

Remarks on the Review of Lectures on the Scriptures
Testimony respecting Wine & Strong drink.

Your reviewer is in error in supposing that that I had the "Olive Vine & Balan" before me when writing. If I had previously seen it I would probably not have sent you a copy of the lectures, as that work has done nearly all that I proposed doing, and in some respects much more. My reference to the author of the "Olive Vine" arose from my having seen an article by him in Kittas Gelopectin and extracts from his "Trosh to Yazim".

With respect to the word "Chemee foaming or red wine" I admit two of the minor charges of error. 1st I mention two only of the places in which it occurs. The reason of this is that I had placed the third text Ps 75, 8, under the word Meseh which also occurs in that verse, and thus overlooked it under chemee. 2dly. When I say that in Deut 32, 14, it is rendered "Blood of the grape" I should have said is rendered "pure" & applied to the blood of the grape. This was a mere error in correction of the manuscript or proof.

In my opinion respecting the meaning of this word I must however still adhere, and my views with the above corrections may be stated as follows.

Chemee, is derived from Chamma to foam or ferment, a verb applied to the sea in Ps 46, 3(4). The verb Chamma is also used in secondary sense to denote "to be red": Perhaps as suggested by Gesenius, this secondary sense may have arisen from the idea of inflammation or burning as connected with foaming or boiling. It seems however more natural to suppose that the connection of muddiness with

forming a troubled water and of ^{the} redness with which the naturally almost colourless juice of the grape acquires when fermented with the skins may have caused the connection of these ideas. The coloring matter of the purple grape resides in the skins and is communicated to the juice when fermented with them in the usual way. When the skins are removed as is done in making the ordinary Champagne and some other white wines the wine even of the darkest grapes is light coloured. For these reasons it seems probable that chemer denotes purple wine in the art of fermenting in which state it forms a turbid & becomes red. This being a very temporary state of the wine it is not surprising that in the Hebrew Scriptures the word only occurs thrice.

In Deut 32, 14 it is mentioned in connection with a number of highly nutritious articles of diet which with chemer as a drink had made "Yeshurun" "was fat & rich" the description is "the fermenting (a red) blood of the grape" - in our version "pure blood of the grape". In Isaiah 64, 2. God's Church is compared to a vineyard of "red wine" (Chemer). In this passage however there is reason to believe that the word in the original should be chemer pleurant, and the circumstance alone stated that red grapes have no necessary connection with red wine adds to the probability of this view. The third passage Ps 75, 8, I have noticed under the word Mesech less in Kittel & Robinson's Glossary Saxon paper fermenting wine for this word means in the "Blue me & palm", with the translators of our version prefers the idea of redness. The only passage which well supports this view is the doublet in

Search before mentioned, and since as stated by
that writer the grapes of Palestine were probably for
the most part red and fermented with the skins
when fermented at all, there was no need
for a distinction whether for red wine unless
that must be on this account that the fermenting
was would be red if the unfermented for
the most part, of light colors. On the same
ground it could not be a general term for wine
and that it was not so evident from B. Who
this used to express a brand a condition of purity - go
think this an important point in an article
the wine question since chosen used as a general
term for wine with in sense of purity a red might
apply in to great measure in new respects the
was always devoted to wine and of the Hebrews -

The ~~chapters~~ papers in which a chapter
of choice were were noted nothing because
it did not seem to me to appear any
particular importance especially the views of the Hebrew
and of the wine question in general.

With respect to wine I had seen the new studies of you concern in
Pallas go before I wrote my lecture but I was not entertained
with chiefly for the following reasons. 1. It rests on a ^{misapprehension of} ~~blatant~~ ^{apparent} ~~error~~
dissimilarity between in Sardinia and Judea & Hebrew wine of our authors
due to the fact of same and it does not follow that always it is well placed
applied in same way. 2. If it had been the manner of Greek
wine a grape which it is unlikely that it should have occurred so
soon as a such ~~connection~~ connection with ~~characteristic~~ ^{characteristic} ~~of the~~ ^{of the}
Sardinians are wine wines ~~described~~ ^{described} ~~by~~ ^{by} ~~the~~ ^{the} ~~same~~ ^{same} ~~names~~ ^{names} ~~as~~ ^{as} ~~the~~ ^{the} ~~Hebrew~~ ^{Hebrew}
I think that it does not connect with any sort of pure grapes so called in a
lands that it probably the same sort of grapes ~~of the~~ ^{of the} ~~same~~ ^{same} ~~kind~~ ^{kind}
of grapes in Sardinia as of Greece &