechar*—and attempting to check the increase of luxury amongst the people—whose early *beverage* was water—by restricting the use of the rich primitive *yayin* and *shechar* to extraordinary occasions. Our Lord deemed it wise, for *once*, to change water into wine, at a marriage feast; but we know that it was not his common practice to change the water into wine, and to say—for daily use—"this is better."

You *assume*, that if they were pure, "there was no danger of forgetting their duty:—surely kings *may* drink wine."

I might easily retort your own argument and say—"If the priests and the people could drink them without forgetting *their* religious and social duties, surely kings may drink them without forgetting *their* legal ones!" Your principle of criticism is to cut the knot, where you can't untie it.

The Jewish priests and people often forsook God in consequence of a fondness for many things besides *wine*. (Hos. i. 2, iv. 12. Ezek. xxiii. 30, 35, 37. Deut. xvii. 17. i Kings 11.) *Tirosh*, the "wine in the cluster" (Isa. lxxv. 8,) as well as "whoredom and *yayin*," are said to "take away the heart." (Hos. iv. 11.) Even "a gift blindeth the wise, and perverteth the words of the righteous." Exod. xxiii. 6, 8. Deut. xvi. 9. Nay "a gift destroyeth the heart." (Eccles. vii. 7.) If, therefore, the priests, by giving themselves up to the sensual enjoyment of innocent articles, such as corn and grapes, (Hos. vii. 14,) could "forget the statutes of the Lord," surely kings, by luxurious indulgence in pure wine, might "forget the law" of man.

On this supposition, too, the words "*ready to perish*" may be explained without proving the drink administered to the

perishing man to be inebriating. A cake of figs, and a bunch of "gathered *yayin*" were given to the fainting Egyptian, who had fasted three days, "when his spirit came again to him." (i Sam. xxx. 11-12.) It was in this manner, perhaps, that Job, with pure *shechar* or *yayin*, supplied the wants of those whom he "had seen perishing; the poor without covering." (xxx. 10), and hence "the blessing of him who was ready to perish came upon him, and he caused the widow's heart to sing for joy." (xxix. 13.) The rich liquid but nutritious syrup of the palm, the pure *shechar*, would indeed be physically appropriate to the weak condition of a famishing creature. It would, without calling for any great expenditure of vital power, rapidly "restore his strength" (in the language of Pliny), and, with an additional supply for future use, would naturally cause him to "forget his poverty, and remember his misery no more."

12. You say—"we want to know, not if unfermented liquors were ever in use in the East, or among the Romans or Greeks, but *if they only are ever mentioned, or commended, in Scripture.* So far as this word (*yayin*) goes, I am satisfied they are not." p. 23.

"I also am satisfied that fermented liquors are *mentioned in Scripture,*" and the process of fermentation likewise. SOLOMON says, "Look not upon the wine *when it is red; when it giveth its globule (or sparkleth) in the cup; when it moveth itself upwards; for at last (in this last state), it stingeth like an adder and biteth like a serpent.*" Again—"Yayin is a *mocker*"—"wine, *wherein is excess.*"

But 'I am' not 'satisfied' that God's word contradicts itself, and 'COMMENDS' the sort of wine which is here *denounced*; I therefore call upon you for the proof that God (not man) has 'commended' it.

If, as you are compelled to admit, 'some' ancient wines "might have been *quite unintoxicating,*" you are bound to prove that those 'commended' were *not* of this kind; especially as those of a fermented and drugged character are expressly reprobated. You allow that this "*yayin is the general word for wine, and occurs about 140 times,*" and that "in perhaps *half of these places it is impossible to decide what kind of wine is referred to* UPON A VIEW OF THE CONTEXT, for the context supplies no evidence." If, then, you did not gather the notion you entertain, that *alcoholic wine* is referred to in

all these places, FROM the context, you must have taken the notion to the context. Hence, Sir, to retort your own accusation, in your own language, "*you have settled the question by a priori argument before you come to the Scripture!*" Aye, and settled it too in favor of the use of what all physical evidence has demonstrated to be a POISON!

You say, with reference to the *other half* of the passages in which *yayin* occurs, where the context *does* supply some evidence as to the nature of the wine referred to—"there is *not one* which speaks *openly* of unfermented wine, nor one in which the context *demand*s that such a sense should be put on the word"! p. 23-4.

I will test your veracity, Sir, by reference to a few of these texts.

1. "He washed his garments in wine, and his clothes in the *blood of grapes.*" Gen. xlix. 11.

2. "Who is he that cometh with dyed garments from Bozrah?—wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-vat? I have trodden the wine-fat alone." Isa. lxiii. 1-3.

Now, Sir, what does the vintager tread, but grapes? And with what are his garments stained but with 'the blood of grapes,' or unfermented grape juice? Yet the receptacle of the grapes is called the '*yayin-fat*,' and 'the blood of grapes' is called *wine*. Do not these texts "speak *openly* of unfermented wine"? Does not "the *context* demand such a sense to be put on the word"?

3. "The treaders shall *tread out no wine* in their fats." Isa. xvi. 10.

Does anybody ever tread out alcoholic wine, Sir?

4. "O vine of Sibmah!—I have caused *wine to fail from the wine vats*: none shall tread with shouting." Jer. xlviii. 33.

Was this '*yayin*' which '*failed from the wine vats*,' and which none should '*tread with shouting*,'—fermented?

5. "Thou shalt plant vineyards and dress, but shalt neither drink nor gather the *yayin*, for the worms shall eat *it*." Deut. xxvii. 39.

(I have here omitted the *italic* interpolation of the translators, and changed '*them*' into '*it*,' upon the authority first of the Hebrew text, which is in the singular, and second upon that of the Bishop's Bible, 1568.)

6. "Bring forth food *out of the earth*; *wine* that maketh glad the heart of man, &c." Ps. civ. 14-15.

You admit (p. 24,) that the word translated 'food' here refers to 'the growing corn';¹ upon the same principle the *wine* must refer to the kind of *yayin* spoken of in the preceding text—'gathered *yayin*' which 'the worms should eat'—i. e. to 'growing grapes.' Are these fermented?

7. "Ye, gather ye *wine*, and summer fruits." Jer. xl. 10.

8. "The Jews returned—and came to the land of Judah—and gathered *yayin* and *summer fruits* very much."

Now, Sir, do people 'gather' port and sherry? Is the wine which nature supplies, in the beautiful air-tight skin-bottle of the grape—"the wine in the cluster"—is this fermented?

I do not think the inspired writers are difficult to understand in these eight passages, where they apply *yayin* both to grapes and grape juice; yet you assert that "there is not *one* which speaks openly of unfermented *yayin*"! That you—a christian minister—should thus attempt to mistify and darken the plain writings of MOSES, ISAIAH, DAVID, and JEREMIAH, to support the drinking system, which has depopulated earth and peopled hell, is passing strange and sad! Your motto is—"Not handling the word of God deceitfully"! Sir, had you struck out the negative, would it not have been more appropriate?

Yours, &c.

F. R. LÉES.

Ph. D.

¹ You say, "the growing corn" (or thing referred to,) "is here called *bread*." This is not true—it is called *lechem*, not *bread*, and the former has, in the Hebrew, no such exclusive technical meaning as you here impose upon the *English* word.

APPENDIX B.

“DEBASH” AND “SHECHAR” ILLUSTRATED.

In addition to the proofs advanced in the body of the Essay, we present the following, which shew the extreme comprehensiveness of *debash*, as applying not only to sweet liquor and honey (both of palms and grapes,) but to SOLIDS also, as *sugar, dates, &c.*

OLEARIUS (1637) says:—“The Persians are permitted to make a sirrup of sweet wine, which they boyl, till it be reduced to a sixth part, and be grown as thick as oil. They call this drug *duschab*,” (*debash*.)¹

LEIGH (1640) thus speaks of “מֶל *mel*, Gen. 43, 10, *item palma, dactylus á dulcedine*, 2nd Chron. 31, 5. It signifyeth both DATES and honey, see Junias on the place; *designat cuncta dulcia, ut saccharum, mel, dactylos, ficus, uvas*. Vide Pagninum. The Jews under this word comprehend the fatnesse and sweetness of all kind of fruits.—Deut. 8. 8. It is translated hony, but the Jews on that place interpret it Dates, and Chimki on 2nd Chron. 31. 5, saith, that by hony there they understand Dates, because they brought neither first fruits nor oblations of hony, Lev. 2. 11.”²

We think it probable, indeed, that *debash* was originally applied to the sweet fruit *in the cluster*, for it is used in the sense of *bunch*, i. e. lump or cluster. It is thus applied (Isa. xxx. 6.) to the *bunch* or hump of the camel.

ROWLEY, in his Lexicon, published 1648, and dedicated to the Princess Elizabeth, thus defines “*debash*. Hony, palma, a *date*, a fig, *sugar*, a grape.”³

“AN HEBREW LEXICON” before us, of the date of 1745, thus defines the word “*debash*; date, honey. *Debaset*; camel’s back.” Dr. A CLARKE, on Gen. xliii. 11, observes—“*honey*] *debash*, has been supposed to be the same as the *rob* of grapes, called in Egypt *dibs*.”

RICHARD WATSON, in his Biblical Dictionary, article wine press, supports this opinion. “Sometimes the *must* was

¹ Voyages and travels of the Ambassadors: by Adam Olearius, Secretary of the Embassy. Lib. vi. p. 311.

² Critica Sacra, p. 46.

³ Sodalis Discipulis, p. 31.

boiled and made into syrup, which is comprehended under the term *debash*, although it is commonly rendered 'honey.' Gen. xliii. 11. 2 Chron. xxxi. 5."

J. D. PAXTON, the American Traveller, relates of Bha-doom, that "There are several houses that seem to be common property, where they express the juice of the grape. They have along one side of the house a row of large *vats*, into which the grapes are thrown; and beside these some stone-troughs, into which the juice flows. Men get into the *vats*, and tread the grapes with their feet. It is hard work, and their clothes are often stained with the grape. The figures found in the Scripture are true to the life. 'I have trod the wine press alone; 'I will stain all my raiment.' 'The wine-press was trodden without the city.' The juice that was extracted when I visited the press was not made into wine, but into what is called *dibs*.¹ It resembles molasses. They take the juice from the troughs, put it into large boilers, reduce it to one-half, possibly one-third of its original quantity. It is then removed to large earthen jars, and subjected to a process not unlike churning, which is repeated for a few days until it thickens—It forms a *pleasant article* for table use."²

This 'thick, treacley stuff,' as Mr. Bromley, one itinerant preacher, calls it; (though really to the Eastern taste, and we presume that is the correctest criterion for Scriptural interpretation, a *pleasant article*—*saba* or *honey* 'well refined')—is also an object of scorn or contempt to Mr. G. Osborn, another of the same school.³ How absurd it is to judge of the simple tastes of the ancient Jews by the depraved tastes of the English, may be seen from the following:—

"Amongst the delicacies at an Eastern meal," says Professor PAXTON, "a prominent place is assigned to honey," *debash*. "The term honey," observes the Editor of the last edition of Paxton's Illustrations, "is used loosely by the

1 "This (says Mr. Kütto, the learned author of the Pictorial History of Palestine, p. cccxxxiv) is supposed to be sometimes mentioned in Scripture under a word which our translation renders by 'honey,'—an explanation which obviates some difficulties which occasionally attend the use of the better word."

2 Paxton, p. 215.

3 Referring to wine of an excellent and desirable character, he says—"If you think that thick wine comes under that description, and, as such, is worthy to be associated with butter of kine, and fat of rams, you are very welcome to your choice!" That thick "wine" or syrup of this kind is so associated in the East, cannot be a matter of question.

orientals. The juice of grapes, of pomegranates, and *particularly of the palm-tree*, when made into a kind of sirup, of which they are fond, is called honey, as well as the produce of bees." ¹

BROWNE (1797), referring to Aintab, says—"It also produces *dips*, a confection made of the grounds of [that is, solid parts of unfermented] *wine* and almonds." ²

In Arabia, says CRICHTON, "they also prepare from mint a syrup known by the name of *dubs* or *debs*." "Dates are dressed in a variety of ways; they are boiled, stewed with butter, or reduced to a thick pulp by simmering in water, over which honey is poured." ³

Dr. ROBINSON and Mr. ELI SMITH, speaking of Hebron, observe:—"The finest grapes are dried as raisins; and the rest being trodden out and pressed, the juice is boiled down to a *syrup*, which under the name of *dibs* is much used by all classes wherever vineyards are found, as a condiment with their food. It resembles thin molasses; but is more pleasant to the taste." *Dibs*—"this is the Hebrew word *debash*, signifying 'honey,' and also 'syrup of grapes.'" ⁴

¹ Illustrations of Scripture, by the late Prof. George Paxton, D. D. Revised by the Rev. R. Jamieson, vol. i. p. 339.

² Travels in Syria, p. 411.

³ Crichton's Arabia, v. ii. p. 416.

⁴ Biblical researches in Palestine, vol. ii. p. 442.

APPENDIX C.

SPECIMENS OF PHILOLOGICAL CHANGES.

Hebrew *DAGAN*, corn, modern Egyptian dialect *dokn*. Hebrew *YAYIN*, Greek *oinos*, Latin *vinum*, German *wein*, Danish *viin*, &c. Hebrew *AMHL*, a tent, Greek *aulēe*, Latin *aularum*, English *hall*. *MAWLETZ* from *AULETZ*, English *molest*. *AUTZEL*, axilla, French *aiselle*, *axle* of the arm or arm-pit. *AURUN*, *urn*. *AISH*, whence *estia*, *vesta*; English *fire*, *ashes*; Turkish *ahtaish*. *BEG*, food, whence *beg*. *BEMAH*, Greek *beema*, a high place, whence *beam*, altar, &c. *GAH*, *gay*. *GIBAH*, gibbus, gibbet. *GOBER*, Greek *kubernao*, English *govern*. Heb. *GADER*, English *gather*. Heb. *GAMEL*, Latin *camelus*, English *camel*. Heb. *DAKER*, to stab; whence *dagger*. *ZEHR*, a light, *seir*, the sun; *seirion*, a star; English *seer* and *azure*. *HABL*, (h hard) *cable*. *KHALBANAH*, Greek *challanee*, English *galbanum*. *Tirosh*, vintage-produce, or inheritance, whence *HIEROSH*, inherit, &c. Latin *hæres*, English *heir*. *YITZHAR*, keeping fruits, whence *YITZHA*, to produce, and the old English word *hortsyard*, now *orchard*. *Mesek* or *mezeg*, Latin *misceo*, English *mix*. *LHK*, to lick up. *NUB*, to bear: Latin *nubo*, to marry; hence *nuptial*. *NECHOH*, Latin *noceo*, English *noxious*. *SIPHER*, *cypher*. *Tsid*, *side*. *RICHESH*, *riches*. *SAK*, saccus, *sack*. *SHEKEL*, to weigh; hence *scale*, and *sicle*. *Ses*, sex, ek, *six*. *SHĒBAN*, *seven*. *SEAU*, or *seor*, ferment; whence English *sour*, Turkish *seerkay*. Hebrew *zayith*, olives, is in Turkish *zaytin*; the oil being called *zaytin yaugch*.

“SYRUP” AND “WINE” SYNONIMOUS.

Some writers (including Proff. Mac Lean) have ridiculously contended that because we, in modern times, have partly made a distinction between syrup and wine, therefore our ancestors and the ancient Jews did. One fact must set this question of *names* at rest—for it is a merely verbal dispute—in the mind of every impartial inquirer:—namely, that the name for *WINE* in Turkey, to the present day, is *SHARAPP*, or *syrup*.¹ (See p. 32 of preceding Essay.)

¹ Sketches of Turkey in 1831, by an American. Harper, New York, 1833, p. 515.

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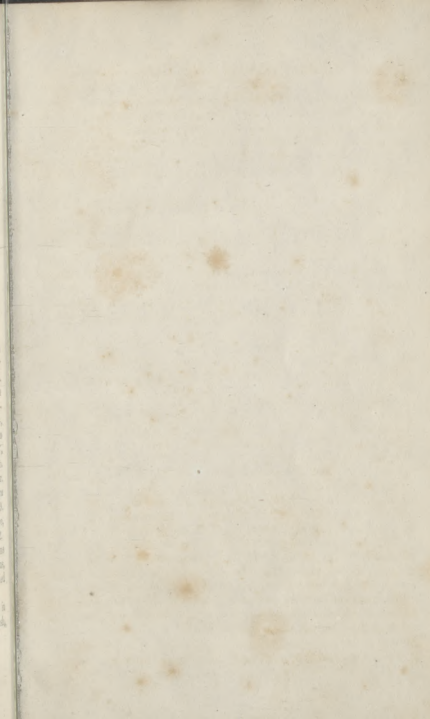
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OPINION OF THE AUTHOR OF ANTI-BACCHUS.

"I have read it through very carefully, and have been both edified and delighted with the mass of evidence you have brought to bear on the subject."

Errata.

In consequence of this Essay being written in haste, and the press imperfectly corrected, several typographical and other errors have crept into it, some of which the reader is requested to correct with the pen as follows:—

- Page 9, line 32, for "swine-herds" read "herds of swine."
 12, 12, for "strength," put "strong."
 12, last, put "were" before "merry."
 13, 12 from bottom, put i in "methuain."
 13, 10, strike out from "as drink," to the end of that sentence.
 18, 5, " " read "archioinochoos," "chief wine pauerer."
 20, 6, for "azukar," read "azucar."
 " 16, for "called," put "we have."
 " 17, for "this," put "para."
 24, 2, dele "sweet."
 24, last line, put a * before "Clio."
 26, 11 from bottom, for "sagwero," here and elsewhere, read "sagneiro."
 31, 8, " for "Angioli Fabroni," read "A. Fabbroni," and for "the last," read "this."
 32, 7 & 8, strike out from "like" to "Jews."
 " 10, after "way," insert "as the saba of the Jews, the saba of of the Romans, and the saba of the modern French."
 38, 44, after "thy," insert "liquors."
 " 51, dele "ch" in "demoach," and also strike out the note.
 30, 6, for "incisions from," read "incisions in."
 42, " dele the *vau* in "tirosk."
 43, 20, insert a *
 6 from bottom, dele from "zitzhar" to "oil" in line 4; and put a * before "Here."
 56, 24, after "not," insert "always."
 58, 6 from bottom, dele "and better."
 58, 9, for "an inferior certain kind," read "a certain kind."
 " 13, for "being stupifying," read "causing head-ache," and strike out the next sentence.
 50, Strike out the comment in the * note, as, on reference, the latin *vinum* is not employed.
 63, 31, read "Kings xi. 4.)"
 64, 27, read "it biteth like a serpent and stingeth like an adder."
 65, 24, read "wine-vat," for "yayin-vnt."
 67, 24, for "It is thus applied," read "a form of it is thus applied."
 68, note 1, for "Kotto," read "Kitto."
 70, line 18, dele "yitzha to produce, and."

PRICE ONE SHILLING.

THE

Strong Drink Question.

TEETOTALISM

HARMONIZED WITH THE SCRIPTURES GENERALLY,

AND WITH

DEUT. XIV. 25-26, IN PARTICULAR;

BEING THE SUBJECT OF

A PRIZE ESSAY,

PROSECUTED AND ENLARGED.

BY

DR. FREDERIC R. LEES,

Author of "the Prize Essay on Deut. XIV. 25," "Metaphysics of Owenism Dissected," "History of the Wine Question," &c.

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